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Zion's Landmark.

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WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER, ASSOCIATE EDITOR, Floyd, Va.

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ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit, the Blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

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Each subscriber can tell the time for which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All Communications, Business Letters, Remittances of Postoffice Orders, Money, Drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER: For the past three weeks I have been enduring an experience which has not been surpassed by any experience of any of my past life. My nights have been spent in part without sleep and in being tossed from side to side upon the bed while my thoughts have been musing over my own poor, vile and depraved heart. Sometimes I have almost given up the thought of ever having known the Lord for myself as my own dear Saviour and have felt to be entirely without a friend in this world and feared that I had none in God's immortal glory. One thing has given me comfort on this last and caused me to have a little hope. I have been blessed with unusually good liberty in speaking and felt to know that I was preaching the truth, but all the while I was calling unto God out of the depths. How true the language, "Deep calleth unto deep at the noise of thy waterspouts, O, Lord!"

On Thursday night, the 16th, I spent the most wretched night of my life. I saw myself as a small piece of bark tossed on a very rough and restless sea having no sail, compass nor anchor; every break of the waters threw me up and cast me down. While I lay thus and my eyes bathed in tears I thought to look up and see

if there not was some hand to save me, but what could I see but a terrible cyclone-looking cloud which, like a great eagle swooping down upon her prey which she seizes and bore away, even so I was caught, thrown up, turned over and over and pitched headlong into the raging waters below where I cried, "Lord, save me, save me, for thy mercy's sake!" Oh, that horrible night! It makes my feelings run cold to think of it. There I was fully made willing for all my will to be taken away and the will of God to be done whatever it might be.

Dear brother, I feel that I had a little sip of the cup of which my dear Lord drank so deeply in the garden and where he learned obedience to the Father's will.

During the most of this time I was out preaching from once to twice each day and notwithstanding my liberty was unusually good in speaking, I was glad when I could get on the road and be all alone where I tried to drown my sorrows in whistling or singing, both of which seemed to be meaningless to me.

On Friday morning the temptation appeared to have ceased as if a commandment of "Peace, be still" had been spoken, but the cloud is yet very thick and dark and the light is all shut out from me and I

am here in a friendless and dark state.

In all this tempestous feeling I have not lost hope and have been enabled to trust in the blessed Lord that he will deliver me. But, how I do hunger for the end when the bright day shall once more shine in my poor aching heart!

Dear brother, if there is anything of Christian experience in the above expressions of sorrow and darkness you may give it a place in our paper and if any of the Lord's children can feel any of this sadness will they not pray for this poor—less than a worm—if they can afford to remember one so unworthy.

I am yours in deep affliction,
L. H. HARDY.

Reidsville, N. C.

ELDER P. D. GOLD, MY DEAR FRIEND AND FELLOW SINNER IN THE LORD:—It gives me great comfort to read of the trials and troubles of God's poor cast down in their own experience as face beholds face in water, so both appear alike. So does the heart of man to man. God's people are all taught in one school; one lesson will be to them, which all of them must learn, and that is the law this school teaches. He is the hardest teacher that ever taught school. With the idea that I would settle up for my transgression against a holy spirit held good for a time and I thought I was getting along very well; but, oh! dear friend this teacher sent me a note one day demanding payment for what I was owing him after all my prayers and tears believing that I was getting very good. This teacher demanded perfection in word, thought and deed and if you fail in keeping all the commandments you are guilty of all. The law is holy, just and good.

It takes a holy man to keep it. I began to scrape together all my good actions, but my bad ones would out number all my good ones. I had neither gold nor silver, and if I had, it would not be taken. The soul that sinneth he shall die. The law was our school master to bring us to Christ. The law demands perfection; there is no perfection in the flesh. Well what shall I do, settle up or go to hell—is there any one that would go your security? No I am too vile the chief of sinners, in me that is, in my flesh dwelleth no good.

Now there is security for God's people but I am afraid there is no mercy for me, I am afraid that I have committed the unpardonable sin—yet I must keep praying: words failed; my inward soul kept at it, I could not give up asking God to have mercy upon me at the same time as black as hell within—but according to the time of life Sarah shall have a son, there is a time to be born and a time to die. I never could find an Arminian sent to this school—where the blood of Christ must appear between the sinner and the Holy Law of God—My dear fellow traveller and of the household of God do with this as seemeth good unto thee.

JOHN McLARTY,
Chief of Sinners.

Wallacetown, Ontario, Can.,

ELDER P. D. GOLD—DEAR BROTHER: The last time I addressed you I was numbered with the world, and did not for this reason feel that I should address you as Brother; yet in mind, notwithstanding my felt unworthiness, I could not claim that relation, but I am happy to tell you, that I am now relieved of a burden which I had been bearing for about 14 years; and instead I am enjoying a sweet peace of mind and ease of conscience, which the world never

could have given me; for having discharged my felt duty—that is, I have gone home to my precious friends, the Primitive Baptists, was received as a candidate for baptism November 2, 1901, was baptized Nov. 17, 1901, by our beloved elder, John J. Beck; and, brother Gold, those were the happiest days of my life. I felt so calm; didn't feel like I ever could have any more sorrow, but that sweet peace of mind did not last long. Soon doubts and fears began to arise. Seeing myself so great a sinner made me doubt the reality of my spiritual birth, and O, I so much feared that I had deceived those people, who are dearer to me than my life. While my mind was thus exercised, I was tempted to have my name erased, for I did not want to deceive them. Then the thought arose, where could I go? I could not live with the world and Arminians, for the world has long since lost all its charms to me. If I could not have a home with the dear Old Baptists I would indeed feel alone in the world, and homeless. My prayer is that my life here may ever be such as to not be a reproach to the cause and people I love so well. I ask an interest to that end in the prayers of you who love the Lord indeed.

Brother Gold, I hope you will pardon the above. I intended in the outset to ask you to announce in the LANDMARK that my address has been changed from Swansonville, Va., to 1228 Aspen street, Danville, Va., that my correspondents may know my present address. I hope all will note the change in my address, as I do not wish to miss any of your precious letters. Let me say to sisters Ranie L. Woodall and Lula A. Eanes, of Mountain Valley, Va., Viola Harlan, of Warren, Texas, Sallie A.

Shields, of Whittles Depot, Pitts county, Va., and brother (elder) Lee Hanks, of Pelham, Ga., and others whom I am due a letter, I hope you will not mistake my seeming silence for indifference, but just write again; your letters, so full of the richest food from our Lord's table, are comforting indeed to unworthy me.

God bless you all and keep you from evil till we all meet around that great white throne above, and behold our Saviour's face and be like him. If I am only permitted to meet you all there, that is enough for me. Yes,

"Let cares like a wild deluge come,
And storms of sorrow fall:
May I but safely reach my home,
My God, my heaven, my all."

Your little sister, I hope,

MARY E. BULLINGTON.

A WARNING TO THE HOUSEHOLD OF FAITH.

BROTHER GOLD:—Please allow me space in your paper. I hope I am not coming in my own strength, but in the strength of the Almighty God, the fullness of the Godhead. This Godhead is complete in him who made all things from the beginning to the end, and is perfect in the whole universe.

I have been blest to attend nine Associations amidst my afflictions. Never before have I heard the gospel of Christ proclaimed with so much power and assurance before. Indeed it was rich. It can only come from the fullness of the Godhead, and no other source.

Brethren and sisters, for two long years I have been in a famine where everything seemed to be parching up—no sunshine, no rain. How wretched and undone I felt, to be without God alone! But he was leading me on, I trust and

hope, for the honor and glory of his dear people. Elder Joshua Rowe got up and spread the feast. He hunted till he found me. He brings me up to the King's table to be seated and eat. O, friends, and I did eat, and was filled with the loaves and fishes let down from heaven through and by this great man, Elder Joshua Rowe. I feel that I cannot say too much about this good man. May God bless him. I love him with an everlasting love. I could but say, has God sent here from Baltimore Elder Joshua Rowe to find me? I could but say, thank the Lord for his great benefit, that he bestowed upon me. I felt so unworthy. How bountifully blest I am to once more be seated around the King's table with the people I love! I felt that I was perishing, and had almost starved out with hunger. Yes, I have been led out beside the still waters and in green pastures I feel now as Mary sitting at the feet of Jesus, listening to his words, and Oh! how good it seems to be here!

Dear brethren and sisters, I have drifted, let me go back. Elder Gold got up and told me I was the lost sheep that had been strayed off and had been brought back to the fold. I felt to be the prodigal son, that the fatted calf had been killed, and now I want to mingle my wine. May God bless him.

Last night I closed my eyes and slightly heard music and dancing. I slightly saw a robe ready to put around me. Friday morning I was led upon a pinnacle. I was thrust with one of Satan's malicious darts. I felt I had no strength. I lost sight of self. I had to go down to gather up the lesson which I trust God alone had taught me for the honor and glory of his dear people.

Let me go back to the two years when this temptation was placed before me, with these words:

Choose you this day whom you will serve. I chose mammon. I went down into Idolatry to learn a lesson of humanity. Little did I think my poor heart possessed all of this. These are the fruits of jealousy, hatred, animosity, confusion, back-biting, slander, falsehood, back-sliding, strife, vengeance, vainglory, devouring, arrogance, pride, hypocrisy, blasphemy, pharisaical ridicule, malice, witchcraft, abundance of sin, bitterness of sin, unbelief, and many more, but will take up too much space. I also had carnal weapons to brace me up, but thanks be to him, faith is now handed down, and I have full assurance to believe I will have spiritual weapons.

Brethren and sisters, I was perfectly miserable, wretched, undone. I felt too wretched to live and too wretched to die. I felt to be without God and without hope. I felt that he was too just and holy for me to take in my sin-defiled lips.

Dear people of God, shun the world's bewitching snares, for I feel there are perilous times ahead—with so many snares set to catch our wandering feet. Since I have been brought back to the people I love I feel like it is a heaven below. I can but say, "Bless the Lord, Oh, my soul, all that is within me bless his holy name," for bringing me up out of the wilderness. I am now in the house of the Lord, and the banner over me is love. So brethren and sisters, bear with me. I hope and trust the Lord is leading me. I feel now to be living on the fat of the gospel.

Elder Hassell's introductory sermon came with power and demonstration of the spirit. He gave God all the glory and none to human invention, which is an arm of flesh. I feel that the Association, with me, did not close until Sunday. I was blessed to attend five days in

succession. There I heard Elder Denny. His text on Sunday was, "Who shall separate us from the love of God!" Just before he closed he made some very touching remarks, saying that he was going to leave us and board the train for home. My soul became so overflowed with love that went out to the dear people of God. I became so grief-stricken I almost wept aloud. I was blest to stay where this dear brother did on Saturday night. On Sunday, after I returned, I felt so strong in faith I felt I could hold up this precious doctrine of ours—election and predestination—before kings and priests.

If any one feels disposed to write to me I will be glad to hear from them.

From your weak sister amidst afflictions

MAGGIE A. STATON.

Bethel, N. C.

MY DEAR BROTHER GOLD:—I desire to write through the LANDMARK to the dear brethren, sisters and friends among whom I have traveled this year. My dear brethren, as many of you know, I have traveled and preached most of my time since February 20th, during which time I have traveled among the brethren of eighteen Associations. I have endeavored to know nothing among you save Christ and him crucified, as the only salvation (or deliverance) of his people, either in time or for eternity; for I have often felt like adopting the language of Paul when he said, "Who hath delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." As I have often told you when I have gone on the pulpit, I have felt, unless the Lord should take me by the hand and lead me as a little child (as it were) into and through the services, I must stand

in your presence a helpless sinner and a miserable failure. I used to think I could do some things good at least. For then, as now, I loved to go to preaching. I loved to meet the brethren and join them in the singing and preaching, and as many of you know, I have spent half my time or more (perhaps) laboring for and with the brethren since my ordination nine years ago last April; and labored hard at home for the support of my family the other half. But now, me thinks I see that all this is because God has loved me and given me a mind to do so. I used to quote the text, "Work out your own salvation," &c., and tell the brethren here is something you can do, for this is your time salvation, and that depends on your good works. But one day I believe the Lord had me to walk out that scripture that I might know its spiritual meaning, so without any seeming cause I seemed to be going down, down, down, and the more I struggled to extricate myself the deeper I went, until I found myself in the mire (as it were) to the chin, and still sinking; and then I cried, Lord save me, and he said "Be not afraid, it is I," and I said, the Lord is my salvation now, and his name is Emmanuel, which being interpreted is God with us. From that time I have known and preached but one salvation, and that is the one old Simeon had in his arms when he said, "Now Lord lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." My understanding of the Scripture is that all of Adam's race by reason of sin, (and not by reason of the foreknowledge of God or of his predestination either) are under the bondage of death. But God in his great love and purpose saw fit of this fallen race to give to his Son a bride, (I do not know why he did

this,) and because of his love for her he came and redeemed her and gave her an inheritance that is incorruptable and undefiled, which is reserved in heaven for her, and she, herself, is kept by the power of God through faith unto salvation ready to be revealed in the last time with the arm of the Lord ever underneath her, and his presence round about her. This is a mystery; we can't tell all about it. We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world to our glory. So along this line I have tried to preach to you, and so far as I know my preaching has been received, and I have been shown great kindness by the brethren and friends. Of course I have often had to realize that I was in the midst of more gifted preachers than I am. But they only make me the more glad, for I love to hear good preaching. I am glad to be able to tell you all, that among the twelve associations that I have traveled in North Carolina, and among five associations that I have traveled in Virginia, there is no dissension among their preachers. But all seem to aim to present Christ the Saviour, and his people saved by him. But I am sorry to say that in the Washington association there is not so much harmony. I only filled thirteen of my appointments in that section, having received a letter from my wife that my oldest daughter of sixteen was sick with fever. (She is well now.)

Brother Gold, I have heard it said that it is right to praise the bridge that bears one safely over, and by this rule I would have to say as much good for them as any, I was received with as much kindness in the Washington association as any I ever visited. But I must say, and for their good I hope, that

I found more dissension and confusion among them than in all the other seventeen associations. I met some good faithful preachers among them who are contending earnestly for the faith once delivered unto the saints. But it was commonly reported to me by them that some of their preachers believed and preached two seed doctrine, others denied the resurrection, and others from the pulpit denounced all our religious periodicals as a money making scheme, and making merchandise of religion, and advised the brethren not to take them and another H. D. Lockheart by name, Honaker, Virginia, told me that he believed that salvation was purely conditional from first to last, and that he believed there were more people kicking in hell on account of the old Baptist preaching of that country than anything he knew of, and in substance told me that he did not believe a negro had a soul to be saved or lost, and many other things that I could not receive, and I told him so, and yet they have in that association a negro preacher in good standing, and I believe a gospel preacher. You may think I have made things along here too plain and personal, but if you will publish it I will agree to live or die by it, for you know I am a plain spoken man. As I said a bit ago I believe they have some as good preachers and members in that association as I ever met, but I fear they have too many preachers and I will here suggest how to investigate that matter. If there is one or more who you feel does not feed with wisdom and understanding, whose preaching is noted-ifying, and whose doctrine is not with sound speech, and whom you are not willing to endorse, honor, and if necessary support, let him be reduced to the laity of the church,

and you will doubtless find yourselves in a more lovely and peaceful condition.

Brother Gold, I do not mean this as a matter of back-biting, for I want you to send a copy of the LANDMARK in which this is published (if published) to each minister of the Washington association. I love those brethren and hope to visit them next year, and be at their association provided the churches shall see proper to invite me to go. It is not always evidence that brethren are not brethren because they stray. Sheep are much worse for straying than goats, and the smallest fice' dog can create quite a havoc among a flock of sheep. There are many persons and pleasant things with which I met that I would like to mention, but time and space forbid. It seems like I must say the New River association is a most lovely band of brethren, and the most gifted ministry among them that I ever met as a whole. I know I love them, but cannot hope to have a full reciprocation of their love, for I am not worthy. With love and best wishes to all I am affect. yours,

W. J. STEPHENSON.

BROTHER GOLD:—Through much weakness I will try to tell you a little of my travels. I was fourteen years old when I had a hard spell of sickness and thought I could not live and if I died I was going to torment and I was in so much trouble. When I got well I tried to put it off, but I could not. I thought I would not let anybody know I was in so much trouble. I thought there was a chance for everybody but me, I had done nothing disgraceful either but prayed day and night, and thought there was no mercy for me, and when I would lie down I would

think, will I ever see another mornings sun arise. One night as I was asleep I reckon I awoke praising the Lord. I felt so relieved and happy and my burden of sin was gone. But I could not claim a hope for I just thought that was a dream and would not do to depend on. I went on in that way right between open despair for a long time and was anxious and prayed to be showed how I was. But still that burden of sin was gone. I did not feel any more of it. I went to the spring and knelt down to pray to the Lord to show me what was my doom, and these words came to me, They shall return to Zion and sorrow and sighing shall flee away.

Well Brother Gold, if you think it not worthy to put in your precious paper just lay it aside.

But this is the reason of my hope but I can't tell you what I have gone through with and the ups and downs I have had. I always loved the Baptists and loved to go to meeting, but hung back for a long time. At last it appeared like I could not stay away any longer and the first Saturday in June in 1873, I went to the church and was received and was baptized by dear Brother Oakley.

It was the pleasantest day I ever enjoyed. And now Brother Gold, I must tell you my father, Ashley Swain, was a faithful servant of the most High and living God. And now, Brother Gold, I hope to see you one time more but pray for me that I may be preserved in the same faith that I have professed.

Desiring the prayers of all christian people I am a sinner saved by grace if saved at all. Though feeling my unworthiness I still have many refreshing feelings and enjoy being with brothers and sisters at old Abbotts Creek. I will now close praying that God's blessings

may rest upon you and may you be spared many years to publish your precious paper which I enjoy reading so much.

Your sister,
MALINDA HAMMER.

ELDS. GOLD AND LESTER—DEAR BRETHREN IN THE LORD: I feel impressed to write to the LANDMARK, if found worthy of space in such a valuable paper, and want to be brief in my feeble and imperfect thoughts. I feel to be so weak and so ignorant of any of the lights and evidences of the works of the Spirit to try to tell some of them seems a task; yet I feel better when I relieve my mind. David says, There is a river the streams whereof make glad the city of God, and it appears to my mind to be Christ which is this river. We are told in Revelation, by John, it is the pure river of water of life. O, what a glorious thought, to be made glad in the hope of the blood of Jesus! When he died upon the cross he cried out, "It is finished," and there came blood and water from his side. His blood is this stream, which is shed for the remission of the sins of his people; and when he expired on Mount Calvary the sins of his people, all of the family of God, were forever forgiven, to be remembered no more against them, that is, to condemn them in the world to come. It is true we are made to abhor ourselves in dust and ashes, yet in the atonement they are no more remembered against us, and his love, his mercy, his goodness, and his holy Spirit flowing from this River, and these streams are constantly flowing from this River.

Christ says, in his sermon on the mount, Blessed are ye when men shall revile you, and shall persecute you, and say all manner of evil against you falsely for my

sake, rejoice and be exceeding glad, for great is your reward in heaven. O, how good to be exceeding glad in hope of the glory of God! Then, O Christian, trust in Jesus, for by him our sins are washed away, and in this Rock our hope is anchored. O, how beautiful this River seems to me, ever flowing with sweet, comforting evidences when we are in tribulations, in trials, in conflicts, in crosses, in losses, in sore persecution! Don't this River send out its beautiful streams to make glad the hearts of his little, trembling, doubting, fainting lambs, as they journey on their pilgrimage here in this world?

Isaiah says, speaking in the gospel day, Then shall the lame man leap as an hart, and the mouth of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. God in his goodness toward us has ordained that this gospel should be preached in his name, beginning at Jerusalem, and when this fountain is opened to the house of David, and to the inhabitants of Jerusalem, these streams are flowing to comfort, to build up, to water the desert places in the hearts of every child of grace. The eternal God has given to us his Son to be the propitiation for our sins, and just as we need—when it appears to us that all is dark and gloomy and a burning desert within, these streams flow to us to water and to gladden our hearts, and to be made glad we are enabled to then rejoice in hope of the glory of God, and to say with David, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." O, how beautiful the waters are to the children of the Most High God, and to rejoice in the consolation that though our sins be as scarlet, they shall be as

wool; though they be as crimson, they shall be whiter than snow. But we cannot at all times see these glorious streams. It must be that winter as well as summer come to us. We must be weak to be made strong. It is in this beautiful city that this River flows, and every one that has been made glad has part in the first Resurrection, on whom the second death hath no power.

When at a throne of grace remember your poor sinful and unworthy brother in a little hope, if not deceived. I feel to need the prayers of the righteous that the Spirit of Jesus keep me in trials and be with me in death.

T. W. WALKER.

Reidsville, N. C. Box 182.

DEAR BROTHER GOLD:—I will try to comply with your request by telling you some of my thoughts and feelings since the Association. Two or three days were spent in trying to recall the texts used, and what was said in connection with them. Some of them were easily thought of, but the beauty, like Nebuchadnezzar's dream, had gone from me.

As each day glided into the past, I found myself growing less thoughtful, and but little concerned about things that should concern me, till last Saturday morning when the time rolled around for our regular meeting at Saint's Delight, and although my heart was not in it, I did make ready and start. While on the way, this cold indifference grew so alarming to me, that I was lost to all around me, even the presence of Mary ("my daughter") and Mr. Williard, who kept busy talking. While in this condition my thoughts ran thus: "Why am I going to Saint's delight, I do not care especially to hear preaching? Am not very anxious to see the brethren and

sisters. Do not feel any special love for them. I have no evidence that a single petition of mine has ever been granted by the God of Israel," and at this juncture the spirit of prayer was given me, (could not pray before this) and my heart's desire was, that the Lord would be pleased to be mouth and wisdom for Elder Williard, and that he also would be pleased to give me a hearing ear. This prayer was in my heart till we reached the church. Elder Williard was first to meet us, and remarked that if Elder Flinchum failed to come he should be greatly disappointed, for he did not feel in a preaching mood. This remark was exceedingly discouraging to me, but served to increase my desire for the presence of the Lord in this matter. Elder Williard preached a sweet and soul-cheering sermon, during which, I could but confess that the Lord was merciful to poor unworthy me, and had heard my cry. I rejoiced in the thought that I would keep with me, that we I connected sermon, on which I hoped to feast for months. But to show you how utterly without strength I am, I confess this evening that not one word of the text can I recall, nor but few sentences of the sermon. See how strange I am? And if indeed I am a child of God, what spirit is leading me to day?

Just here the language of David rushes through my mind. "As the Lord liveth, and as thy soul liveth, there is but a step between me and death"—the same words that came to me at almost every time last week. But to return to my subject. After that good sermon on Saturday and when the door of the church was opened for the reception of members, brother Teague, (father of sister Smith who joined on the last day of the

association) while the tears streaming down his face, related in an audible voice, his travels from nature to grace, during which it seemed to me, the Lord was in the midst drawing all of us together in a band of love.

"Thus in his favor life we found

Whose temples once with thorns were crowned

While o'er our heads, though wretches depraved

In folds of love his banner waved."

On the next morning, when father and daughter were buried in the same watery grave, my mind was carried above on the wings of his love, and while above the worthless and perishable things of earth, I was given a view and foretaste of some of the joys connected with the resurrection of our Lord and Saviour Jesus Christ. This evening, I am as poor, and vile, and blind as if none of these things had ever been mine to enjoy. In your letter you asked if I can tell you all that is in my heart. No sir, I cannot. I know not what is there. New and strange things emerge from it each day—things that I did not know were lying dormant there, and which when they do come forth, only show me up to be at best, a contemptible, vile being, and it seems to me are convincing proofs that my life as a child of God is a miserable failure. This being at times my actual opinion of myself, do you wonder that my poor heart bounds with joy when I am made the recipient of of a letter like your last, in which you kindly address me as sister, and express a desire to see me and hear from me? I hope you will feel inclined to write again soon, and above all, that you may be led to pray for me and mine.

Affectionately yours,
E. A. BURTON.

ELDER P. D. GOLD—DEAR BROTHER: I desire to correct a mistake made by brother R. M. Peacock, deacon of Morattock church, and published in the LANDMARK October 1, 1902. He stated that George Everett, colored, is recognized by the church at Morattock as in good standing.

George Everett and Benjamin Wood stated to the church at Morattock that Piney Grove church, as a body, had gone off with the Wootenites, and they refused to go with them, and they craved a home with us, but we declined to receive them for the present. On Saturday before the third Lord's day in October, 1902, several of the brethren at Morattock, in conference, said that they had been informed that Everett and Wood had been excluded from Piney Grove church twelve months before the Wootenite trouble was talked among them. Everett and Wood say if they were excluded they have no knowledge of it. The church at Morattock, after considering the matter, concluded to withdraw fellowship from all the members at Piney Grove until the church at Morattock could feel or believe that they were walking in gospel order.

Brother Peacock is a worthy deacon, and has no desire to deceive the brethren in his letter to you.

It should have read Mr. Roper instead of brother Roper. He says it was an error in setting the type.

Brother Peacock's letter to you was based on their statement that they had not been excluded from the church at Piney Grove.

N. H. HARRISON,
Pastor of Morattock Church.
Plymouth, N. C., Oct. 21 1902.

ELDER P. D. GOLD—MY VERY DEAR BROTHER: If you will allow such a poor vile sinner as I feel myself to be to call you brother.

My thirst and my hope is in Christ is why I claim such kinship with you; yet there are times when my hope is almost gone, it seems to me, and then again ten thousand worlds like this would not buy it from me. Yet there are times when this world seems to be an ease to me, in a sense like this: the prospects are bright for an abundant harvest, which is pleasing to the natural eye; but to the Spiritual eye its nothing, yes, less than nothing.

Brother Gold, I often say to myself, why am I thus tossed? Now, for some days my very breathing has been trembling, followed with a deep sigh and groans. Why it is so I cannot tell, but this is often the case with me. I fear there is some deep trouble in the future for me, yet if its for Christ's sake, let it be so. I am made willing to suffer anything for Christ's sake. I get into so much trouble sometimes I want to go and see all the Old Baptists and hear them talk and see if it is so with them. I don't see more than the first one, if I have time to talk, before I find him in about the same fix at times. I am made to feel like my little hope is nothing and I am deceived, and have deceived God's people, and will say to myself, I will go before the church and ask for my name, and tell them that I am deceived in the whole matter, and I am made to sigh and groan, and ask myself this: If you leave them where can you go? Do I love the world better than I do the church? Then my eyes seem to come open, and there is an answer within me saying, I will stay as long as they can bear with me, for I know I love these old people better than any people on earth, and their good old true belief. Its the joy of my whole life to be with them and hear them tell of the dealing of the Lord with

them, and hear them tell of their little hope, as they all claim to have—no great big *I* and -little *you*—always seems to be the least, if one at all.

Brother Gold, if I could tell the dealings of the good Lord with me I would be glad to tell it to you, and see if you had any confidence in me or in my hope. If the dear Lord and merciful Father will be with me and direct my mind and pen, I will try and give you a short sketch of my hope in as brief a form as I can.

First, in my young days—say boyhood days—I was tempted very much to anger—to get mad—and my disposition was very desperate, which made me shiver at the very thought of getting mad. I knew there was an earthly punishment for crime. This knowledge seemed to cow me some, though as I grew older it came more forcibly upon me. Yes, I would say, you will be hanged—hanged by the neck until dead. Above all things upon earth hanging was the most horrible death any one could die, and as disgraceful as could be. I saw no relief or deliverance for ten years, it seemed to me. My daily prayer to God was to deliver me from such a death. I would say, I had rather die any other death than be hanged. Yes, rather die with heart failure—a death quick and honorable. Now, I feel to say, I was delivered from this fear, and was give my choice in the death to die. I do believe the good Lord took hold of my heart and showed me that it was just as hard a death to die from heart failure in my sins as it was to be hanged. My heart failed me in every angry thought. Something seemed to go to my heart at the very thought of anger, and tell me it is wrong. My very breath would get short, and I would get so weak I could scarcely

stand up. I believe I was made to be a coward.

This stayed with me for a long time, I don't know how long and at last I was shown my lost and ruined condition and torment was my home, unless I was save through and by the goodness and mercy of God. I do believe my very breathing was, Lord have mercy on me a poor lost sinner. Brother Gold, it seemed to me the weight of sin pressed me almost to death all the time, yet I would go on in my wild way of living giving in to rowdy company, drinking, using bad language, going to all worldly amusements. At first, while in such worldly glee my burden would somewhat leave me at that time, but when I came to myself again it was worse for me.

I was made to hate such company and such places was a torment to me. I was so sore with such a life I would pray to God to take me out of this sinful world, that there was no peace for me upon earth. Now I was thus tost, until this burden came upon me that there was yet a work for me in the form of clearing a new ground. It seemed to me that it had to be done. So I shouldered my tools and went to the very place where I had to go to work with a burden so heavy I can't tell any one how I felt. But when I got there and threw down my tools and looked at the place, the whole new-ground was cleared, all the growth of all kinds was taken off and the stumps and roots were all gone. I looked for the stumps but could only see the clay where they came from. Now I lifted my eyes up towards the sky praising the Lord with every breath, thanking him for the work; for the first time I saw the good Lord had done it all for me. Then came a joy in my heart I can't express, a love for the Lord that

had never come before. Now came another thought that I must have a ditch cut in this new-ground for the benefit of its value in producing a crop. I went to the place where I expected to have it cut, and to my surprise, I found it was done and cut and had been done so long it looked old with litter in the bottom with the prettiest clear water running down it I ever saw. Now again my eyes were opened, again looking towards the south I saw the brightest light I ever saw in my life. It seemed as if I could not see the very spark of the light, but see the light of the light. Now a still happier feeling than before came upon me, I had no doubt but this was Christ and his glorious work and was all for me. I was made to feel happy, my burden all left me and my past sins have never given me any trouble since. My mind was directed to the church, the old Baptist. I was not satisfied if I could not go to church every meeting when I could possibly go. I felt easy when at church and with the Lord's people. I was burdened again with this scripture, "If you have faith prove it by your works." I felt to have faith that the Lord had delivered me from so great a death, yes delivered me from my sins, gave me a reason to rejoice at the free gift on his part. Brother Gold, how could I stay away from the church? I did not go to satisfy my earthly feelings, but I hope at the Lord's proper time. I was at a very dear brother's house who longed to see and hear me offer to the church. I told the church part of what I have written and was received, and was baptized the first Sunday morning in January, 1900. I felt easy, nothing upon earth troubled me for two or three weeks or longer, though I have seen many ups and downs since. My daily walk is

not what I wish it to be, but my past sins have never given me any burden since.

I will close trusting in the Lord for all things. Pray for me when at a throne of grace when it goes well with you. I trust I am as ever yours in hope of eternal life.

T. J. ROBBINS.

Rocky Mount, N. C.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,

Macon, Ga.

R. M. D. No. 3 (or Rural Mail Delivery)

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 1

WILSON, N. C., NOV. 15, 1902.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

THE FOREKNOWLEDGE OF GOD—THE PREDESTINATION OF BELIEVERS IN CHRIST.

BY REV. L. L. NASH, D.D.

The above is the heading and title of an address recently delivered and published in pamphlet form. The text is Rom. 8:29-32. He said that the subject consigned to him is "A message to the unconverted."

I would suggest that the unconverted are the ones that would receive the address delivered.

His address is divided into three heads:

1st. The Foreknowledge of God.

2nd. Whom has God predestinated to be conformed to the image of his Son?

3rd. The only difficulty in the way of any man's salvation is his unwillingness to accept Christ.

He states that the question he

has for discussion is one of the most difficult and profound subjects ever discussed. He says the time has come when we can discuss this question in the spirit of Christ.

To discuss a question is to debate it, or argue it, or dispute. That is, there are two views differing in a debate. There is a disagreement. Now, how can there be a dispute or debate between two or more persons if they both have the spirit of Christ?"

He states that, "Knowledge in God is just like knowledge in us, with this difference, that his knowledge is infinite and our knowledge is finite." According to this declaration the character or quality of our knowledge is just like God's knowledge, the only difference being that he knows more than we do.

If what men in a state of unbelief or death, as the scriptures declare, have any true knowledge, how do they act so foolishly and wickedly? To the wicked and unrighteous God says, "My thoughts are not your thoughts, neither are your ways my ways." God's thoughts are higher above ours than the heavens are above the earth. Isai. 55. God saw that every imagination of the thought of man's heart was only evil continually. Gen. 6:5. Man's mind is blinded, and is carnal. See Rom. 3:9-20. Which includes both Jews and Gentiles, and this was written after the resurrection of Christ. It is common to hear men say that since the resurrection of Christ all

mankind are quickened, or are not dead in sins—all have a power to choose Christ, and come to him. But what does the above scripture teach? It teaches that they are all under sin, there is not one righteous, there is not one that understands, there is not one that seeketh after God—every one is gone out of the way; there is not one that knows the way of peace, there is no fear of God before their eyes. This is the natural state of every Jew and Gentile after the resurrection of Jesus. Then how can the knowledge that any natural man has be at all like the knowledge that God has? The wisdom from above is pure, but the wisdom of the natural man is devilish or foolish.

The things that God hath prepared for them that love him have not been seen by the natural eye, nor heard by the natural ear, nor have they entered into the heart or mind of the natural man. They have eyes and see not, ears and hear not, nor do they understand. Matt. 13:14-17.

When one is born of God old things are passed away, and all things are become new, and all things are of God who gives understanding, or gives a knowledge we never had before. He gives us a knowledge of the Lord Jesus, and we become new creatures. Ye who were sometimes darkness are now light in the Lord. For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the

knowledge of the glory of God in the face of Jesus Christ.

These scriptures prove that the natural man does not and cannot know the things of God, because they are spiritually discovered. 1st Cor. 2:13-16. So that there is no true wisdom or knowledge in this statement of Mr. Nash.

The aim of this man, Mr. Nash, is to show that while God knows every thing from everlasting to everlasting, his knowledge does not cause anything, and he asserts that man's knowledge, as far as it goes, is like God's knowledge. Man does not foreknow any thing. How then can his knowledge be like God's knowledge, which is foreknowledge? Known un'o God are all his works from the beginning of the world. Acts 15:18. If God knows all things from the beginning, as this man admits, how can anything be otherwise than he foresees it will be? Who determines what shall be? Does chance do this? Who created all things?

He says God knows things because they are. Is that foreknowledge? No. To foreknow a thing is to know it before it is a thing, or before it comes to pass. Man has no foreknowledge at all.

If that is not so, what is the difference between foreknowledge and knowledge? "Whom he did foreknow them he also did predestinate," &c. That is, all that he foreknew he did predestinate. Did he foreknow all mankind? We say he did not, as he foreknew those he predestinated to be conformed to the image of his Son. The word

foreknowledge must have a special meaning then. God said to Moses, "I know thee." Christ knows his own people. He says, I know my sheep. The Lord knows them that are his. In this sense he does not know the wicked. He knew Jacob and loved him, not because he foresaw Jacob would do good works. Jacob have I loved and Esau have I hated, and that before either had done good or evil that the purpose of God according to election might stand—not of works—But of God that calleth; Rom. 9:11-13. He hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2nd Tim. 1:9.

Here the purpose of God is declared to be that according to which all this is done. The people of God are elect (not according to or for their works, or through them) but they are elect according to the foreknowledge of God. That by or through which this is all done is of the Lord, for it is through or by sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. 1st Pet. 1:2. They are elect unto obedience and unto sprinkling—sprinkling of what? Answer, the blood of Jesus Christ. Then they are also elect unto the obedience of Jesus Christ.

The 2nd division of Mr. Nash's discourse is, "Whom did God predestinate according to his foreknowledge." His answer is, "Those who he foreknew would accept his

grace and believe in his son," and his predestination is founded on his foreknowledge. He foresaw who would believe in Jesus, and he thus foreknew them, and predestinated them to salvation because they accepted his son. The creature has done all that is done. His predestination is founded on his foreknowledge he says, yet his foreknowledge is not the cause of anything. Therefore God is not the cause of anything, but the sinner is the cause of God's foreknowledge, and of his predestination, for God foresaw who would accept Jesus, and he predestinated them to salvation because they would accept Jesus. It is the act of the sinner to believe in Jesus and accept his grace is the argument of Mr. Nash, and such only as do this God foreknows and predestinates. So that the free agency business is doing great things in this camp of Methodism.

3rd "The only difficulty in the way of any man's salvation is his unwillingness to accept Christ,"

Is not that enough difficulty? Jesus said to the Jews ye will not come to me that ye might have life. Then if they will not come to Christ will they come? If they will not come to him while under the control of carnal nature what will make them willing to come? Jesus shall save his people. It is just as certain that he will save them as it is that he was born of a virgin, or that his name is called Jesus. It is also equally as certain that they by nature are sinners, for he shall save them from their sins.

Jesus said of certain ones, If ye were of my sheep ye would hear my voice. My sheep hear my voice, John 10: 26-27. His people are sheep before they hear his voice. They were given grace in Jesus before the world began, Saved by the death and resurrection of Jesus, and called by God the Father to the knowledge of this.

Man has no excuse nor shelter for his sin. He deserves damnation. When convicted of sin he owns that his damnation is just. By grace then he is saved. It is the work of God to believe in Jesus. By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works lest any man should boast: for we are his workmanship created in Christ Jesus unto good works, which God hath foreordained that we should walk in them. "Everything that God can do consistent with his own character, and the nature of man has been done to save him," says Mr. Nash. Others say, God has done all he can do until the sinner takes the first step.

This is a mighty creature—this free-agent sinner God has not power over him until the creature makes a move toward the Creator.

Is that a fact that God has ceased his work. Does he ever cease his operation. He quickens the dead. The hour is coming and now is, says Jesus, when the dead shall hear the voice of the Son of God and they that hear shall live. God loved his people when they

were dead in sins and quickens whom he will.

Who begins the work of salvation—not merely for the sinner by sending his Son into the world, but in the sinner! “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ,” Phil. 1: 6. According to this scripture it is God who begins the good work in his people—not merely for them—but begins it in them—and he will perform it until the day of Jesus Christ. Also Phil. 2:13, “For it is God which worketh in you both to will and to do of his good pleasure.” God works in his people both to will and to do according to his good pleasure, and that makes them willing. Naturally no man has that will. All are saved in whom he thus works to will and to do—in whom he thus begins this good work. Not one of them fails of salvation. Now who is the cause of their salvation? Is it God or the sinner? To whom will they sing praise for salvation in eternity? Not unto us, not unto us, but unto thy name give glory; for thou art worthy, for thou hast redeemed us unto God by thy blood, and hast made us kings and priests unto God will be their song. Now has God thus begun this good in every sinner of Adam’s race? If so all of them will be saved.

God calls and qualifies preachers to feed his flock—to tell them of these good things, and his flock believe these things. These preachers do not preach to quicken

the dead, but to find out and feed the living. They declare the truth to all men. They preach the word, whether men will hear or forbear; but the poor have the gospel preached to them— They warn, reprove and exhort. They preach that men should repent.

I am sure that every sinner who seeks the Lord will find him, and and every one that believes in him shall be saved. I am also sure that there is none other name under heaven given among men whereby we must be saved, and that if one is saved it is by grace—and if he is damned it is because he is guilty, and deserves it. Men have no excuse nor covering for their sin. It is not intended that mortal man shall understand God’s foreknowledge, nor his predestination. It is given the saints to believe in God, and also to believe in Jesus, and to receive the truth in the love of it, and to hold it in righteousness. The people of God are humble and feel conscious of their nothingness of themselves. Therefore they do not desire to contend for the mastery, but rejoice in the Lord who rules in righteousness.

These discussions show extremes, perhaps there is good in them. Paul disputed in the school of one Tyrannus. However it was not Rev. Paul, nor Dr. Peter who thus contended earnestly for the faith once delivered to the saints.

P. D. G.

The simple believe every word: but the prudent man looketh well to his going.

DEATH ABOLISHED — LIFE
& IMMORTALITY BROUGHT
TO LIGHT THROUGH THE
GOSPEL. (2nd Tim. 1:10).

The most glorious of all conquests is made by Jesus, the Captain of the Lord's host—a man of war, for the Lord is a man of war. All other warriors occasion death. How many thousands are slain in their battles—both of their friends and their enemies often—causing untold loss and grief! But who ever lost from a thread to a shoe-latchet by the conquest of Jesus?

Not a man, woman or child ever suffered a pain or loss because of the victories of Jesus. It is only the enemies of men, and not men themselves, that Jesus has slain. He bare our sickness, he bare our sorrows, and carried them all the days of old. He bare our sins in his own body and made an end of sin. He laid down his own life for us, the just one for the unjust. He trod the winepress of the wrath of God alone, and of the people there was none to help him. Therefore his own arm brought salvation, and his zeal it upheld him.

Other captains fight through or by their soldiers. These soldiers bear the burden and brunt the dangers of war; but Jesus alone met the enemies of Zion. He laid down his own life. Greater love hath no man than this, that a man give his life for his friend; but God commendeth his love to us in that while we were enemies Christ died for us.

It is death which Jesus has abolished. What other man could

ever meet death [which slays all without respect of persons? But Jesus has destroyed not only death but he has destroyed him that had the power of death that is the devil, and delivered them who through fear of death who were all their lifetime subject to bondage. He has used the devil's most deadly weapon, death itself, with which to destroy him that had the power of death, so that death is abolished. When the people of God pass out of time they do not see death. It is hid from their eyes.

The appearing of Jesus in the gospel—the revelation of Christ to our faith shows that death is swallowed up. Life and immortality are brought to light through the gospel. As the rising of the sun drives away the darkness, so the coming of Jesus destroys death. He arises with healing in his wings, and this raises, saves and beautifies his people with all the glories of salvation.

* P. D. G.

Oct. 30, 1902.

ELDER P. D. GOLD:

DEAR SIR:—Will you please answer stating what Primitive Baptists believe on the following questions?

1st. "Are all men in a natural state lost?"

Answer. "But if our gospel be hid it is hid to them that are lost."—not that which was lost which Jesus came to save. Those that are lost are blinded by the god of this world.

3rd. "Is salvation offered to all men alike?"

Answer. What proof is there that it is merely offered to any one? Jesus offered himself to God without spot, and he hath perfected forever them that are sanctified by this one offering of himself once. He gives them salvation

3rd. "How are men saved."

Answer. By grace are ye saved through faith, and that not of yourselves. It is the gift of God. Not of works least any man should boast. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Eph. 2; 8-10.

4th. "Do children of christian parents have any title to religion not granted to others?"

Answer. No proof of it. Think not to say within yourselves we have Abraham to our father.

5th. "Is water baptism the door into the church?"

Answer. Christ says, "I am the door." John 10:9.

6th. "What is water baptism?"

Answer. Burial of a believer in Christ in water in the name of the Father, Son and Holy Ghost, by an authorized administrator.

7th. "Is water baptism a saving ordinance?"

Answer. It is the answer of a good conscience towards God, 1st Peter 3:21.

8th. "What does water baptism represent?"

Answer. The burial and resurrection of Jesus Christ and our death, burial, and resurrection with him.

9th. "Have any but regenerated

persons a right to church membership?"

Answer. None other.

10th. "What is the Lord's supper intended for?"

Answer. To show forth the death of Christ.

11th. "Who are proper subjects to partake of the Lord's supper?"

Answer. Disciples or followers of Jesus.

12th. "Have any a right to partake of the Lord's supper who have not been baptised?"

Answer. None.

13th. "Does keeping the commandments, or the performance of good works in any way help us to be saved?"

Answer. They that believe in God shall be careful to maintain good works. These things are good and profitable unto men. Believers in Jesus are saved. Good works are the evidence of it, and are a blessing to those who maintain them, and to others.

14th. "Will God finally save all who are born into his kingdom?"

Answer. Yes, with an everlasting salvation.

"I want very short answers not exceeding thirty or forty words at most, in any one answer, and would like plain definite answers.

"Yours very truly,

"WM. ROGERS."

REMARKS

I have endeavored to comply with the request of my unknown friend.

P. D. G.

VOLUME 37.

This commences another volume of ZION'S LANDMARK. The Lord directing, we shall labor to show that not one of the stakes of Zion shall ever be removed, neither shall any of the cords thereof be broken. The faith once, and but once, delivered to the saints, and never delivered to any others, we desire to contend for. To set forth the doctrine of Jesus, the faith of God's elect, is of all things the most desirable to me.

All that love the blessed dominion of Jesus are a highly favored people. With such we desire to sojourn. While we know nothing of the future, not even what a day or an hour may bring forth, we should be happy to commit all this into the hand of him who declares the end from the beginning, and who does all things well. Our purpose and striving should be to serve the Lord in the way his Spirit guides.

Greeting to the readers of the LANDMARK. P. D. G.

There will be a three days' meeting at Pilot Mountain Friday, Saturday and 5th Sunday in November. I hope many of the brethren will attend that meeting.

G. O. KEY.

Brother Aaron Furr, Bloomington, N. C., desires a copy of the Kehukee History. Any one having one to sell will inform him.

P. D. G.

MARRIED,

October 30, 1902, at Farmville, N. C., Mr. Samuel M. Pollard and Miss Delphia L. Belcher, by P. D. Gold.

Elder Stewart writes me that his pamphlet, "Order and Disorder," is all gone.

APPOINTMENTS.

T. N. WALTON & N. T. OAKS

White Rock Monday after 5th Sun in Nov.
Fairview.....Tuesday
S. H. near Mr. Sam Nichols....Wednesday
Morgan's Sat. and 1st Sunday in Dec.
Peck'sMonday
Brother Hodges, of Fairview, please arrange preaching for Tuesday and Wednesday and accompany them,
Brother Robert Tompkins Wednesday night
Flint HillSaturday
New Hope.....2nd Sunday
Sister Bashams.....Tuesday
Lynville.....Wednesday
Cross RoadsThursday
Bethel.....Friday
Ephesus.....Saturday
Union.....3rd Sunday

J. D. DRAUGHN.

Raleigh.....Mon. and at night after
.....3rd Sunday in Nov
Clayton.....Tuesday
Little Creek.....Wednesday
Smithfield.....Thursday
Union.....Friday
Bethany.....Sat. and 4th Sun
Cross RoadsMonday
Chapel.....Tuesday
Memorial.....Wednesday
Lower Black Creek.....Thursday
Wilson.....Friday
Pleasant Hill.....Sat. and 5th Sun
Lower Town Creek.....Monday
Tarboro.....Tuesday
Lawrence's.....Wednesday
Kehukee.....Thursday
Conoho.....Friday
Hamilton.....Saturday
Flat Swamp.....1st Sun. in Dec
Great Swamp.....Monday
Tyson's.....Tuesday
Farmville.....Wednesday
Meadow.....Thursday
Mewborn's.....Friday
La Grange.....at night
He will need conveyance.

J. H. LATHAM.

Flat Swamp.....Dec. 6 and 7
Tarboro.....8
Lower Town Creek.....9

Pleasant Hill.....	10
Falls.....	11
Mill Branch.....	12
Elm City.....	13
Moore's.....	15
White Oak.....	16
Meadow.....	17
Farmville.....	18
Galloway's.....	20
Washington.....	21

He will need conveyance.

Brother Latham was called home on his late appointments on account of his daughter's sickness.

M. T. LAWRENCE and McP. SMITH.

Sparta.....	Sat. and 4th Sun. in Nov
Tyson's.....	Monday
Farmville.....	Tuesday
Meadow.....	Wednesday
Autry's Creek.....	Thursday
Lower Town Creek.....	Friday
Pleasant Hill.....	Sat. and 5th Sun
Falls.....	Monday

They will need conveyance.

P. W. WILLIARD.

Sardis.....	Sat. and 4th Sun. in Nov
Pleasantville.....	Monday
Wolf Island.....	Tuesday
Reidsville.....	at night
Lick Fork.....	Wednesday
Pleasant Grove.....	Thursday
Arbor.....	Friday
Prospect Hill.....	Sat. and 5th Sun
Wheeler's.....	Monday
Roxboro.....	Tuesday
Surl.....	Wednesday
Durham.....	Thursday

He will need conveyance.

J. D. COCKRAM.

River View.....	5th Sat. and Sun. in Nov
Center.....	Monday, Dec. 1
Spoon Creek.....	Tuesday
Shady Grove.....	Wednesday
Russell's Creek.....	Thursday
State Line.....	Friday
Bell Spur.....	1st Sat. and Sun
All in Virginia.	

Do your kidneys act poorly? If so you are troubled with rheumatic pains, weak back or general debility. Do you want to be cured? Then try our course of kidnetone. This course consists of twelve bottles of the regular one dollar size. We send them express or freight, prepaid, to any address in the United States East of the Mississippi River, for five dollars. Send by money or express order to,

Dr. Worthington Remedy Co.
Wilson, N. C.

2 times

OBITUARIES.

ANNIE P. KNIGHT

The Dear Lord, in his power has seen fit to send the reaper death into our happy home and claimed our eldest single daughter, Annie for his own.

She was borne in Edgecombe County, Oct. 8th, 1877, died Sept 24th, 1902 making her time on earth 24 years, 11 months and 16 days. She was a most dutiful and affectionate daughter, a kind and loving sister, often denying herself and making sacrifices for the pleasure and comfort of those around her. She had been a great sufferer for nearly eight months being first taken with acute rheumatism which lasted several months. She revived from this spell, and was able to get around some, though very feeble,

In April she was taken with dysentery, which grew worse and worse all the time. All that physicians, or loving hands could do, availed nothing. Her case became chronic, which ended her precious life after being confined four weeks in her last spell. We have reason to believe our Annie is at rest. She was not a member of any church, but about one week before her death, she told in the presence of another Baptist sister, she wanted to be a Primitive Baptist, repeating it over two or three times. She then said, I don't feel fit, I said to her, we do not expect you to feel fit, all the fitness the Lord requires is to feel your need of him. She then said to me, I love all Primitive Baptists, and love to hear them sing, but some of their songs are so sad they hurt me to hear them. She said at another time, I love Jesus.

She was conscious almost to the last, but I don't think she ever realized she was dying unless it was when she called on the Lord just before she died. She said, Hurry up Lord, Hurry up Lord. She said, Lord I can't, Lord I can't, she then said, Lord I will, Lord I will, after which she passed quietly away, and we hope, fell asleep in Jesus, that blessed Jesus she professed to love.

Her Mother, HETTIE KNIGHT.

CATHARINE WARD

Departed this life, May 28th, 1902. I do not know her age exactly, but she was near seventy-five. She was the widow of

G W. Ward who died in 1892 in Saratoga, North Carolina. He was a devoted husband and a good provider, both were members of the Primitive Baptist church at White Oak, and faithful members for a number of years. When death came there was not a blemish on either. Aunt Catharine seemed to love the cause in her last days as she did when she united with the people of God. O, what a precious thought to me, for those who hold out faithful shall receive their reward. Her home has been with me since her husband's death.

I lost my beloved wife about one month before Aunt Catharine died. I had been so accustomed to a large family, how lonely it is now for me and my children. But the Lord does all things according to His will. She leaves to mourn her loss many relatives and friends. I am satisfied that she is better off now than when she was here with us.

May the Lord continue to add His blessings to the Saints of God, is the prayer of her nephew,

J. E. COBB.

St. Louis, N. C.

JOHN A. ROBERTSON

DEAR BROTHER GOLD:—It is with asad heart that I attempt to chronicle the death of my dear husband, John A. Robertson, who was born in Martin County, North Carolina, Oct. 12, 1831, and fell asleep in Jesus, as I hope, July 7th, 1902, making his stay on earth 70 years, 8 months and 25 days. He joined the Primitive Baptist church at Smithwick's Creek January 1852 and in 1859 he moved into Pitt county, and called for a letter of dismission and joined at Flat Swamp, and remained a faithful and consistent member until his death. He leaves six children, myself and a host of friends to mourn our loss, which I truly hope is his eternal gain. He was the greatest sufferer I ever saw. He was taken with that dreadful disease, Asthma, while in the civil war, and has not been able to do manual labor since, and for the last five years has been confined to the house nearly all the time, especially in the cold season from October until May. He was confined to his room and chair day and night most of the time. I truly hope he has done all his suffering while on this earth. He would have such bad spells it seemed like he would lose his breath. I have often heard him repeat the following words:

"How long dear Jesus Oh, how long
Will thy bright beams delay,
Fly swiftly on ye wheels of time,
And bring the promised day."

I think there were times when he would have been willing to pass away, for I could hear him say, Come, welcome death, I'll gladly go with thee.

He bore his afflictions with the most patience I ever saw any one. I never heard him murmur or complain. He seemed to feel that it was right. He was taken with a severe pain in his right side the first day of June and soon broke out in blisters. We had two of the best doctors we could get. They said it was the shingles at first, but annurism at last. But all the doctors and kind friends could do, could not stop the hand of death. A few days before he died I was sitting by him and he repeated the following verse:

"God moves in mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm."

My loved one is gone and left me in a sad and lonely condition with only one daughter, the rest of our children having married. Oh! I do miss him so much. It was so hard for me to give him up.

Dear brethren and sisters, all you that have lost your beloved companions, I feel like you can sympathize with me.

Dear brother Gold, and brethren and sisters, please pray for me that I may bear my troubles and trials with meekness and humbleness, for if I know my heart it is my desire to be submissive to the Lord's will, but I am so vile, so prone to sin I fear that I am not born again.

Written by his wife.

JULIA F. ROBERTSON.

WILLIAM BRANCH OWEN.

William Branch Owen died Monday at noon at his home near Walter Hill after a protracted illness.

The deceased was one of the oldest and most universally respected citizens of this county, and was possessed of a character that commanded the admiration of all who knew him.

He was born in Halifax county, Va., in the year 1825 and removed with his parents to this county in 1840, and spent the remainder of his life here.

He became a member of the Primitive Baptist church in the year 1849 and afterwards became a minister of that church

and performed the duties as such in a way that won the confidence and respect of all who knew him. He had acquired a comfortable fortune, consisting of a valuable farm of about 200 acres, and being without debts he lived in comparative comfort and ease.

He left no immediate family, his wife and children all being dead.

Services were held at his late residence at 2 o'clock yesterday afternoon, after which his remains were buried in the family burying ground.

JAMES T. STEPHENSON.

The subject of this notice was born July 6th 1857, departed this life June 28, 1901 of apoplexy—taken very sudden while at work in the field in the morning and died in the evening. He was a son of Bro. Alvin Stephenson, was twice married—having six children by first wife and three by second. He joined the Primitive Baptist church at Fellowship, Johnston county, N. C., June 2, 1894 and lived a faithful and consistent member, always filling his seat if not providentially hindered. He was much devoted to his church and interested in its welfare. He was beloved by all the Baptists that knew him and loved his brethren with a pure heart fervently—was a good neighbor and kind husband and a good father to his children, giving them good counsel and advice. He so lived that he is much missed by the church and more by his family and by his neighbors, but the Lord saw fit to take him from this poor sinful world of conflict, cares, sorrows and troubles, to that upper and better kingdom where he rests from all his toils here, where all is peace and joy for ever. The memory of such a brother is sweet. May God sanctify this dispensation to the good of his dear wife and children and bring them to know Him in the pardon of their sins, is the desire of the unworthy writer.

J. E. A.

INFANT CHILDREN OF H. M. BAUCOM AND
ALEXZENER BAUCOM.

James Henry and twin sister, infant son and daughter of H. M. and Alexzener Baucum were born May the 3rd 1901, and the twin girl died June the 2, 1901, making her stay on earth only thirty days. James Henry was very low at same time, but the Lord spared him to us for a little more than a year longer.

On Tuesday Sept. 2, 1902, James H. was

taken with cholera-infantum and teething and on Tuesday following he died. Notwithstanding we, together with the family physician, did all in our power to alleviate the little fellow's suffering, he gradually grew worse till the summons came; "Child come home." It was a sore trial to give up the little fellow whom we loved so much, but we feel to rejoice that he is with Jesus where there is no sorrow, sickness, pain nor death, forever to sing praises to Jesus. I am so glad that the plan of salvation is just as it is, for if works were a requisite to eternal salvation then my little innocent babes would have been lost. But thanks to God it is not so, but they were saved by grace just as the adult. It makes me rejoice to realize that I have two children in heaven.

May the Lord save the rest of the family if it is His will, and may we one day be an unbroken family in the Paradise above if it can seem good to the Lord.

By their father,

H. M. BAUCOM,

GEORGE ANNA CALHOUN.

After a few days of bronchial trouble George Anna Calhoun died rather suddenly on the night of Sept. 4th being two years and one month old. She was a lovely child, and not only idolized by parents and grand parents, but all who knew her. On Oct. 5th, my wife left me to spend a week with another grand child, and that night with no signs of sleep the following lines came on my mind which I got up and wrote down and then went to sleep

I had a little grand child,

Her name was Georgia Calhoun,
And it almost broke her parents' heart
To part with her so soon.

For she only had two years and thirty days
Here on earth to stay,
Then took her flight one lonely night,
To moulder in the clay.

But Christ had only loaned her
For a little while below,
Then took her home to glory
Where we do hope to go.

Her life was our pleasure,
Her death was hard to bear,
But in Christ she has a treasure
That we do hope to share.

Her little tongue is silent,
Her little feet are still,
But Christ calls them home to glory
According to His will.

So now dear parents, weep not,
But say, thy will be done,
For we have many trials
Before our race is run.

Yes many are the trials
We have here while we stay,
But let us learn to bear them
And try to learn to pray.

Yours in hope and fears,
JESSE BRAKE.

Medora, N. C.

O God, my heart is fixed: I will
sing and give praise, even with my
glory.

Awake, psalter and harp: I my-
self will awake early.

I will praise thee, O Lord, among
the people; and I will sing praises
unto thee among the nations.

For thy mercy is great above the
heavens: and thy truth reacheth
unto the clouds.

Be thou exalted, O God, above
the heavens: and thy glory above
all the earth;

That thy beloved may be deliver-
ed: save with thy right hand, and
answer me.

I have on hand yet about one
hundred of Mary Parker's books,
"Reminiscences and Letters,"
which, since her death, I have re-
duced to 50 cents. Also my book,
entitled, "Meditations on Portions
of the World," at \$1.

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D. B.

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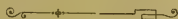
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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BURIED FRIENDS.

My buried friends can I forget?
Or must the grave eternal sever?
They linger in my memory still,
And in my heart they live forever.
They loved me once with hearts sincere,
And never did their love deceive me,
But often in my conflicts here,
They rallied quickly to relieve me.

I fain would weep, but what of tears?
No tears of mine could ere recall them,
Nor should I wish these gloomy cares,
Cares like mine—could ere befall them.

They rest in realms of light and love,
They dwell upon the mount of glory,
And bask in beams of endless rest.
And shout to the happy story.

I heard them bid this world adieu,
I saw them on the rolling billow,
Their far off home appeared in view,
I heard the parting pilgrim tell,

While crossing Jordan's stormy river,
Adieu to earth for all is well,
Now all is well with me forever,
How I'd love to join their song.

THE PILGRIM'S SONG.

My rest is in heaven, my rest is not here,
Then why should I murmur at trials severe?
Be hushed, my dark spirit: the worst that
can come,

But shortens my journey and hastens me
home.

It is not for me to be seeking my bliss,
Or building my hopes in a region like this;
I look for a city not built with hands,
And eternally its temple shall stand.

Afflictions may try me, they cannot destroy,
One vision of love turns them all into joy:
And the bitterest tears that fall from my
eyes.

But sweeten my hope of joys in the skies.

A scrip on my back, and a staff in my hand,
I'll take my journey though an enemy's
land:

The way may be rough, yet it cannot be
long,

And I'll smooth it with hope, and I'll cheer
it with song.

CIRCULAR LETTER.

(By request)

The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the church at Broad Creek, Delaware, Oct. 22, 23 and 24, 1902, to the churches whose messengers we are, send christian greeting.

BELoved BRETHREN:—We will address you at this time upon the subject of the churches of the saints. This will prove a pleasant and profitable theme to contemplate, if the Lord shall be pleased to direct our minds into its excellencies. Nothing on earth can be more beautiful than the church of God seen by an eye of faith. As thus seen by those who have been born again, and have felt the love of God in their hearts, the church is declared by the psalmist to be "the perfection of beauty," also, "the joy of the whole earth," and "glorious things are spoken of her." (Psalms 1. 2; xlviii. 2; lxxxvii. 3.) This beauty cannot be seen by the natural eye; the glori-

ous things spoken of her cannot be heard by the natural ear, nor have they entered into the natural heart, but they are revealed unto us by the Spirit of our God. (1 Cor. ii. 9, 10.)

The church is spoken of in the Old Testament as Zion and Jerusalem. In the gospel dispensation it appears as many churches of the saints. It is still one, though many; many, yet one. Wherever two or three are gathered together in the name of Jesus Christ, there is manifested the church of Christ, with him in the midst; there is one of the churches of the saints. Varying in numbers, different in nationality, in personal condition, and in all worldly circumstances, yet these churches, scattered abroad through the world; are one.

"The multitude of them that believed were of one heart and one soul." It is so yet. In all that characterizes them as the churches of God they are one, having "one Lord, one faith and one baptism." One of these little companies of believers, standing firmly in the truth of God, and walking in the order of the gospel, is the most lovely object that can be contemplated by a believing soul. It is in this church that we experience fulfillment of the prayer of Moses, the servant of God, "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us."—Psalm xc. Here in the church of Christ we see only the work of God, and his glory only appears. Here we behold his tabernacles which shall never be taken down, and where the laboring and heavy laden souls enter into the rest which remaineth to the people of God; remaineth when all other things are shaken and removed, to go no more out forever.

All that pertains to this gospe

church is God's work. No hand of man appears in any part of the work. The power and glory of God are seen in all their brightness in every part. "Out of Zion, the perfection of beauty, God hath shined." The gospel church, as seen by the faith of God's people, comes down from the perfecting hand of God out of heaven. "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2.

The perfection of the church in Christ is seen in measure by the faith of God's quickened people as it is set forth in the New Testament, and to the perfection of that pattern they desire to attain in all their walk and conversation as members of the churches of the saints. It is seldom if ever that they can see themselves as having attained, or as already perfect (Phil. iii. 12.) Only two of the seven churches of Asia escaped rebuke for disorder. Probably even a smaller proportion of the churches in our day are worthy of commendation such as was given to the churches at Smyrna and Philadelphia for faithfulness in walk and conversation. But it is still the desire of the spiritual mind to reach that perfection. And it is the desire of the minister, as it was of Paul, to so preach Jesus, warning every man, instructing every man in all wisdom, that he may present every man perfect in Christ Jesus.

It was for this that gifts were given to men; "to some apostles, to some prophets, to some evangelists, to some pastors and teachers; for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 11-13. Something like this seems to have been experienced by the churches whose condition is so sweetly described in Acts ix. 31: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

These gifts are all of the utmost importance, and are so to be received and regarded by the churches. It would be pleasant and profitable to consider each of these gifts, and the character, power and effect, with the measure of responsibility resting upon the church in her relation to each, but our limits will not allow of this. We will therefore speak particularly only of the gift of pastor, and of the relationship which the Lord has established between the pastor and the church, with the duties and responsibilities devolving upon each.

And first, as to the pastor. The apostle Paul said to the Elders at Ephesus: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. The apostle Peter in similar language says: "The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lord's over God's heritage, but being examples to the flock."—1 Peter v. 1-3.

Thus in plain, simple but very comprehensive language the relation of the pastor to the church, and their duties, are clearly defined by those to whom it was given by our dear Saviour to set in order in the churches the things which he had commanded. It is by the appointment of Jesus that one becomes pastor over a church. That appointment is made manifest when a church which is in gospel order is led to call one to serve her in spiritual things. The minister of the gospel does not need to seek a church to serve. As he is led by the Spirit, and as doors are opened to him in providence to preach the gospel, churches come to know him and the gift that is in him. So far as his gift is that of an evangelist he will be directed by the Spirit to desert places, as Philip, the evangelist, was, to places destitute of gospel preaching. So far as his gift is that of a pastor, his services will be sought after by churches who need them. The relation of pastor is brought about by the great Shepherd, who directs the flock to seek for him, and leads him to the flock where his services are required. He who should seek to be called by a certain church as its pastor, and undertake to bring about that result, would thereby give strong evidence that the Lord had not been with him in the seeking. A minister may feel a drawing of soul towards a certain church, and a desire and impression to serve that church, but he will not need to say anything to that church about his feelings, nor will he be inclined to do so. If that desire is of the Lord, that church will surely be led to call for him. The church must be the first to move in this matter. The church must give the call. It is not for him to make the Lord's will in the matter known to them

by saying, "The Lord has sent me to serve you," but it will be made known to them by his ministry, in which he will come into their hearts and commend himself to their consciences in the sight of God.

When one has been called to the pastoral care of a church, and has felt that the Lord has directed him to accept the call, from that time a most solemn obligation rests upon him with reference to that church. This is clearly and powerfully expressed in the language we have already quoted from the two inspired apostles, and we will not at this time enlarge upon them. Also there is an equally solemn obligation resting upon the church. The apostle Paul says to the church, "Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day and forever." Also "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you."—Heb. xiii. 7, 17.

When once the relationship of pastor and church is established, and is manifest as of the Lord, it may not be lightly severed. It should be regarded by both the pastor and the brethren of his care as most sacred and solemn, and each should try to realize the important obligations involved on his own part in this relation, and also to estimate adequately the duties, the cares, the trials belonging to those on the other side. A pastor has much to burden one who is blessed with an honest heart and tender conscience. The trials and afflictions of various kinds among

the members of his care are his in a sense. He must try to help and comfort those who are in trouble. Coldness of heart and worldliness of mind on the part of any cause him to anxiously put forth efforts to awaken such to a sense of their condition, and to awaken in them the experience of God's love again. Difficulties and quarrels between any of the loved ones of his care must bear heavily and sorely upon him. Sometimes a sense of his own infirmities, sins, and evil propensities, makes him deeply question his right to exhort or reprove another. Often on this account he will seriously doubt whether he has been called by the Lord to the place he is occupying in the church. Sometimes the afflictions and deprivations of poverty will cause sad forebodings, and a keen sense of the forgetfulness and neglect of some whom he serves will cause him to fear that he does not truly trust in the Lord, who always knows his needs, and has promised to supply them. Sometimes cases of discipline try him deeply in ways that cannot be known except by experience, and therefore cannot be fully appreciated by his brethren. The rule which he has over the church is not because of any authority invested in him as a man, not because of any superiority which he has naturally over others, which would make him a lord over God's heritage, but it is in the word of God which he has been called of God to administer, and in the office he has been appointed of God to fill. In all these things the church should try to realize the cares, difficulties and trials of his situation, and render such help and sympathy as they may be able.

No other minister should interfere in the affairs of a church

which is supplied with a pastor. It is good and pleasant where the ministers are in sweet union and fellowship with each other, as is almost universally the case with those in our correspondence and fellowship, so that we enjoy brotherly freedom and mutual confidence, and are glad to have visits from each other. But even where there is such cordial fellowship and confidence among us, great care should be had in visiting churches that have pastors, and especially in regard to interfere with the care and responsibility of a brother in his field of labor. We should be as careful as we would in visiting in a brother's family. There have been cases where visiting ministers by their intrusiveness and interference with subjects and cares belonging exclusively to the pastor and the church, have caused great trouble, and have left a trail of fire behind them. Of course a minister who is careful, sensitive and considerate, whose visit would not be other than helpful, would not visit a church, especially where there appeared any special cause of anxiety, without the invitation of both church and pastor. We do not think that regular stated appointments should be made by a preacher in a church that has the services of a pastor, nor that such a church should allow them, unless by the cordial arrangement of both church and pastor. The first thought by both church and pastor will be, when the love of God rules in their hearts to keep the unity of the Spirit in the bond of peace among themselves. The Lord has brought them together in that sacred relation, and the love of God in their hearts will cause them to think first of each other. They want to love not in word only, but in deed and in truth, and while they will

be glad to receive visits from their brethren in the ministry, they will carefully and jealously notice the first attempt on the part of any one to sow any seeds of discord, or any apparent effort to supplant the pastor in the love and confidence of his brethren.

The pastor's care is for the brethren particularly in spiritual things. The Lord has placed it upon him. The care of the church is for him not only as a brother in the church, for his spiritual comfort, but in an especial manner for his temporal welfare. This sweet and loving care the Lord has laid upon them. "Remember them who have spoken unto you the word of God." When Jesus spoke unto the two disciples in such a way that their hearts burned within them, though they thought him a stranger, they were solicitous for his welfare, and said, "The day is far spent and the night is at hand; go in and abide with us." So those who have received of the spiritual things of the Lord's servants who have been sent by him to minister unto them, will feel a strong and loving desire to minister unto them of their carnal things. This God has ordained; it is his work in the hearts of his people. They will feel as Lydia did, who, when she had been baptised, besought the apostles, saying, "If ye have judged me faithful to the Lord, come into my house and abide with me. And she constrained them."

It is when all the gifts of our dear Saviour are in exercise, and all the members, which he hath placed in the body as it hath pleased him, are each satisfied in his place and work, and all the offices occupied, and all moved and constrained in their work by the love of Christ, instead of selfish desires, that the church ap-

pears in all her glorious beauty and loveliness.

Then looking upon the spiritual company, whether few or many, we must say.

"How charming is the place
Where my Redeemer God
Unveils the beauties of his face,
And sheds his love abroad."

"The church of God is fair;
Her fame of old was known;
And Christ shall dwell forever there,
And claim her for his own."

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

DEAR BRO. GOLD:—If not deceived I feel impressed to write my experience, or the dealings of the Lord with a poor sinner. If I make no mistake my trouble began about the first week in January. I felt to be a lost, ruined and undone sinner, without hope, and without God in the world. My burden of sin seemed more than I could bear at times; at other times it would seem lighter and I traveled under this burden about three months before I was delivered, that is, if I have been delivered at all. Sometimes I would feel relieved, then it would not be long before I would be burdened again. I can't tell the exact time of my deliverance, but I know I was made to praise the Lord, and felt if I had ten thousand tongues they would all be employed in praising my Redeemer, I have felt the love of God if not deceived, but I can't express that love, for it is inexpressible and full of glory. I believe in revealed religion, and the Old Baptists are the people I love. The week that I united with the church I desired of the Lord day and night that he would show me the true church, but he was not pleased to answer my petition until Saturday, when I believe he did. It was the second Saturday in June. I was sit-

ting under the sound of preaching when I saw an angel not far from the pulpit. It was white as snow. Brother Gold, I did not see this with the natural eye, but it was just as plain to me as if I did, and I believe it was in this way that the Lord was pleased to show me the church of the true and the living God. I felt so unworthy to be among the good people, yet I loved them, and desired a home among them. I offered to the church on Sunday, was received, and baptized by Brother Henry B. Tucker. Since then I have had many doubts and fears, and many temptations of Satan. I have doubted whether I have ever been born of the Spirit of God. One night I was on my knees trying to pray and something spoke within and said, Lo! I am with thee. Brother Gold, I believe it was the still small voice of Him who alone can comfort a poor doubting sinner, such as I feel myself to be. There are times when I do not feel that I really have a hope; it seems so little I think I'll throw it by; and at other times it seems sufficient if I were called to die. I pass through seasons of doubts and fears, but I know I am in the hands of a just and holy God, and he will do right.

I would say to the brethren and sisters, if the Lord places it in your mind to visit the sick, pray, preach, sing, or anything he impresses you to do, do it, for he has the power to make you do it. If not deceived I have felt this compelling power.

I am young; a youth of seventeen, and if anything at all in Christ, only a babe. My name has not been with the Baptists three months yet. My parents were Primitive Baptists and united with the church at Red Banks nine years ago, but the Lord saw fit to take them both in a few years from this world of sin and sorrow. I

hear them spoken of as being much beloved by the brethren and sisters.

I will close, for I feel that I never could tell the half of what I have passed through with; nor half way praise and and. thank him for the little hope of eternal life which I hope, and sometimes believe, he has in mercy bestowed on me, a poor, unworthy sinner. When it goes well with you please remember me in your prayers.

With much love, I am, I hope,
Your Brother in Christ,

JULIUS CLEVELAND WILLIAMS.
Greenville, N. C., Sept. 1.

BROTHER GOLD:—I desire to write to you of a precious dream. Some of the Old Baptists object to dreams, but that does not make it wrong. Some of the Baptist object to feet washing, but this does not make it wrong to wash feet. Joseph dreamed dreams, Jacob dreamed dreams, almost all the Old Prophets had dreams or revelations. Both the good and bad people have dreams. Joseph was warned by a dream to take Jesus and his mother and flee into Egypt.

I don't claim to be Joseph nor Jacob, neither a prophet, but I had some dreams which are worth as much to me as preaching, and this is one of them. While Brother Henry Taylor and myself were travelling in Union county in August, we stayed all night with Brother W. D. Benton, and I had not been there long, before my mind was centered on Florid Benton, his daughter. She is about 18 years old.

It seemed like there was something began to draw me nearer and nearer to her. I could not tell what it was. It seemed like I loved her and I could not tell what it was for. We sat up late and sang and talked till near midnight, then we retired, and I dropped off

to sleep, when all of a sudden I was placed in a large crowd, all in a ring, and Miss Floria Benton came and sat down and began to tell her experience, and this filled my soul with so much joy I cried out aloud and shouted for joy.

I was praising Jesus at the top of my voice at this dear child of God telling the wonderful dealings of God with her soul. All at once Brother Benton, her father, came to my bed and said to me, Brother Jones what is the matter with you? I awoke and said to him, nothing, although the tears were streaming down my cheeks; he said you were making such a noise I wanted to know what was the matter with you. I said to him I guess it was Brother Taylor as he makes a struggling noise in his sleep.

I fell to sleep again and this child was sitting there still telling of the wonderful mercies of Jesus to her. Brother Gold, and all the dear readers of the LANDMARK; this was a precious night to me. The next morning I could not look at her without shedding tears, and felt like Jesus had begun a good work in her, and would perform it, and today as I write this the tears are running down my cheeks. The next morning Brother Benton and I took a walk and I told him my dream. It almost overcome him. He said she had never told any one about her condition, but he hoped my dream would come to pass. He ask my pardon for disturbing me the night before. I told him he did not disturb me. The next day all went to Crooked Creek. I thought I would mention something to Flora about my dream, but it was a cross to me.

On Sunday was communion meeting at Meadow Creek, and she was still present at this meeting, although it was twenty miles distant, and while Brother Ellis Wil-

liams was preaching of the wonderful pow of Jesus I saw the tears begin to stream down Flora's cheeks. Brethren you cannot tell how I felt, I felt just like shouting aloud, I said bless the Lord Oh! my soul, and let all within me praise his holy name. Then it seemed like my mind was called away from her, and if I ever prayed in my life it was then, and this was what I said, Lord Jesus, may I have the privilege to wash Brother Benson's feet, and I hope he granted my request, for when I arose up to pull off my coat Brother Benton was waiting. Now all you who oppose feet washing I can't tell you how I felt, my poor heart was melting in me, and I felt like everybody was better off than me, my mind was called away to Brother Sam McKinney, although we were one hundred miles apart, and I felt what a blessed privilege if I could only wash his feet. May the good Lord have mercy on all who are opposed to washing the saints' feet is my desire. That day at Meadow creek when we took the parting hand Miss Flora Benton came and gave us her hand, and I could scarcely keep from shouting aloud. She held to my hand so wishfully I could hardly let go her hand. She said, I want you to pray for me. Brethren who can tell of the wonderful works of Jesus. When I reached home I wrote Miss Flora Benton a letter to know if she had a hope of a better world than this, and if so I wanted her to tell me. I wrote to her about my dream at her house, and I felt sure it was the works of Jesus, and in about two week she wrote me a letter and brethren, of all the best letters I ever received this was one. I opened it when I left the post office, and when I began to read the tears began to roll down my cheeks, and when I was in the

heart of town, but these tears were sweet to me. She wrote one of the best experiences I ever read. I saw her again in October and asked her if she cared if I had her letter published. She said it would not do any one any good, but said I could have it published if I desired. She is a very modest girl, and don't say much, but she is a ready writer, and can use a pen well. She has had a hope for two years, and has not told any one till now. I think telling her of my dream caused her to tell her experience. After I went back down to her house in October I showed her letter to her father whom I dearly love and he said he could not read it, but requested me to read it for him, so I read it, and he was overcome with joy. I asked Miss Flora how she felt at Meadow Creek when we were washing feet, she said she could scarcely keep away. On the second Sunday in October I had the privilege of being a Union Grove when Miss Flora came to the church and told her experience, and was received. This was a happy day indeed to many that were there. She said it was a heavy cross to go to the church, but as soon as she went all that burden left her, and she felt free. She said her tongue was let loose, and she felt like singing.

Brethren pray for me when it goes well with you, for I feel like I am the greatest sinner on earth, but my troubles have almost overcome of late. The more I hear of the wonderful works of Jesus the more Jesus is glorified, and God honored the more I feel myself a sinner. If any one wishes to know my experience if they will turn to the 167 hymn in the Primitive Hymn book it will tell you better than I can.

Yours as a Brother in Jesus I
hope
S. C. JONES.

MR. S. C. JONES: MY DEAR FRIEND:—I will try the Lord being my helper, to answers your very dear letter, which reached here last Friday, and was with much joy received by me. I felt like when we took the parting hand I would never see you again, but hope we will meet again. I would love to see you and hear you talk of the goodness of God. Mr. Jones, I will try to tell you as I trust how I have been led about, and have been made to love that that I once hated, and to hate that I once loved, though feeling my unworthiness much. May the Lord lead me. Since I went to the church I can lie down at night and sleep seems sweet to me. I feel like I have got home at last, although I feel very little and unworthy, but perhaps it is the best for me to feel this way. Oh dear Brother Jones, join with me in praise to God for what he has done for my soul.

How sweet the name of Jesus sounds,
In a believer's ear,
It soothes his sorrow, heals his wounds,
And drives away his fear.

And during the pleasures of this world, when as I trust the blessed Lord showed me the danger of living and dying in sin, right then and there he began to lead me in ways I knew not, and in paths I never trod. He found me like he finds every one, like Jacob of old, in a waste-howling wilderness of sin. It was on the 16th day of June 1898, and that day I was made to see myself a lost and ruined sinner by reason of sin, and right then and there I was made to cry unto the Lord for mercy. I then became a poor beggar, yes indeed I cried unto him day and night, and tried my best to do good, but could not. All my works failed me, and I could only look to the Lord, and felt like there was no one on earth like poor sinful me, my prayer was

Lord be merciful to me a sinner. Oh the trouble I was in, no one knows only those that travel the same path. I remained in this condition feeling like every day was the last, and knew not what was the matter with me, I could not enjoy myself at all, and wanted to be alone, and would try to pray but it seemed that my prayers did not reach higher than my lips. Truly I felt like the Poet, like one alone I seem to be, Oh is there any one like me? So far from God I seem to lie, which makes me often weep and cry. Think of my condition. My dear young playmates would come to see me, but I could not enjoy their company, but desired to be alone. I felt like death was my portion, and hell my doom. I felt like I was lost forever, I was then without hope and without God in the world as I felt. I would go to preaching, but there was nothing but condemnation for me. Oh had I died when I was young, Oh what would I have given, then might with babes my little tongue be praising God in heaven; but Oh the blessed time of the Lord rolled on, thanks be to his holy name. I retired one night after twenty-eight months in distress of mind, feeling that it was the last on this earth. Oh what a thought! it was to my poor soul to be banished from the presence of the Lord forever: but thanks be to God when I awoke these lines aroused me, awake, awake, arise to your captain in the skies. I arose and went out and Oh my soul, if I ever praised God it was then. Had I ten thousand tongues I could not have praised him enough. It looked like everything was in praise, and I was so happy my joy was unspeakable. It seemed I could praise his name forever for what he had done for me. But doubts and fears arose and I was not long in that happy

state; but I am not as I once was, but feel like I have a little hope, though it seems very small some times, and the way appears very dark. But when I can look to the time when I trust the Lord pardoned my sins I rejoice and sing praise to his name for what he has done for my soul. Then I feel like the Psalmist David when he said, Oh that men would praise the Lord for his wonderful works to the children of men. I know I am very disobedient, but do not believe I will ever get anything out of disobedience but suffering, and if the Lord will enable me I expect to offer to the church the next opportunity that is afforded, for I feel like it is my duty although I feel unfit and unworthy to go, but I hope my worthiness is in Jesus, and there is no greater pleasure for me on earth than to hear the Primitive Baptists preach, and to hear them tell of the goodness of God. Oh, Mr. Jones when I hear them talk they tell my feelings so much better than I can it makes me love them better than ever. They preach Christ the power of God, and wisdom of God, and I love to hear it.

Your unworthy friend,

FLORIA BENTON.

DEAR BROTHER GOLD—I must confess I feel too unworthy to claim the relationship, but I hope I can witness with you in most all your views and editorials. Your views and expressions are to the point and soothing to my aching heart. They are so rich and sweet, they revive my drooping spirit and cheer my heart and cause my soul to rejoice. I often fear I am deceived, but I hope not. If not deceived I hope I have a ray of light to guide me and some sweet soul cheering promises of the Lord. If it were not for hope the heart

would almost break with grief and sorrow. But I want to trust in the Lord for all things and not be afraid, for he is so merciful and kind, and I do feel so undeserving at times. I am miserable and wretched without him. I was glad you and your wife came to the association. I hope you both enjoyed the meeting. It seemed to be a feast to most all I have met with. We all enjoyed the association so much we had a nice loving crowd refined in manners. We were delighted to have them. I hope all enjoyed themselves. I hope we will meet again. The people around Red Banks want another association in a few years. They were so delighted. I hope the Lord will bless the people for their kindness.

I try to persuade people to take the LANDMARK instead of so many newspapers, for there is lots of stuff in them poisonous to the minds of the people. I enjoy reading the LANDMARK. It is a welcome visitor. May the Lord bless you in the future as he has in the past, with a noble heart and humble spirit. Dear Brother Gold, I have a short dream I would like to relate to you, it is very simple, but I can't interpret it. I had been in deep distress concerning my impressions to write for the LANDMARK. I tried to beg the Lord to show me my duty in some way. I dreamed I dipped a white cup with handle in a bucket of water, and I dipped up a fish, I dipped in again and I dipped another still shorter if possible. It looked at me as wishful as it swam around the cup, I threw that water out of the cup without drinking any, but I was amazed to think why there were little fish in the water, but both were of a different kind. After that I walked down by the side of the water. I thought it was a mill

pond. The water was foul by some means. I dropped crumbs of stale bread and cake of the richest kind, but hard and stale. I threw them in the pond of water and saw the water begin to clear, and the fish began to come and eat the crumbs of bread. As they ate the water cleared, and they kept coming from different directions, and fed on the crumbs of bread till they grew and thrived so I could see they were larger than they were at first. As they fed the water became clear enough for me to see very plain. They shone and resembled gold fish, only they were much larger than any I have ever seen.

I was dumbfounded almost to think why all this was shown me, still was distressed afterwards, thinking I had done wrong. They were very, very hungry, but I was sorry I threw it in the water. I feared it was not the proper kind of food for fish, but it looked like they were well filled and satisfied. Since then I have been so low spirited I tried to ask the Lord to show me my duty concerning my impressions, and it was presented immediately, "have you fed the fish?" It made a lasting impression upon mind. I would like for you to write me a few of your ideas on the subject.

May the Lord bless you abundantly is my sincere desire.

Unworthily,

MELISSA BROOKS.

REMARKS.

How could I interpret this more plainly than the impression Sister Brooks received from Him who gave the dream. That sisters drop crumbs of comfort to God's hungry ones is not questioned by me. The bread appears stale to the one who drops it in the water. It may be hard. But there is a power in the

water to dissolve it. The troubles through which we pass will prepare us for the food, and it will be given in suitable form and condition for the people of God, compared to fish.

P. D. G.

DEAR BRO. GOLD:—I desire to write you my feelings in my sad bereavement, if one so unworthy and sinful as I am should be blessed or permitted to claim the relationship in Christ. Just one month ago this evening my wife was buried, the saddest thing naturally that I ever met with. We lived together nineteen years the 23rd of November, 1902, when the Lord took her from this world to be here no more. My feelings were, I could not bear it. Brother Moore came to Durham to fill your appointment, and he preached her funeral. I think he is a godly brother.

When you were at Durham the last time her request was for you to preach at my house. She said she enjoyed your preaching. Her delight in her latter days was to go with me to preaching. Our hearts beat as one. Nothing but death could separate and break that tie. My trouble is great. I feel no man ever loved his wife as I did. I never will forget her lovely face. On Sunday night after she was buried I retired at 9 o'clock desiring sleep. I fell asleep. At two o'clock I awoke. She came into my mind the first thing. I lay and meditated. The Lord came in the power of the Spirit instructing me. The instruction was to provide for my children, and not forsake my preaching, for I would soon pass away, and God had made it my duty to preach, and I wanted to do my duty, and I felt it was the duty of God's people to obey. So I went to Flat River, the church I serve,

on the fourth Sunday. I thought I could not preach if I went, and if I stayed at home it would be trouble, so I went, and we had a good meeting. I baptized five Sunday morning, so I was relieved some. I dreamed of your coming to me in a dream and talking to me concerning the Scripture.

May the Lord bless you with a spirit to pray for me.

J. J. HALL.

East Durham, Nov. 16, 1902.

ELDER P. D. GOLD, Dear Bro.:— I see in the Landmark appointments for A. H. Nance. Happy Home church notified you that he was turned out of the church and asked you to publish the same.

He has hurt the cause of the Baptists here, and if it takes a man of that sort to make a Baptist preacher I am frank to admit I never knew what a Baptist is before. Happy Home church is not responsible for what other churches allow A. H. Nance to do. I write this to let you know how he stands in this country.

Yours in love,

T. M. STANDLEY.

Sister Eula Whitley's post office is Selma, N. C.

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D. B.

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P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 1

WILSON, N. C., DEC. 1, 1902.

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EDITORIAL.

"BE YE RECONCILED TO GOD"

The divine appointments attending the children of God and which bring them up to and render necessary the performance of the divine injunctions of the scriptures of truth and how to perform these commands are questions which embody the greater part of their exercises and which are attended with the greatest anxiety. We may never know in this life why the Lord has commanded the enemies of Jacob to be round about him forever, but we know he has thus commanded, and as he speaks and it is done, commands and it stands fast, we know that as long as Jacob exists—so long will his enemies be round about him. And as they are to be about him forever, he must necessarily exist forever, or as long as time shall last. It is said that "the Lord's portion is his people Jacob, is the lot of his inheritance." The children of

God therefore are and ever shall be known of him by the name of Jacob, which by interpretation signifies "sinner, supplanter." As long as they bear the name the signification holds good. There is a sense then in which God's people are sinners and shall be to the end of their pilgrimage, which ends with this life. We might say it is because the people of God are in some sense sinners that these enemies are commanded to thus attend them, and yet the buffetings of the thorn in the flesh, the messenger of satan which was given Paul were to prevent him from being exalted through the abundance of the revelation made known to him. However had he not been a sinner, though exalted, it might not have been above measure. We may not know certainly of what these enemies consist, nor what constitutes the thorn in the flesh, but that they thus exist with respect to us if we are the people of God we may be fully assured. We may not know why the people saved by the Lord should be thus environed during their sojourn in this tabernacle, and yet that God hath ordained that thus it shall be is evident. Is it not in some such conclusion as this that the doctrine comes into our hearts with power and saving virtue, making the parched ground to become a pool and springs to break out in the deserts? Do we not then feel that our enemies shall be found liars unto us and that we shall tread upon their high places? That if God be for us none can be against us?

Are we not thus reconciled to God? Then we feel to leave the disposition of all our times to him seeing they are in his gracious hands, being fully persuaded that he will bring to pass in due time the things which concern us, the end of our faith, the ultimate salvation of our souls.

It seems to me, to be reconciled to God, is to abide in the blessed assurance that "unto God belongeth the issues from death, that with him is the fountain of life, and that in his light we shall see light." It does not mean that we must be something else and in some other place, state or condition than what we are, nor that we must have something more or different from what we already have, but with what we are, where we are, as we are, and with what we possess we are to be reconciled to God. It must be kept in mind that we are the ones to be reconciled and that it must be unto God. And that with him his people are no less his whether they are or are not reconciled to him. Therefore the church is as much in fellowship with a child of God when he feels to be cold and full of darkness and vileness and can not attain unto any good thing, but that when he would do good evil is present, as it is when he is in the fullest vigor of life, light and triumphant faith. Whatever may be the changes in us and however often they may come, the Lord changes not, and it is therefore that there is virtue and salvation to us in that changeless saying of our

unchangeable God: "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." And again: I will behold no spot in thee." The difference is in us and for us to know, which knowledge is for our good, and shall be to the praise of the glory of the grace of our God.

The fact that the people of God are besought in the gospel as preached by the apostles to be reconciled to God shows conclusively that with them there are times when they are not reconciled to him but that they should be. That they are not must be because they do not comply with the injunctions to look to the rock whence they are hewn and to the hole in the pit whence they are digged, to Abraham their father and to Sarah their mother, and do not in some sense believe the gospel. Abraham believed God and it was counted unto him for righteousness. Is not Abraham the father of the faithful, of all such as believe in God as he did? Do we believe in God as did faithful Abraham? If so why are we not like him reconciled to God? We say we believe God has all power and is able to do whatsoever he has promised, and we do not seem to be satisfied. The fact is we do not believe God. When we believe him, we must believe to the saving of the soul. We must be and are reconciled to him. We are willing for him to dispose of our times which are in his hands, and we must and do believe that it shall be well with us.

If we believe the record which

God gave of his Son then are we reconciled to God. There is nothing which does or can possibly do anything to mar the peace and happiness of the children of God but that is fully and clearly set forth in the scriptures of divine truth as existing, and furthermore that shall not be utterly and forever destroyed and when we can see and believe this to be true we are found looking unto Him who has overcome the world, and believing in him we too overcome the world as by the faith of Him and are through him reconciled to God.

P. G. L.

APOSTOLIC SUCCESSION.

"Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." II. Peter 1: 15.

The Catholics claim that their Popes are the successors of the Apostle Peter. Now if they are the successors of Peter they are his equals and can say and do all he did. If that be so why did Peter write to the brethren in order that after his decease they might have in writing what they should know of his teachings concerning Christ.

If the Popes are Peter's successors they could say and do all that Peter did. Peter need not write anything for them to keep in memory. What is a successor to another in office? It is one that has just the same authority as his predecessor. One man is Governor of the State. When his time expires another succeeds him with

precisely the same power and authority. That is, the governorship is continued.

As a man, Peter and the other Apostles are dead, but as Apostles they are not dead, but still live in their apostleship. Their authority is as good now as it ever was. There never has been any vacancy in their office. Whatsoever they now in their word as judges condemn on earth is condemned in heaven, and whatsoever they loose on earth is loosed in heaven. No man since their day has that power. No man can work miracles as they did. If any claim to do so let them raise the dead as Peter did. If they cannot let them hush their vain pretensions. No man is inspired to write Scripture as Peter did in his day.

The Episcopalians also, aping the Catholics, claim apostolic succession, and put more confidence in their dogma that has no foundation in Scripture than they do in the Lord Jesus. It is the worship of man, a fatal heresy deceiving many. Cease ye from man whose breath is in his nostrils. It is surprising and mortifying to see old, gray headed men and women bowing down thus to man, and the young men and children carried away with this delusion that has not a word of Bible truth to support it.

Ask these people to give you a reason of their hope, and they will ridicule an experience of grace, showing they have none, and state something their bishop has said, showing their faith is in man, and

claiming an unbroken succession to the Apostles, when the faith of God's elect does not depend on any man, but is in the Lord Jesus.

Idolatry has many delusions and forms. If the devil can persuade man to trust in anything short of Jesus Christ and him crucified that gains his point. Was Peter crucified for you? Suppose he was, has your present bishop been crucified for you? Peter never was crucified for you nor for any one. If he had been it would have been utterly worthless.

It is so important that men worship the Lord Jesus and follow him on y.

P. D. G.

"Let every man be fully persuaded in his own mind," Rom. 14: 5.

Often men are influenced by what others say or do, or by some improper motives, such as fame, reputation, social standing, etc., in their religious conduct. What is that worth before God? Is any such conduct done as unto the Lord? Unless what a man does is unto the Lord, it is worth nothing to him, nor is it acceptable to God. It must be in singleness of heart to God, and not to men. Let every man be persuaded, not half way or partially persuaded, but fully persuaded in his own mind. This does not mean that some preacher or teacher should argue with him that something else will do or answer as well, and the man be prevailed upon against his own true and inward conviction to do what his own heart does not approve.

For in such a case he is unfaithful to the convictions of his own mind—is unfaithful to the teaching that God has given him, and is acting hypocritically in the important matter of his professed service to God.

If you have an experience of grace, or can give a reason for the hope that is within you, (that is if Christ is in you the hope of glory,) then you are to give good heed, follow and strictly cleave to that teaching which the Spirit of the Lord has sealed in your heart? So that each one is to be fully persuaded in his own mind.

There are many false spirits gone out in the world, seducing spirits to mislead and capture the child of God. So that it behooves each one to look narrowly into his own conduct, and closely and faithfully follow the impression that God has made within him; and see that no man mislead him; and no false spirit rob him of the comforts and joys of Salvation. Let no man beguile you into a voluntary subjection to any false spirit, or sophistry of corrupt teaching that something else will do as well as what God teaches. They say it does not matter if you are sincere, or have faith. You cannot have the faith of God's elect concerning what is not according to God's word. The Holy Ghost does not work a false faith in any man's heart, nor procure any persuasion that is contrary to the word of God. Jesus is both the author and finisher of the faith of God's elect; and whatsoever is

in harmony with that faith is holy, and what is not of faith is sin. Each one should examine himself and be fully persuaded in his own mind. Let no man deceive you.

Take the case of baptism. There is never an impression made by the Holy Ghost or any one led by that Spirit to teach him that anything is a true baptism contrary to the word of God. But men teach other ways besides God's way, and they seek to get members, and induce you to believe that there is no special reason why you should be so particular, and will seduce you if you give heed to them. Then they will seek to throw reproach on the true way in a sly manner. Now if you follow them you have not the answer of a good conscience towards God. It is only the obedience of faith that yields that peaceable fruit.

P. D. G.

SCRAPS.

Do the Scriptures teach that the church of Christ was saved before the foundation of the world? The Scriptures teach that God chose his people in Christ Jesus before the foundation of the world, and that grace was then given them in him. But it was necessary for Christ to die. It was fixed from the beginning that he should die for the redemption of his people. Ought not Christ to have suffered these things (the just for the unjust,) and enter into his glory? Jesus willingly came into the world to do the will of his Father. It

was not a necessity that compelled him to die, in the sense of unwilling service, but he delighted to do the will of his Father. Jesus perfected forever them that are sanctified by the one offering of himself once. Then they were not perfected before Jesus died for them. It is Christ that died. We were reconciled to God by the death of his son.

Then is it wise—is it Scriptural—for us to preach that the church of God was saved before the world began? We are not considering the purpose of God who counts those things which be not as though they were: but we are considering the Scriptural statements of this wonderful matter. If our preaching is not according to the Scripture we are wrong. To rightly divide the word of truth and thus give each subject its proper place is good. He hath saved us and then called us by means of death for the redemption of the transgressions which were under the first testament, that they which are called might receive the promise of eternal inheritance. So that Christ crucified and risen is what we preach.

We occasion reproach to the cause of Christ by wrong teaching. How careful we should be to preach the truth and nothing but the truth.

If a man is damned whose fault is it? Suppose a man commits murder and is hung, whose fault is it? If he has a murderous heart, and commits that foul deed, and the

law says he should be hung, who is to blame for it? Ought he not to be hung? Suppose he is not hung, would the law be vindicated?

If a man receives the due reward of his deeds whose fault is it? If a man is damned is it not the due reward of his deeds? Can the Lord do wrong? Shall not the judge of all the earth do right?

Has a man any right to do wrong? The thief convicted said to the other, we receive the due reward of our deeds. What sinner ever was justified that did not feel the justice of God's holy law in his condemnation? Men love sin and delight therein. We should not preach in a manner to lull people into the notion that because we are saved by grace therefore we are to continue in sin that grace may abound. The faithful preaching of God's word leaves man without excuse for his sin; yet causing him to feel that if he is saved it is by grace. True preaching is in harmony with the word of God.

Where is the gift of exhortation? Is every one that speaks in a conference a preacher of the gospel? One may have a gift of exhortation that is not a teacher or expounder of the word of God. Much harm or waste is committed in setting forward one to preach who is not gifted to preach the gospel.

Do to others as you would have them do to you. What would other denominations think of one of our preachers who would go to their children and endeavor to get

them to join our people? Yet the preachers of other denominations do that among our people. They use flattery, persuasion, hints of our ignorance, &c. proselyting in various ways. If one is possessed of the right spirit he will treat others as he should—ought to wish others to treat him.

A preacher of another denomination says to a daughter of one of our members, "When you wish to marry I will come to your town (about 130 miles) and officiate in your marriage without charging you a cent.

In this insinuating way, and, by many similar methods, they hope to ingratiate themselves in the favor of the children of Primitive Baptists and decoy them into their denominations. By their fruits ye shall know them. P. D. G.

That whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life. John 3: 15, 16. Mr. Gold, I am not connected with the church. There is something pressing in me that I cannot explain. I read of Christ in the letters which killeth, but the Spirit giveth life. This I hope abides in me. I feel the power and love of God unspeakable and full of glory. It is nothing good that I have done that makes me hope, but it is a great power in a way that I cannot tell. It is the power of God unto salvation to every one that believeth. It is only in the power and spirit that I can say the Lord has risen. I know I don't live up to duty, for the will is present with me, but

how to perform that which is good I find not. If the Son of God makes us free then we are free indeed. That is all my hope and strength.

H. C. WALKER.

1120 N. 24th St., Richmond, Va.

REMARKS.

Richmond is a hot bed of religious organizations in the letter of it, a central rallying ground of the denominations that rank so prominently among men of the world.

But how wonderful is the expression of this man who is not reckoned with any of the nations of the earth. Truly the power of God is an unspeakable, incomprehensible power. He that believeth hath the witness in himself. It is caused and wrought by the wonderful power of God whereby he raised Christ from the dead. What a divine power and authority is that by which a poor, condemned, lost, helpless, wretched sinner receives, believes in and trusts the Lord Jesus as his all, and death is swallowed up in victory, and guilt is fled, and the ungodly that believeth in Jesus is justified.

The letter killeth. The letter is not Jesus. It is the law or covenant of works written upon tables of stone. As long as one depends on doing his duty in order to obtain eternal life, or to attain heaven, the covenant of works, and Christ profits him nothing. This is the letter that killeth. For by the law is the knowledge of sin, and by sin comes death. But Christ is the end (or all the requirements, full satisfaction) of the

law for righteousness to every one that believeth. Life never can come by the law, and therefore there can never be any salvation by the law. It is the ministration of death. This duty, letter religion, is not worth a cent. If love does not prompt one to serve Jesus, if there is no charity it is all vanity—nothing.

When I hear one talk that he is doing his whole duty, and keeps a well-balanced sheet, and thanks the Lord he is living so well I have no confidence in that man; but when one is lamenting his vileness and failure to do anything as he would, then I feel there is a spiritual mind opposed by the law of sin in the members, and a warfare that shall last for life, but will end in victory given to us through our Lord Jesus Christ.

Here is the Lord's freeman. If the Son make you free you shall be free indeed. Thanks be to God who giveth us the victory through our Lord Jesus Christ. There is for that reason no condemnation now to those who are in Christ Jesus, who walk not after the flesh but after the Spirit, the Spirit of God leading and guiding.

If our friend will put on Jesus Christ in baptism he will receive the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead.

P. D. G.

ELDER P. D. GOLD: DEAR BRO:—I enjoyed your visit to our Association very much, I thought your preaching was wonderful.

I hope you will continue your

visits to our Association. Our people seem to be at peace and in some churches there are signs of the outpouring of the good Spirit. I noted a question in the LANDMARK dated Sept. 15, 1902, under the head of "Soul and Spirit." You asked "what evidence is there in all the Bible that the soul of any one ever goes to the grave?" Please note Psalms the 30th and 3rd which reads, "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive that I should not go down to the pit." Also, Job the 33rd and 22nd, "Yea his soul draweth near unto the grave and his life to the destroyers."

Brother God, please write your views on the above Scriptures, and oblige your brother in the bonds of peace,

Geo. F. DYER

REMARK.

Brother Dyer, do you think the scriptures you refer to describe the state of a man actually, literally in the grave? David, the writer of the above Psalm, or whoever wrote it, was not a man dead in his grave, nor ever had been buried as a dead man when he wrote that scripture: for if he had been dead he could not have written at all. The dead know not anything. The latter part of that verse, "thou hast kept me alive that I should not go down to the pit," shows that he had not died, but was still living.

In Job—the character described was still living, "Yea his soul draweth near unto the grave, and his life to the destroyers," but he was not dead, nor ever had been when he uttered that language. Whatever this language means we

may safely say it does not refer to one already dead in his grave.

Where was the Spirit of Christ when his body was in the grave? He said, Father into thy hands I commend my Spirit (Luke 23: 46,) and he gave up the Ghost, or his Spirit returned to God who gave it. His body was buried, but his Spirit went to Paradise and the spirit of that thief also.

I remember you brother Dyer with much pleasure.

P. D. G.

Married Nov. 26th, 1902, Mr. J. S. Mayon and Miss Anne Hooks, at Mr. Jesse Hook's residence, by P. D. Gold.

OBITUARIES.

MRS. A. E. HOPPER.

On the morning of June 25, 1902 our Lord called Mrs. Mary E Hopper home. She was 71 years old. Mrs. Hopper had been a faithful member of the Primitive Baptist church for many years, having filled her seat at church at almost every meeting up to a few weeks before her death. Her motto was, "I am trying to hold out faithful to the end, and a good name is rather to be chosen than great riches." She perhaps did more for the sick and the poor than anyone in her neighborhood. The poor beggar, even the tramp always found bread at her door. She spoke of the sting of death, but was submissive to the will of God, and said she was not afraid, she believed the Lord was making up his jewels, and requested that this song be sung at her burial, "Oh when shall I see Jesus?" She dreamed some 20 years ago of meeting the Lord, and seeing him standing over her bed. She awoke shouting and praising his name, and in her death we do feel that she is today in the paradise of

God, praising his holy name. Mrs. Hopper tried to do right in all things. She was diligent in business, fervent in spirit, and proved true to her motto till death. She had been unusually industrious being thoroughly systematic in her business, and had accumulated a sufficiency of this world's goods. When we think of her death it seems hard to bear, but we feel that our loss is her eternal gain, and we try to be reconciled to the will of God, for he giveth and he taketh away, "Blessed be the name of the Lord." We know a great and good woman has gone to her reward, and can but humbly hope and try to meet her in that better world where all is joy, peace, love and happiness forever. May heaven's richest blessings be bestowed upon the dear ones left behind, and bear them out in their gloom and sorrow.

J. S. HOPPER.

DEAR BROTHER GOLD:—By request of relations I send you the obituary of a very dear sister. Miss Mary Travis, who was born Sept. 4th, 1817, and departed this life Sept. 26th, 1902, making her stay on earth 85 years and 22 days. She was a Baptist of the true old fashioned style. She joined the church at Moore's Creek in Caswell, North Carolina, and was baptized by Elder Dameron about the year 1861, remaining there a faithful soldier of the cross until her captin saw fit to give her a more exalted position, after filling a long and responsible position here. She lived with her brother, going there to live when her brother's wife died leaving an infant. She helped to raise and care for that child, and kept house for her brother more than forty years, filling the place of sister and mother, and did her own house work until a few years before she died, and then it grieved her because she could do but little. Through all these years she found time to read her Bible and Landmark, having subscribed for the latter while Elder Bodenheimer edited it over thirty years ago, but the Scriptures of the Old and New Testaments where her constant companion and guide,

While the carnal mind constantly longs for new things, our sister thought nothing else so wise and valuable as the inspired volumes and the old fashioned religion of the heart and life. She had a remarkably good memory. Often I have heard her quote texts she heard Elder Stadler and Elder Shreve preach from when she was young.

The weight of years had changed her locks, but her mind was young on Scripture with the sweet consciousness of having done the best she could with the life that God gave her. She waited with a perfect resignation for her Master to call her home. She was confined to bed only three days. Having no disease she was swept into the grave by the accumulated storms of many years. The many years that passed over her had each left its mark, and gradually drifted her from this world. She was buried in the family burying ground amidst a large concourse of relations and friends. Elder Oakly made a very appropriate talk.

She leaves three brothers and two sisters to mourn her death. May they and all her friends remember her upright walk and Godly conversation, and be submissive to their lot in this life is the wish of the writer.

S. A. TRAVIS

JUDITH SHORTT.

Sister Judith Shortt was born in Patrick County, Va., January 20th, 1803, and died in Floyd County, Va., June 19th, 1902, making her stay on earth 99 years and 5 months lacking one day. She was laid to rest next day beside her husband at the old County Line grave yard. She was married to John Y. Shortt about the year 1830 by Elder Stephen Hubbard who was said to be one of the best preachers that ever lived in Patrick county, both as to gift and piety. Sister Shortt's maiden name was Thomas, and of Welsh descent. She and her husband lived together about 57 years. Her husband preceded her to the grave about 25 years. He was a faithful deacon in the Primitive Baptist church. They both joined the church at Long Branch,

Saturday before the 3rd Sunday in January 1833 and were baptized by the said Elder Stephen Hubbard the 3rd Sunday in February following. Sister Shortt was a member of the church for 69 years, and 5 months, which was almost three score and ten years in the visible kingdom. She bore unto her husband thirteen children, four sons and nine daughters, and nine of them lived to be married men and women. All of her children preceded her to the grave but five, two sons and three daughters. Sister Shortt lived until four generations were born unto her. They were 77 grand children and 168 great grand children, and 34 great, great grand children. She was of a great constitution, was seldom ever sick until her death sickness which was about two weeks. She was a woman of great industry, and greatly aided her husband in providing for their children. Sister Shortt was noted for being very truthful, and of being a peace maker, not only among her children, but in the church. She regularly attended her meetings up until the few last years of her life, and greatly trusted in the Lord, and was a great advocate for fasting and prayer, and also very desirous for the welfare of the church. She generally returned thanks at the table before eating when her husband was not present, and was one of the gleaners that followed the gospel reapers, and no doubt was generally successful in gleaning, for she was generally edified when the gospel was preached. She said in the presence of the writer to Elder Howery brother Howery, I am so hungry to hear preaching. It would be a great blessing if we all were generally blest with that noble desire to hear the gospel preached. Sister Shortt lived the last 23 years of her life with her son N. J. Shortt who is a member of the Primitive Baptist church. In a sense Sister Shortt is not dead, but sleepeth. We have strong consolation that she is asleep in Jesus, and if so she never will wake to weep. She at times, for the last few years of her life, was afflict-

ed with derangement of mind, but in her death sickness her mind seemed to be somewhat clear. A few months before she died she spoke of going home. So the old mother in Israel passed away in the triumphs of faith, no doubt to inherit that land where there will be no sorrow, sickness, nor death. When she died she was the oldest person in Floyd County. Her funeral was preached at County Line the fourth Sunday in July to a large and attentive congregation of relatives and friends, by Elder H. V. Cole and the writer

Written by request of her son,
Brother N J Shortt.

ASA D. SHORTT.

DEAR BROTHER GOLD:—Our dear Sister, Caroline House, of Conetoe, died Monday morning before day and was buried yesterday at 4 p. m. I thought to inform you of it so as to get a notice in your next issue. They said that she passed away very quietly like one going to sleep, and during her illness willing to depart, being resigned to the will of her blessed Jesus which is far better. I spoke a short time at the grave, but felt that I was not worthy to do so, inasmuch as her days were spent so much more to the glory of God than mine have been.

Geo. D. ROBERSON.

REMARKS.

Sister House departed several months ago, this notice was sent here then, but was mislaid.

P. D. G.

SALLIE L. BROWN

This is the saddest task of my life to chronicle the death of my mother. She was born July 27, 1840, and died Sept. the 4th, 1902. She was the daughter of James and Ruth Brown and was married to my father, Merrill Brown, in her 19th year. Seems that I heard a voice saying unto me, "Write, Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them." While we greatly feel our loss we have a strong assur-

ance that mother is in that "Home not made with hands," that she is now "face to face" with Him whom to know is life eternal. She received a hope while young and joined the Missionary Baptists and remained with them, (feeling their preaching an empty blank,) until Sept. in the year 1881 when she joined the Primitive Baptist church at Muddy Creek, Duplin County, N. C., and there lived a consistent member until death claimed her.

We may have more than one sister, more than one brother, and more than one earthly friend, but we can have but one mother. How sweet the name of mother! the best earthly friend we ever have. One who watches over us and cares for us in helpless childhood, as no one else can, and to say that she is gone, I can't realize it.

Don't say I have no mother

I hope she is living now,
Although the tears are starting
And sorrow shades my brow.

But while my heart is lonely,
And my eyes with tears are wet,
Faith brings relief and tells me
That mother is living yet.

Faith says she is with the Saviour
That we are parted for awhile,
E're long I hope to meet her
And see her heavenly smile.

Written in loving remembrance by
her daughter

LOLA P. GARNER

IN MEMORIAM

Bede Faithful was born in Edgecombe county, June 1st 1833, died June 23, 1902, of enlargement of the liver and tumors in the glands. Able physicians attended her, but the great physician came and healed both sickness and sorrow for always. She united with the Primitive Baptist church at this place about 22 years ago, and was baptized by Eld. Moore, renouncing worldly associates its forms and fashions, to live with a people, as she would term it, "poor and despised by the world." After making use of the above expression, you could have marked a look of

triumph illuminate her care worn face. Then she would break forth and sweetly sing these lines:

"Poor and afflicted Lord are thine
Among the great unfit to shine,
Although the world may think it strange
I would not with them exchange."

Mama's many excellent traits of character won high respect and admiration for her by all classes of people. Noted among them were honesty, truthfulness and hospitality. During her illness which lasted four months she formed a habit of holding up her right hand, gazing long and earnestly at it, perhaps to note how pale and emaciated it had become, or was she recounting past deeds they had performed. The many fevered brows they had stroked, and the many, many hungry travellers they had fed? Yes, for one day while they were raised towards heaven as if calling on a witness, she remarked: "These hands have toiled long and hard for honest bread, they have never cheated anybody out of one half penny, with them I have given rather than taken away." Mama's last few years on earth were full of trials and vexations of spirit. I can see now that God meant his child no harm. It was simply a moulding process by which He refines His jewels and makes them mete for the kingdom of heaven.

The most indelible impression made upon our minds by this humble follower of the blessed Nazarene, was that calm resignation with which she met her sufferings and death. There was a striking resemblance between hers and her Lord's. He did not utter one word against his persecutors, but loved them to the end. Bore all his sufferings quietly and patiently. While He was suffering the agonies of death, He said to John His beloved disciple, behold thy mother; thus committing to John's care His earthly charge. While Mama was suffering the agonies of death, she said to my brother James: Jimmie; Mamie, Mamie. Mamie. Thus committing me to his care, as Christ committed His earth-

ly charge to John. The Saturday before it was finished on the following Monday Mr. Bradley the deacon of her church came in to see her. She was very weak, almost gone; she called for water then had a severe vomiting spell. On being asked by him if she would like some favorite hymn sung, replied in clear ringing tones, yes, sing "Child your father calls, come home." Dear reader, they were the last clear tones of my mother's voice that I shall ever hear on earth again. That was her hymn, it is mine now, her most precious legacy to me. The words are too sweet to me where they say:

In the way a thousand snares
Lie to take us unawares

Satan with malicious art
Watches each unguarded heart.

But from Satan's malice free
Saints shall soon victorious be
Then the joyful news will come,
Child your father calls, come home.

Her grief stricken daughter

MAMIE.

POLLY WILLIAMS

Death has come to our home and taken from us our dear mother Polly, wife of A. M. Williams—who was born December 7th 1834, departed this life April 15th 1900, age 65 years 4 months and 8 days. Her disease was tumor in left side. She was born and raised in Davidson County, N. C.

She joined the Primitive Baptist church in 1876, and was baptised by Elder Phillip Snider, and remained a consistent member of the same church (Pine) Until her death.

She was a faithful, loving wife and mother, and was the mother of six children, four sons and two daughters, all of whom she lived to see grown except one son who preceded her to the grave in 1875. She was afflicted for several years but able to be up until about two months before her death. The wonderful power of the true and living God was graciously displayed in her during her last few days here on earth.

Three weeks before her death, one night while sitting propped up in her arm chair, she said, I have some-

thing to tell you all. She began by saying that it may be some comfort to you all when I am gone. I have but few things I want to stay here for, I hate to leave Madison and my children. At these words we began to sob aloud, and she said, you will not let me tell you what I desire, and then she desisted. The next night she spoke of her hope. We then told her if she had anything to tell us we wanted to hear it. She then said, I want you to tell all of my people there is a crown of righteousness laid up for me. Your pa said he wanted me to stay with him a long time yet, but I can't stay here in this condition. I can't stay with you all much longer, I don't know just when I will go, but I haven't a doubt, my way is perfectly clear. I am ready and willing at any time to go. children I am going straight to heaven, I know it so well that I haven't a doubt. She told part of her experience, and said that has been my stay for thirty five years.

She gave instructions to her single daughter how to provide for the family when she was gone.

Oh! how we do miss our loving mother.

She has gone from earth to heaven, And left us here below to weep.

Her body was laid to rest in the cemetery at Pine Meeting house at a spot selected by herself. Her funeral was preached by our beloved pastor J. A. Burch, in May after her death.

She left a husband, five children, nine grand children, and a host of relatives and friends to mourn their loss.

Written by her daughter,

CYNTHIA L. WILLIAMS.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which, since her death, I have reduced to 50 cents. Also my book, entitled, "Meditations on Portions of the World," at \$1.

SILAS H. DURAND.

APPOINTMENTS.

T. C. HART.

Raleigh on the 2nd Sunday in December	
Durham.....	Monday
Roxboro.....	Tuesday
Sur.....	Wednesday
Flat River.....	Thursday
Wheeler.....	Friday
Prospect Hill.....	Saturday and 3rd Sunday
Lynchess Creek.....	Monday
Arbor.....	Tuesday
Pleasant Grove.....	Wednesday
Reidsville.....	at night
Wolf Island.....	Friday
Dan River.....	Saturday and 4th Sunday
Lickfork.....	Monday
County Line.....	Tuesday
Ebenezer.....	Wednesday
Shiloh.....	Thursday
Mt. Zion.....	Friday
Tar River.....	Saturday and 4th Sunday
Camp Creek.....	Monday
Dutchville.....	Tuesday
L. H. Hardy.	

J. E. ADAMS.

Bethsaida Tuesday after 2nd Sunday in December.	
Benson.....	at night
Dunns.....	Wednesday night
Mingo.....	Thursday
Harnett.....	Friday
Seven Mile.....	Sat. and 3rd Sunday
Reedy Prong.....	Tuesday
Hickory Grove.....	Wednesday
Corinth.....	Thursday
Oak Forest.....	Sat. and 4th Sunday
Hannahs Creek.....	Tuesday
Clement.....	Wednesday
Rehoboth.....	Thursday
Fellowship Sat. and 1st Sunday in January	

P. D. GOLD.

Roxboro.....	December 17
Sur.....	18

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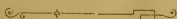
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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE

Come tender hearted christian,
And listen while I tell
Some of the works of Jesus,
Who saved my soul from hell,
One night, all unexpected,
I saw my wretched state,
And when I was awakened
I thought it was too late.

Of all the wretched mortals,
I felt myself to be,
I thought there was no mercy
For this poor sinful me.
My mother saw me weeping—
She saw and wept and smiled,
And said to me, "What ails you
My poor sinful child?"

She sang to me of Jesus,
And then began to tell
How Jesus in his mercy
Had saved my soul from hell.
I could not then believe it,
I was so full of sin
I could not see how Jesus
Could save poor, sinful man.

One night while I lay musing,
The Spirit said to me,
"Your sins are all forgiven,"
I thought I'd never see—
The Egyptian on the water,
Of all the happy mortal
I felt myself to be.

Through troubles and distresses
I often times did go,
In some poor lonesome valley,
And there poured out my woe.
To Jesus and my Saviour
I often tried to pray,
But still I grew no better,
But worse from day to day.

One night while I was sleeping,
The Lord I plainly saw,
He showed me of the Scripture,
Where Christ began to draw.
The heavens, they were opened,
I saw a glorious light
Of Jesus and his angels.
All dressed in robes of white.

I felt like Saul of Tarsus,
"O Lord," was what I said,
The breath began to leave me,
I thought that I was dead:
But almost in a moment
I rose up from the ground,
A light shone round about me,
Yes, brighter than the sun.

Then I could sing of Jesus,
But never could before,
For then mine eyes were opened,
And I could see the door.
I looked up into heaven,
The everlasting bliss,
And saw a rock a shining—
I thought 'twas Jesus Christ.

This rock was white like crystal,
And beauteous to behold,
Its shining was more precious
Than silver or gold.
I saw it all a melting,
And never did get less,
This rock, I thought was Jesus—
His love and righteousness.

The streams flowed down so freely,
And whiter than the snow,
This is the blood of Jesus,
To cleanse his bride below.
This fountain is always open,
And never shall run dry
Its cleansing is so healing,
The soul die.

Come all who love this Jesus,
 And listen while I tell,
 His love is all sufficient
 To save your souls from hell.
 As long as Jesus reigneth
 And God sits on his throne,
 This Jesus and his people
 Shall evermore be one.

This was composed August 6th 1902, while travelling in company with Elders H. Taylor and J. F. Mills, by S. C. JONES.

"TRUTH AND ERROR."

"I am the way, the truth and the life" is the language of one "who spake as never man spake," even Jesus. Then should we not harken unto the voice of the most High God, and heed His teachings, for without Him we can do nothing and he is so filled with knowledge, wisdom and understanding. He knoweth the end from the beginning, for he saith—"I am Alpha and Omega, the beginning and the end, the first and the last." Dear Brethren and Sisters, the heading of this article has been impressed on my mind with some impression to write concerning the same. I know not what I shall write, but have tried to pray the Lord to guide, teach and enable me to honor Him in all, and comfort and edify his children if it can be His will for Jesus' sake, and that I may never run before I am sent, but Oh! that I may be blessed to hearken unto His words remembering the sure and soul cheering promise, "Blessed (already blessed) are they than do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If not deceived I feel deeply interested in the welfare of Zion. O, that we may love, cherish, and honor truth more each day we live, forgetting t not in transacting business with

our fellow man, remembering we are taught to be good to all men, especially unto them who are of the house hold of faith, praying the Lord to enable us to shun error, for it is a sad truth, error it does seem is pervading the land. Oh! that we may be blessed to hate and abhor evil in our own selves as also in others. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1st Peter 3: 12. We are exhorted to a godly conversation, admonished thus in Scripture—Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. James 3: 13, 14. Please read this book and may we heed its teachings, it teaches much about the unruly members and something of the trouble it can bring when wrongly used, and we might add, let him that is without sin first cast a stone. Does the Scripture teach that there was a stone cast? No, not one, then may the Lord if his will enable as many as is his will to obey the all important command of Jesus, "watch" But mind you He did not say watch for evil, for if we undertake that I fear we will succeed, but I fear in a bad way, for I believe the spirit that actuates one to watch another for evil, if the watcher is actuated still by the same spirit which I think is evil, he I believe will conclude he has found what he was looking for, seeming to forget or not think what manner of spirit he is of. Are we not commanded to try the Spirits? I say yes, then should we not diligently search the Scriptures and desire that sacred book

to be the man of our counsel, praying the Lord for wisdom and understanding? Dear reader, we can't judge the Lord's people, surely we are not at all capable of judging right, but we all should remember there is an all-wise, just and righteous Judge, who knoweth even the secret intents of each and every heart and will judge righteously. Knowing these important facts how needful that we strive for peace, desiring to live in peace, love and union, one with another. This is not only applicable to the church of the Most High God, but also to the world in a natural way, and when we have tried to do these things and are blessed to lead exemplary lives naturally we have only done our duty, therefore we have nothing to boast of. Did not the inspired writers say boasting is excluded. Dear reader, pause and think for a moment, what have any of us in this world that we did not receive from the bountiful, and merciful hand of an all wise God, who is under no obligation to such sinful beings, but oh just think one and all how He in mercy continues to shower His unbounded blessings upon poor, fallen man. Are we trying to live in honor to our Great Provider and most wonderful Preserver? Are we trying, dear child of God, to thank Him, for these good gifts and perfect gifts that come down to us, unmerited on our part, from the Father of lights in whom is no variableness neither shadow of turning, by trying to serve Him indeed and in truth, letting our light so shine that others may see our good works and glorify our Father which is in heaven—that is if this vile worm is numbered with that lovely and highly favored throng that I feel will be clothed with white robes, and palms in their hands; "Happy art thou O

Israel, who is like unto thee O people saved by the Lord." Not part man's works, for He Christ is a complete, a whole Saviour to all for whom he died to save. Not a hoof of them will be left behind. Is not such a Saviour worth our trying to honor throughout our lives, let them be short or long as it seemeth good to Him? May God enable us he has blessed with children to strive to live right, honor truth, and to instill in the minds of our children in early youth the great importance of endeavoring to be truthful and honest and to shun error, yes abstain from the very appearance of evil, remembering the words of Jesus. "I am the way, the truth and the life."

Dear child of God, we who profess to be followers of Jesus, should try to bear in mind that God is not the author of confusion, but God is love and requires the love of his children. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. Therefore should we not strive to live in peace, praying for peace and brotherly love. Recompense to no man evil for evil; remember "Love worketh no ill will to his neighbor," and O, that we may be blessed to have the following important and wholesome admonition—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:7. 2, please read, also the preceding chapter worthy of much attention. Remember the Lord's people are not promised ease in Zion, but woe to them that are at ease in Zion." Amos. 6: 1. Are they promised trials and crosses, also afflictions? Yes, the unworthy

writer feels that she has been told more than once. "In the world ye shall have tribulations, but in me peace. Be of good cheer I have overcome the world." Dear child, is this not a sweet and soul-cheering message to the Lord's afflicted and poor people. You who feel cast down, lonely, persecuted and falsely accused whether a member of the church militant or not, but feel desirous to pray God for mercy and that He will direct you right, please think of this poor afflicted worm of the dust. You are not alone, for she is a partaker of these things, but have tried to pray for years that I might so live as to contradict evil reports. Did Jesus suffer these things? The Scripture plainly teaches us that He who knew no sin neither was guile found in his mouth, was falsely accused, shamefully abused, scourged and spit upon and put to death by wicked men. Then need any of us think it strange if we have to suffer similar things? A comforting thought the all wise God who rules in the armies of Heaven and among the inhabitants men can and doth preserve and deliver the innocent. "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished." 11 Peter 2:9. We are taught in Scripture to speak evil of no man, we should be particular when we hear an evil report on another whether a member of the church or not, not to begin to help circulate as being the truth unless we know. Then it is best that none of us suffer as an evil doer or as a busy-body in other men's matters. 1 Peter 4:15. "yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." May we be blessed with a true desire to watch our ourselves and to

see the sin that dwells within. Paul didn't seem to feel any good thing within, but said, "In me—that is in my flesh—dwells no good thing, but by the grace of God I am what I am." If it can be the dear Lord's will, may many love and honor truth, shun error, abhor evil and cleave to that which is good, is the desire of the unworthy writer, I hope for Jesus sake.

Dear Brother Gold, these imperfect lines have been written on my bed in the midst of suffering. I have been worse for several days but I feel that I was shown I would learn obedience by the things which I suffer, after getting much easier from one of my severe attacks last Friday night. After a while I was blessed with refreshing sleep and in the midst of slumber the following sweet, grand, and glorious message seemed to arouse me a poor helpless sinner—"Because I live ye shall live also, enter thou into the joy of thy Lord." O may many of you be blessed to pray for me that I may be faithful to the end.

Lovingly,

EUGENIA A. HINTON.

MISS AVA:—Your welcome letter came to hand on the 21, and was a great comfort to me. I was made to wonder why one in the bloom of youth as you are would think of a poor one like me. I had great reason why I should rejoice when I received your kind letter.

Last winter when Mrs. Williard and I went to pay Sister Burton a visit, I did not think anything about meeting you there, nor did I care whether you were there or not. As I had formed some little acquaintance with you, I hope I wished you well as other young ladies, and as you were bereaved of your dear mother, I hope you had my natural sympathy.

When you came into the room

and began telling your feelings, I could then say I was glad to meet you. It was a happy meeting to me. Sister Burton expressed herself as being glad that we had come. I was made to wonder why any one would be glad to see me. I feel very often that my talk is of light weight, but we find the Lord working all things together for good for them that love God, to them who are the called according to his purpose. God's purposes are good, good for us, but we are not able to see how we are coming out in the end. The Lord leads his children in ways they have not known, and in paths they have not trod, and now, dear one, you are treading the Heavenly road. God is only preparing you to speak comforting words to His little ones.

O, how sweet and soul cheering your letter was to me when it came to hand. I was glad and sorry too. You may think strange of this expression—glad to know you had come to the end of your own strength, for godly sorrow worketh repentance unto salvation, not to be repented of, but the sorrow of the world worketh death. I have all evidence to believe that your sorrow was godly sorrow, and this kind of sorrow worketh repentance and that brings about a change. You are only treading the road you had not known and of course our natural sympathy will go out one for another. I was only sorry in that sense to know of your weeping condition.

David said at one time, "O Lord why standest thou a far off." Now if you feel that the Lord is far from you, are you not in the road David was in? David was a man found to be after God's own heart. Are you not expressing the very words of the Psalmist? Then

you are after God's heart. Christ said my house shall be the house of prayer, and if we are all the time rejoicing how can we pray? When we are left alone then we weep, when Christ is with us, then we rejoice.

Your dear letter is only proving to me that you are made to fit the pattern.

O, come now with me and let us view our blessed Lord and Master upon the rugged cross, and the blood pouring forth from his innocent veins; hear him say: "My God, My God, why hast Thou forsaken me?" Christ himself felt to be forsaken of the Father, then if we feel to be forsaken, remember Jesus; remember His dying groans. O, glorious thought to think one at a young and tender age like you can trace the footsteps of the flock so beautifully as you have in your dear letter to me, a poor unworthy one as I am. I feel unworthy of such rich and soul cheering letters as yours are.

Remember Jesus said, "The Angels shall be seen ascending and descending upon the Son of man."

You spoke of your season of rejoicing. That was the Holy Spirit of Jesus blessing you to rise above all your sorrow here below. To descend, as we know, is to go down, Jesus went down, so must his children go down. Remember, Israel lived in a land of hills and vales. You are living in that land. I think I know something about going up and down and in and out. This going in and out is to be blessed. To go into the righteousness of Christ, then go out into the world, then you can realize the great difference between the two. The world is full of evil, Jesus is full of good.

O, to you that are troubled, come and rest with us. So God has purposed that you shall go up

and down, and in and out. Dear young convert, don't get frightened when you are out in the world. The Lord is guarding you every mement of your life. He is leading you as he did the servants of old and instructing you, so it is by Jesus we know good, and by him we know evil. The unregenerated take darkness for light and light for darkness, so it is needful for us to see both, and the difference. We are darkness and Jesus is light in the Lord.

I must close, I fear my long letter will weary you.

You asked me to pray for you. I hope when we met last March at Sister Burton's I was blessed with a spirit of prayer for you. I hope I may be so blessed again. How I would rejoice to see you come and talk to the church as you have to me. Remember when you are in the depths of humiliation you are in the gospel field, then in a condition to comfort God's children. So goodbye, may God Almighty bless you and lead you in paths of peace.

Love to you all,
P. W. WILLIARD.

ELDER P. D. GOLD: DEAR BRO:—By request of my dear beloved brethren and sisters in the Lord I will through the LANDMARK give a short account of my tour in Surrey County to the Fisher's River Association, in company with Elders J. A. Cave and Elisha Roop. We visited Union church and met a band of lovers of truth. We went to Mitchell's River church, and found a band of believers in Christ. We had a good meeting at Mr. John May's at night. We went to Brother Barnett Paine's and had a good meeting there at night. Oh, what a precious brother he is. Then we went to the Association and met a large crowd present.

Brother M. G. Harbor is moderator, and Elder A. M. Denny Clerk. Elder M. G. Harbour is a precious brother to me. I formed acquaintance with the following Elders: T. M. Lawson, the older minister in the association; J. D. Draughn, G. Denny, C. B. Denny, W. H. Atkinson, G. O. Key, J. A. Ashburn, A. Gardner and W. M. Stone. These beloved brethren are strong in the faith of the Lord Jesus Christ. Our correspondents were present from different associations: Elder D. S. Webb, Elder J. A. Cave, Elder A. Gardner, Elder Elisha Roop. The association closed in peace and love.

We visited Centre church Monday and met a large crowd of people and enjoyed a nice meeting.

Tuesday we went to Little Vine church, met a large crowd of lovers of the truth.

Wednesday we went to Mulberry and met a good crowd and lovers of the truth.

Thursday to State Road and met a good crowd there.

Friday I started for home and arrived at home Saturday, the first of November, found all well, and my own health better than common. I do try to feel thankful to the Lord for his abundant goodness to me, especially in blessing me with such a fruitful mind as on this tour to preach his blessed gospel. Do not forget me dear ones among whom I have gone preaching the Kingdom of God. I certainly can't forget you dear ones in the Lord. May heaven's sweet blessings rest on you and yours and all the dear household of faith everywhere is my sincere desire.

Your little brother if one at all.

E. A. LONG,

Laurel Springs, N. C.

ELDER P. D. GOLD: DEAR SIR:—I dearly love to read the blessed truth expressed in the LANDMARK,

for I believe it will stand in a coming day.

My husband is seventy-three old, was born and reared in this neighborhood. He says if there ever was a Primitive Baptist sermon preached in this neighborhood he has no recollection of it. I would be glad when the Primitive Baptist preachers are traveling through this section of the country that they would stop in this neighborhood and preach. Our doors are open to any of them that will come, and they will never wear out their welcome with us. Pray for me and mine.

Your weak and humble friend.

Mrs. E. A. Harkey.

Stout, N. C.

REMARK.

These friends live in Union Co., N. C. Brethren that travel in that country will please remember the above request and comply if they can.

P. D. G.

ELDER P. D. GOLD: DEAR BROTHER:—As it seems I can't relieve my mind, I will now make the attempt to write the dealings of the Lord with me. I have been impressed to write you for a long time, but fearing my weakness I have not; for I believe that if the impression is not of God, it will be unprofitable. But if it is of the Lord I feel that it will be of comfort to some one; so trusting that God will guide my pen I will try to tell how merciful He has been to me. From a very small child I had serious thoughts about death and would very often be in the morning, though I did not know the reason. I would seek secret places and try to ask God to let me die before I was twelve years old, as I thought after that time I would

be held liable for my sins. This was only at times and then I would pass it all by and think no more about it for a while. Time passed in this manner until I was twelve years old. I then began to look back over my past life, and after reviewing it thoroughly I came to the conclusion that it was too soon for me to be thinking about religion. I thought at that time I would go on and see all the pleasure that I could and in my old age turn and seek God, for I then believed we could work our way into the favor of God. When I formed this conclusion I then commenced attending dances far and near and for a time it seemed to drown all my grief, but in about two years my trouble returned. I concluded that I might not live long, or die suddenly, so I went to work at the age of fourteen to get religion. I quit swearing and a number of my bad habits, but it seemed to do me no good. When I was about fifteen a revival was held in the Methodist church at Hampton's X Roads. I attended nearly all the time. My friends and schoolmates were professing but I did not want to go to the mourner's bench, for I was out with works. I had come to the conclusion that my own works would not save me, but drifted back again to my old habits. From fifteen to sixteen I was wilder than ever before, for I concluded that religion was only a farce and only good for old people. About a year after this I went to old Cross Roads to meeting and Elder Taylor was there. It seemed that all his preaching was directed to me. He could tell my past life better than I could. I felt so condemned that I could hardly live. I would have given all the world, had it been mine, if I could have only asked him to pray for me. I returned home feeling myself to be

a great sinner. That evening I went to the back side of the place to attend to some stock and while there I sought a secret place and fell on my knees to pray, but all I could say was "God be merciful to me" a poor sinful boy. How sweet those few words are to me now. From this time my burden grew worse. I would try to shake it all off by engaging again in dances, but when I was on the floor making a bold appearance to my friends and probably taking the lead in the play, I would be repeating the words, Oh, God be merciful to me. I would continue to play as I did not want any one to know of my troubles, for I did not at that time believe that was the power of God working in me.

I would pray that I might be convicted by the power of God, for I did not believe, until I was delivered, that it was the work of the most high God. I would stand and watch the sun go down in the evening and bid it good-bye as I thought before it rose again I would die and go to torment.

I wanted to ask some one to pray for me but did not as I thought that would betray my troubles. I would lie down at night and cry until my pillow would be wet with tears, fearing to close my eyes in sleep lest I should wake in judgment. I would go about my work crying and begging for mercy. I remember that once I was harrowing and I had a desire to sing which I very often did, and these words came to me, how can I sing the song of the Lord in a strange land. I would read the LANDMARK and received much comfort from the experiences in it, especially from reading the experience of Lola P. Brown, but when they would come to their deliverance they would leave me in the dark.

I lay down one night and I

dreamed that my sins were taken away. I awoke next morning very happy but this soon faded away and my troubles returned with double force. Cross Road meeting time came and went, I felt greatly condemned and returned home in sadness. I wished that I could exchange places with any insect that had no soul as that would be better than suffering eternal misery. I thought the rocks and trees were far better than I as they had not sinned against God. I thought that surely I had committed the unpardonable sin. It seemed I might have repented and been pardoned in time past but I had sinned away the day of grace. On Monday following X Road meeting I went to plowing in an orchard near the house. My load was so heavy I could not work. I went about half around the piece and my burden got so heavy that I started for the woods to pray. When I reached a place where I thought I was secure from human eyes, I knelt down and tried to pray, but it seemed that my prayers went no higher than my head. I then returned to my work, feeling of all boys that my case was the worst. I thought that all my friends would go to rest, while I must die and suffer eternal punishment. I plowed one round and came back to the place where I left before and I could stand it no longer. I started for the woods again, but it seemed like I would never reach the woods, my burden was so great that I went half bent. It seemed like carrying a natural burden which was almost more than you could bear. I had come to the point where I could say with the poet:

"If my soul is sent to hell,
Thy righteous law approves well."
I firmly resolved that if my soul was sent to eternal misery and degradation that I would go down

praying God to forgive my sins and let me live. I went to the same place where I went before and fell on my knees, I thought to offer my last prayer, but when I commenced to pray, I heard a small, sweet voice saying, "Why are you praying, your sins are all forgiven?" I rose to my feet and everything looked so beautiful, even to the trees and leaves seemed to be praising God. And as I stood there drinking in the fulness of God, it was that I was enabled by an eye of faith to look back over my past life and see the mercy of God leading me. It was then that I could see that I had been convicted of sin all the time but did not know it. I wanted to sound aloud the praises of Almighty God. But I had not gone back to my work when doubts entered my mind, so I kept it secret for fear of deceiving some one. I wanted to go to the church as soon as I was delivered, but thought I was too young to fulfill the duties of a church member. I never was in doubt about the true church. I loved the Primitive Baptists and I thought they were right. I had an opportunity on Sunday after I was delivered, to offer to the church but did not, so I began to grow cold and doubtful. I would pray for greater evidence, so that I might not doubt, and at times would pray for my burden to come back, that I might know more about how it left me. I would read the Bible every chance but could get no comfort from it. I went to a neighbor's house one night with my sisters, we were not expecting a party, but the young people turned it into one. There were not enough boys to take part so they called on me, I refused at first but at last yielded for the reason that if I refused I thought all the young people would say he is getting old and religious. It seem-

ed like to me that if I refused it would tell the whole secret, that I had a hope. I got on the floor but the music to which I had often responded sounded so doleful. I got through as best I could and left the place vowing if God would forgive me that I would never dance another reel while I lived.

I will now skip a space of about three years and come up to my school life.

I taught school through winter and attended school during the summer. When I would leave home to attend school it would be very hard for me to leave, believing that I had not done what God required at my hands. But I would go and it would only trouble me at times. I left home last Spring feeling very miserable for I wanted to join the church and be baptized before I went but did not have the courage to offer myself. I wanted to be baptized so bad that it seemed like if I could only lay down in the water that it would do me good.

While at school I would get permission and stay out when I had no recitations and read a Testament which I carried in my pocket

While at school I boarded with Mr. D. J. Busics. Mr. and Mrs. Busics are members of the Primitive Baptists and I believe children of the most high God, also Mr. Busics' mother, who was very kind to me. While I was staying there Elders Webb and Kilby traveled the country. I attended Saddle Creek. They had a lovely meeting and I enjoyed it very much. They went to Mr. Busics' and stayed all night, and to Peach Bottom next day. Through the kindness of Mr. Busics I attended Peach Bottom. They had a good meeting and we went to Bro. John Dickey's for dinner. While we were there Bro. Kilby called on me to tell my ex-

perience. It was a surprise to me as I had never told but one or two, but after some delay I told a part of what I have written. They offered to receive me as a candidate for baptism, but I told them I wanted to talk to the church at Cross roads so they would be satisfied. So on Saturday following I went before the church and was received and was baptized Sunday by Bro. Smyth Webb. As I went into the water all was darkness but when I arose everything was beautiful and seemed to be praising God. It was a happy day for me and I have not regretted the step, though I feel unworthy to be with the people of God. I do not feel that I will be any benefit to the church, but I do feel that it will be great benefit to me.

My desire is that those who have a little hope, feeling their unworthiness, may be enabled to take up their cross and follow Jesus.

Brother Gold, you said if I would write that you would give your views of what I had written through the LANDMARK. I would be glad to hear from you. I have written purely for relief of mind, feeling that if it is the work of God, some poor trembling one will be comforted. I am young and I desire to be remembered by you and Brother Jones, and all who read this who feel to pray for me. May God direct you and Brother Jones back to this country.

I remain your brother, I hope by the merits of Jesus, if one at all.

JOHN P. GALYEN,

Collins' Mill, Va.

REMARK.

Our brother is young and appears quite interested in the church of Jesus Christ. We consider he is a child of God and are glad to see young people thus exercised.

How good it is to bear the yoke

in ones youth. The young man that takes heed to his ways is greatly blessed. We hope he will prove a useful member of the church of Jesus Christ.

P. D. G.

DEAR BROTHER GOLD:—Ever since reading what you had to say in a recent No. of the LANDMARK, in regard to the use of instrumental music in the worship of God, I have felt an impression to write you. I am glad you said what you did and only wish that all our brethren could see it in the same light. If you remember some time since I had a notice inserted in the LANDMARK and the Signs requesting an expression from our ministers on this subject. In response to this notice I received several replies. My object was to get the consensus of opinion among our Elders on this grave subject.

I will state here that (with one or two exceptions) there was in these replies a universal verdict against the use of instrumental music in our churches.

One Elder wrote me that he was serving three churches (in a city) and he would be glad if they would place organs in all of them. Another esteemed Elder wrote me that while he opposed instrumental music in our churches, he did not think the use of them ought to be made a test of fellowship. But the most of the replies I received condemned these things in the strongest terms possible; even saying they would not serve a church or belong to one that employed instrumental music.

Right here I will say that this is the platform upon which I stand. With the present light before me, I could neither serve, belong to, nor commune with a church that employed instrumental music in their

services. This is plain talk, but I mean just what I say. A few days since I received a good brotherly letter from an esteemed Elder not far away, kindly soliciting me to come and preach at his church etc., but before he closed he said: "We have an organ in our church, and use it in our singing, and we expect to continue its use until we are shown our error." When I read that letter I could hardly refrain from weeping. I have found that when Baptists become worldly minded and seeking popularity, it would be about as easy to cause a river to run upstream as to try to convert them from the error of their way.

Over against this letter I received a postal from a dear Elder yesterday, about the same distance from me, who says: "The organ is not the only departure of the old church, life insurance and many other sinful things is the go. I hope I will never hear an organ in a so-called Primitive church. God has provided some better things for us." This brother expresses my sentiments, and this Elder serves three of the largest churches in the state.

All those churches that are placing organs in their church houses, know very well that they are doing something that Old School Baptists (with one or two exceptions) have never been guilty of before, and they know full well that the employment of instrumental music in an Old Baptist church is exceedingly obnoxious to the great majority of all true Bible Baptists. And they know further that the employment of these things will sooner or later cause a division among our people, and then, with all these facts staring them in the face, talk about showing "us our error."

Abraham Lincoln said: "You may fool part of them part of

the time, but you can't fool all of them all the time. "They will bear and forbear, admonish, plead and pray and endure, but they will sooner or later rise up, and in the name and strength of Israel's God will throw off every yoke of bondage and free themselves from the tyranny and oppression of the "doctrines and commandments of men" and burst their shackles asunder. This has been the history of the church in all the past ages.

The only excuse I can hear for the introduction of the organ in Old Baptist churches is that if we don't do something we will lose all our children; that we must have some attraction to draw them to our churches, and to prevent them from uniting with other denominations. In reply to this I would say that I had just as soon my child would join any of the popular denominations of the day as to join a Primitive Baptist church that has to resort to worldly and unbiblical methods to perpetuate her existence and increase her membership. I will not attempt in this paper to disprove the use of instrumental music by the Bible. But all who have read church history know that it is of Catholic origin, and they know that all denominations outside the Primitive Baptists employ it in their services. They know it is popular with the religious world. They know too that "God is a spirit and seeketh such to worship him as worship him in spirit and in truth." That they should "sing with the Spirit and with the understanding also." "Speaking to yourselves in Psalms and hymns, singing and making melody in your hearts to the Lord." It is a fact that our old time hymns and tunes, find but little sympathy from the organ or piano. They are made and tuned to suit the revival and Sabbath School songs of

this advanced and enlightened age, and they are fit for nothing else.

An organ in a church has never drawn a single soul to Christ, nor a single believer to the church of God "which is the pillar and ground of the truth." To say they have is to deny the Scriptures of eternal truth, for Christ said: "No man can come un'o me except my Father which sent me draw him," and "No man cometh unto the Father but by me." The lack or absence of an organ never prevented a sinner from coming to Christ for He says: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Instrumental music or other worldly and popular methods have never in any age of the world been a factor in bringing souls to Christ, or believers to the true church. In ancient days, "The Lord added to the church such as should be saved," and I believe He will continue to do so, without the aid of worldly and unscriptural methods. And now the question presents itself to me this way: What are Primitive Baptists going to do about this matter? What is the duty of the hour? Shall we stand still and suffer these new things to surely (though perhaps slowly) encroach upon our simple, spiritual service, gradually sapping our very vitals. And while we would not tolerate these things in our own church, shall we say like a brother said to me: "I am opposed to them, but if other churches want them let them have them." What consistency is there in dis-fellowshipping a thing in my own church, and fellowshiping it in another church? I believe that all our churches ought to take a decided stand on this subject and let the Baptists and everybody else know where they stand. This is

the only way to permanently settle the matter.

It grieves me to see Primitive Baptists going astray after these things, but they know it is a departure from the doctrine of the Primitive Baptists, and if they will not listen to reproof and admonition and "choose" not "rather to suffer afflictions with the people of God," why let them go their way, and "enjoy the pleasures of sin for a season," I am in favor of "nipping error in the bud."

In conclusion I will say that though I have written in plain language I hope it is for the good of the Lord's people and for the honor and glory of God. These things are slowly but surely creeping in upon us. Every few days I can hear that such and such Primitive Baptist church has got an organ, and at the present rate ten more years will place one in every Old Baptist church and perhaps many other "sinful" things. I don't expect to live to see it, and even this may be my last letter for publication, but I desire to stand for the doctrine and order of the gospel while I live. I know that my little sphere of influence is very limited, but what little I have I desire to use in defense of the old fashioned truth, and that I may be "faithful over a few things." I know it is hard to stem the tide of popular religion and pull against the current of popular theories, but it is better to please God than men. In all the past ages the church has become corrupt under the popular blaze, but she has been purified and prospered under the fire of persecution.

"Be thou faithful unto death and I will give thee a crown of life."

May the Lord save his people from all the ites and isms and cor-

ruption of this age is my prayer for Christ sake, Amen.

"What I have written I have written."

In tribulations and afflictions,
H. J. REDD.

River View, Ala.

A TRAIN FOR MILLIONAIRES

IS TO RUN BETWEEN CHICAGO AND
FLORIDA RESORTS.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the Eastern Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Atlanta, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West, as well as from the East.

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P. D. GOLD Wilson, N. C.

P. G. LESTER..... Floyd, Va.

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EDITORIAL.

IS CHRIST'S ATONEMENT AS
UNIVERSAL AS AD-
AM'S SIN?

"For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:17.

Adam is the figure: but Jesus the substance is older than the shadow. Adam was made in the likeness of Jesus—hence Jesus was older. Indeed, he made Adam, for without him was not any thing made that was made.

By the offence of man came sin: it was by the one offence of one man that death passed upon all men, because all had sinned. By one man's offence, therefore, all his offspring are dead, not shall die after they sin. They have already sinned. Those not yet born have sinned equally with those that have lived and died, and they are equally dead in trespasses and sins (though not yet born), as much as those that have already lived

and have died, "For if through the offence of one many be dead." That many includes all Adam's posterity, born or unborn.

Adam never sinned but the once in the sense here mentioned, and no one else ever sinned after the similitude or likeness of Adam's transgression, so that his sin is the sin of the many, for they all sinned in him, or are one with him and are just as guilty as Adam or are Adam multiplied.

The earth is cursed now as it was then, and brings forth briers and thorns now as it did then. Death reigns now as it did then. There is no abatement.

Now the argument is, If by one man's offence (and only one offence) death reigned by one, shall not they which receive abundance of grace and of the gift of righteousness reign in life by one—even by Jesus Christ?

Who is Jesus Christ? He is the second Adam, the quickening Spirit, the Lord from heaven who created Adam, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who came down from heaven, was made of a woman in taking a body of flesh, and was made under the law that he might redeem them that were under the law that we might receive the adoption of sons, and who being found in fashion as a man humbled himself to death, even the death of the cross, that we through his poverty might be rich.

Jesus led captivity captive, and gave gifts unto men, and is exalt-

ed a Prince and a Saviour. None ever so lived as Jesus did. By the one obedience of one many are made righteous. He lived for others. There was nothing he did for himself. He came to do not his own will, but the will of him that sent him. By the which will we are sanctified by the one offering of Jesus once, for he died for others. He gave his life a ransom for many. None ever died as he died. He was able to lay down his life and to take it again. This commandment he had received of his Father.

Now the life, death and resurrection of Jesus is for as many as he lived, died and rose again for. For the transgression of my people was he stricken. He was delivered, the just one for the unjust, to show that innocence bears the sins of the guilty. Adam makes men sinners. Jesus makes sinners righteous, even divinely righteous.

There are portions of scripture that seem to teach a universal atonement, or that as many as were made sinners by Adam's disobedience were made righteous in Christ's obedience. Certainly all of Adam are sinners in his disobedience, so all that are in Christ are elected unto his obedience and sprinkling of blood. This is the atonement or at-one-ment—that Adam and his offspring are one—and Jesus and all he died and rose for are one with him.

This 17th verse limits the number made righteous, or that shall reign in life by Jesus, to as many as receive the abundance of grace

and of the gift of righteousness. Do all of Adam's race receive this abundance of grace and of the gift of righteousness? To as many as received Jesus he gave the power to become sons of God, even to them that believe on him, which were born not of blood, or of the will of the flesh, nor of the will of man, but of God. Then only those born of God received Jesus, and not one because he was born of Adam. Even his own nation or race rejected Jesus. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God. Grace makes these willing and the gift of righteousness thus reigns unto them. They are his people, given to him of the Father in covenant that is holy.

The earth receiveth rain, but not until it falls on the earth. What hast thou that thou hast not received? The quickened sinner hungers and thirsts after righteousness, and the fullness of Jesus is presented unto him, and of that fullness we all receive and grace for grace. Then if we believe that Jesus is the Christ our hearts are opened to receive him, or we are manifested as born of God.

Grace reigns in life by or through Jesus the only begotten of the Father full of grace and truth. Where sin abounded grace did much more abound—that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Do we feel the need of that grace?

Do we feel the guilt of sin? Do we know that death reigns by one? Does Jesus appear glorious unto us. Are our hearts opened to receive him? To you that believe he is precious. Such rejoice in his blessed dominion. Blessed are all they that put their trust in him.

P. D. G.

IS THE WILL OF THE LORD ALWAYS DONE?

Do wicked men do the will of the Lord? Do the people of God while walking after the flesh do the will of God? No doubt but that men in their right mind—in a spiritual mind—do the will of God. Before Saul was stricken down, trembling and astonished, and cried out, "Lord, what wilt thou have me to do," had he been doing the will of God? When he was persecuting Jesus of Nazareth was he doing the will of God?

When Jesus taught his disciples to pray, "Thy will be done in earth as it is in heaven," he showed that the will of God is not done on earth by carnally minded men as it is done in heaven.

When men are in Jesus Christ they are new creatures—old things are passed away—and all become new, and all of God, and then they do the will of God.

Children of disobedience do not serve the Lord, but they are the servants of the god of this world, the prince of the power of the air. No man can serve two masters.

It is only when God works in his people both to will and to do that

they serve the Lord Jesus. This service is holy and heavenly, and blest are all that serve the Lord Jesus. Such have the gracious reward of the presence and joy of the Lord.

When they pray the object of their prayer, the desire of their heart, is that the will of God should be done. The glory of the Lord is the object of their service. This is the distinguishing difference between the servant of God and him that serves him not—whatsoever ye do, whether in word or deed, do all unto the Lord for his glory.

When we walk after the flesh or serve self we die to the joys of God's Salvation, and we of the flesh reap corruption. To mortify the members on earth which are corrupt, or to deny self, is a daily labor of the obedient child of God.

But is God disappointed or defeated, and his purpose made void by the disobedience of such as do not serve the Lord? Nothing that men do can defeat the will of the Lord being done; yet it is sin to man to transgress God's holy law, and he that sins wrongs his own soul. His word never returns to him void. High as the heavens are above the earth are his ways above our ways.

But how blest is that man who loves and serves the Lord. Blessed are they that put their trust in him.

P. D. G.

ELDER P. D. GOLD:—I would like to see your views on 150th Psalm. There is much said here about having musical instruments in church by the Missionaries. I

want you to give your views on the above scripture, and whether it is right to have musical instruments in the church or not.

W. H. MULLIS JR.

Dexter, Ga., Sept. 17th 1902.

REMARKS.

Paul says, whatsoever ye do, whether in word or deed, do all as unto the Lord.

When one receives a hope in Jesus all things do praise the Lord. Then the woods, the fields, the streams, the birds, fowl and beasts, sun, moon and stars, man—all-praise the Lord. All nature holds a chant of praise for him.

Under the legal heavens and in that worship musical instruments were employed in the service of God. The literal temple, the priestly order, the lambs and other offerings, the organs and other instruments of music were employed. This was by works or an outward, visible system of worship. There was a tabernacle, altars and a sanctuary and etc. under the first testament. But that all passed away when Jesus ascended in the holy of holies which is heaven itself. But in the gospel Kingdom the worship is not in any special place like Jerusalem, but God is worshipped in spirit and in truth. The kingdom of heaven is within.

There is no example in the new testament of the use of musical instruments in the worship of God. Singing, making melody in your hearts to the Lord, praising God in a well-ordered conversation, letting your speech be seasoned with salt, are exercises commanded in the new testament worship.

The new testament worship is a new heart worship. With the heart man believes unto righteousness, and with the mouth confession is made unto salvation. God writes his laws in the mind, and puts them in the hearts of his people. He purges our consciences so that the service and worship of God is not performed by machinery nor by instruments manufactured of metals, or wood, or other material. So we fail to find any authority or warrant in the new testament for any of the worship through musical instruments.

The bodies of christians are the temple of God. In the new heart is the melody of praise.

P. D. G.

END OF 1902.

This issue closes the year of 1902. It has been a year of much favor shown to the inhabitants on the Atlantic Slope. The weather has been pleasant, crops easy to cultivate, the yield of crops is excellent, prices have been good, and business easier than common. Such things should call for thankfulness to Almighty God.

The churches have gone along pretty much as of old, generally—in peace without any great additions to them.

My health has been good this year, and I have been enabled to pursue my usual course of labor, and have much reason for thankfulness to God, and to take shame to myself.

To some this has been a year of sorrow and disappointment. To

others a year of joy. To all it has been a year given by him in whose hand is our life, for our times are in his hand. We own but a moment called to-day, and own that merely by sufferance and gift from above. While God owns the past, the present, and that which is to come.

P. D. G.

WALKING.

In Romans eighth chapter and first verse the apostle says: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Does he mean that of those who are in Christ Jesus, one walks after the Spirit to whom there is no condemnation because he thus walks, and that another walks after the flesh to whom there is condemnation because he thus walks, or does he mean that those which are in Christ Jesus walk after the Spirit and not after the flesh and to them there is no condemnation because they are in Christ and not in the flesh? It seems evident to me that he means there is no condemnation to them which are in Christ Jesus because they are in him, and that they walk after the Spirit and not after the flesh, because they are in the Spirit and not in the flesh. That they are neither condemned nor justified because of their walk, but because of their state or condition. One is a new creature because he is in Christ, and not because he walks after him. In whatever sense one is in Christ his walk in that sense

is just as surely after the Spirit as that he is in Christ. One does not become to be in Christ by walking in him, but being in him he walks after the Spirit and thus shows that he is in him. Even so one shows that he is in the flesh as he walks after the flesh. They that are in the flesh cannot please God, whatever we might think of their walk. The tree must be good and then the fruit is also good. A good tree can no more bring forth evil fruit than can an evil tree bring forth good fruit. For one to be in Christ and yet under condemnation would be a condition which would clearly indicate an irreparable defection in that covenant which the Lord has declared to have been ordered in all things and sure. It is said that the children of God are perfect in Christ Jesus wanting nothing, and again that they are dead to the law by the body of Christ, and that they are not under law but under grace, and that the law hath no more dominion over them. These conditions are by virtue of what Christ has done for them, and in these respects they are in him, and cannot come into condemnation, having passed from death unto life. By the law of the Spirit of life in Christ Jesus they are made free from the law of sin and death. "If the Son make you free you shall be free indeed."

To walk after the flesh in the sense implied in this connection does not mean, it seems to me, to walk as men do who are regarded as worldly minded in the literal

sense of the term, but it means in a sense which stands over against, as in contradiction of, that walk which is after the Spirit. It means as walking in the sense of the law as pertaining to the flesh, which is termed the law of sin and death—the law by which is the knowledge of sin, the finishing of which is death. This covenant pertains to the man, as only the law can, whereby Paul learned that in him, that is in his flesh, there dwelt no good thing. Therein is where he served the law of sin, while with his mind he served the law of God. Therein is where he was crucified with Christ.

Paul as a child of God or as an elect vessel of mercy speaks of that wherein he finds naught but misery and wretchedness as his members in which he finds a law warring against the law of his mind bringing him into captivity to the law of sin that was in his members. In this he is made partaker of the sufferings of Christ, bearing about therein the dying of the Lord Jesus, whereby the righteousness of the law is fulfilled in him as he walks not after the flesh but after the Spirit, while the law as a body of death keeps him constantly reminded that the earthly house of this tabernacle must be dissolved, and makes him groan within himself waiting for the adoption, to wit: The redemption of his body. In this condition he is yet imperfect, constantly finding a law that when he would do good evil is present, doing what he would not, and coming short of what he would

do, learning day by day that life after the flesh is only such as must end in death, and that to die wherein he would live is by faith a mysterious and blessed assurance that one day, and thence forth to all eternity he shall live in the life of him in whose dying he now by faith lives. Learning as he did both by living and by dying he could assure the brethren that to live after the flesh was to die, but to mortify the deeds of the body through the Spirit was to live. In the midst of his best estate of life he found nothing but death and in the midst of death sprang forth the fountain of life. We learned that the chief of sinners was the subject of salvation and he who was less than the least of all saints was exalted to the highest heaven. The term, flesh, as used in the gospel it seems to me implies both the law and the subjects of the law, embracing both in what we term the law covenant, therefore nothing can be produced under that covenant but that which is of the same kind, or in substance is the same thing. The law failed through the weakness of the flesh, which rendered it as weak as the flesh through which it failed, therefore the best results under the law can but be a failure. It seems to me that it is in some such respect as this that Jesus meant when he said, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.'

The walk, in this connection, implies the conversation or citizenship of the people of God in what-

ever respect they may be related to the gospel on the one hand, and the law on the other. To walk after the Spirit is to be led by the Spirit, and governed by its impulses, emotions and admonitions, and guided by its counsels and strengthened and encouraged by its assurances and comforted and consoled by its consolations. To walk after the flesh means to be guided by carnal reason trusting in the arm or the power of the flesh—the ability of human effort and the means and instrumentalities consistent with a covenant of works, with a kind of self-satisfaction in a degree of merit and a reward for the thing done as the objective end.

There is a decided difference between walking after the flesh and walking in the flesh. All men walk in the flesh as men and citizens, and are subject to the powers that be, and in support of themselves and those dependent upon them are required to eat bread by the sweat of their faces, and to attend to the ordinary affairs of life to an extent necessary to an ample and legitimate support, and the preservation of the order and peace of good society. But to this, with the people of God, there are bounds beyond which it is not good to go lest they should be found living according to these corrupt principles which breed avarice, greed, gluttony, and kindred effects in body and mind and which drown the ungodly in destruction and perdition.

In the investigation of this and like questions we are inclined to

distinguish between the flesh or body and spirit of the earthly Adam rather than between the one Adam who is of the earth, earthy and the other Adam who is the Lord from heaven a quickening Spirit. When Paul said: With the mind I myself serve the law of God, but with the flesh the law of sin, it seems to me that by the term "mind" he means what would remain of him as a servant of God after he as a subject of salvation was removed, and by the term "flesh" he means what would remain of him as a subject of salvation after that which constitutes him a child of God was removed. The distinction is between that which constitutes the difference and that which is affected by it, as between the grace of God and him who said, by the grace of God I am what I am.

The man, soul, body and spirit, is the subject of grace, and the man Christ Jesus the Lord is the grace. Mortality is to be swallowed up of life. Man has the mortality and Christ is the life. Christ dwells in us by faith as by faith we are the children of God, and we walk by faith as in Christ, and not by sight as in the flesh.

P. G. L.

APPOINTMENTS.

E. E. LUNDY

Goldshoro Friday night before 1st Sunday in January.
 Memorial..... Sat and 1st Sunday
 Aycock's Monday
 Nahunta Tuesday
 Turners Swamp. Tuesday evening at 3 pm
 Lower Black Creek..... Wednesday
 Contentnea..... Thursday

Scotts..... Friday
 Upper Black Creek. Saturday
 Healthy Plains..... 2nd Sunday
 Sandy Grove Monday
 Peach Tree Tuesday
 Castalia Wednesday
 Nashville Thursday
 Falls..... Friday
 Upper Town Creek ... Sat and 3rd Sunday
 Wilson at night
 White Oak. Monday
 Meadow Tuesday
 Farmville at night
 Tyson..... Wednesday
 Autrey's Creek Thursday
 Sparta Friday
 Lower Town Creek Saturday
 Pleasant Hill 4th Sunday
 Mill Branch Monday
 Williams Tuesday
 Hopeland..... at night
 Deep Creek..... Wednesday
 Kehukee..... Thursday
 Mt. Zion Friday
 Tarboro Sat and 1st Sunday in Feb.
 Conoho..... Monday
 Hamilton..... Tuesday
 Spring Green Wednesday
 Bear Grass..... Thursday
 Smithwick's Creek Friday
 Jamesville..... Saturday
 Skewarky 2nd Sunday
 Flat Swamp..... Monday
 Briery Swamp..... Tuesday
 Great Swamp Wednesday
 Red Banks Thursday
 Hancocks Friday
 Mt Lebanon 3rd Sunday
 Sheffield S. H Sunday night
 He will need conveyance.

Open to me the gates of righteousness: I will go into them, and I will praise the Lord.

Do your kidneys act poorly? If so you are troubled with rheumatic pains, weak back or general debility. Do you want to be cured. Then try our course of kidnetone? This course consists of twelve bottles of the regular one dollar size. We send them express or freight, prepaid, to any address in the United States East of the Mississippi River, for five dollars. Send by money or express order to,
 Dr. Worthington Remedy Co.
 Wilson, N. C.

2 times

OBITUARIES

ELIZA GORDON.

Sister Eliza Gordon, daughter of Jacob and Winney Davis, was born October 26th 1817, was married to Squire D. Gordon, Nov. 4th 1841. Of this union were born four daughters, all surviving her. Her husband only lived a little less than six years, and she remained a widow until death. She joined the church at Cedar Hill on the 2nd Sunday in April 1888, and was baptized by Elder G. Denny in May. Sister Gordon was a woman of more than ordinary mind. Very few women or men either of our country have managed their business affairs of life with better judgment, or provided a better living for their family, than she did, and no children can boast of better raising than hers, and we know of no one who stood higher in the general estimation of the better class of our country, or whose general deportment was of a better type than hers. One could scarcely approach her upon any subject without seeing in her a spirit of refinement that always rendered her conversation both pleasant and instructive. Her mind seemed to grasp nearly everything that came under her observation, and upon the subject of Scripture or history few could talk with a greater degree of intelligence. The writer had some very pleasant conversations with her upon the subject of religion, and she could quote more Scripture, and tell just where it was, and could remember and tell more of the writings of such men as John Bunyon, James Osborn etc., and could throw greater light upon their works than almost any one of my acquaintance. Her mind remained firm until she was about 70 years old when we began to see the infirmity of old age fastening upon her, but her faith in Christ showed no signs of weakness to the last.

On the 6th day of February 1902, she quietly passed the ordeal of death as if only a sweet sleep had fallen upon her. We will say too just here

that her aged and only brother, and the last one of her father's family who had come 1800 miles to visit her, was one of the attendants at her bedside to see her pass away, and he returning home died just one month later at the age of 82 years.

We feel sad to chronicle the death of such a faithful and useful mother in Israel, yet we bless the hand of God for her example and usefulness, and we must also bless the hand that has taken her unto himself; and may the pattern she has given still linger with us as a useful reminder of our continual dependence on Him whose arm alone can save us.

A. M. DENNY.

GEORGE RUFUS WEAVER AND CHILDREN.

By request of dear sister Annie Weaver I will try if the Lord will to write the obituaries of her dear companion and four of her children. George R. Weaver was born Oct. 16, 1859, and died May 11, 1901. He united with the church at the Falls of Tar River and was baptized by Elder P. D. Gold on the second Sunday in November 1894, where his membership remained until his death. His disease was pneumonia. The day before he died his oldest daughter, Sarah Elizabeth, was relieved of all her sufferings and was carried home to dwell with her Saviour forevermore. Sarah was born July 22, 1881. Her disease was typhoid pneumonia. She never united with any church, but we all have a good hope for her. She was a very industrious young lady and was loved by all that knew her. Dear reader, just stop and think what our dear sister passed through, her dear daughter carried from her a corpse and her best earthly friend passing away, and before night he was also a corpse, and two or three more of her children lying very low. The next day her dear little baby, Madie Lee, was taken from her by death, making three deaths in three days in succession. Sister Weaver says that she will never be able to tell what she passed through, but she felt like

the Lord's everlasting arm was beneath her, bearing her up in all her troubles. On the 2d of June 1901, Lessie May, another dear little girl departed this life. She was born Sept. 17th, 1895. She had whooping cough and several other diseases combined. Oh, how hard it is to give up our dear ones, but the Lord knows best, and works all things after the counsel of his own good will and purpose. Also Maggie Bell Luper, the daughter of sister Weaver, was born March the 6th, 1883, and died Sept. 29th, 1902. She was married to Mr. John Luper, the 4th, of December, 1901. She left a little infant son, two weeks old. It survived its mother two weeks, and the Lord knew it was best and took it to himself where it is now singing so sweetly with its little tongue, the heavenly song. I never saw man and wife more devoted to each other than John and Maggie were. He said they often told each other that they were soon going to part, but neither one wanted to be left. But the Lord's will must be done, and it was his will to take Maggie and leave John. He had a better place prepared for her where all of her sorrows are now over. Her mother said she never heard any one call on the Lord to have mercy on them so much as Maggie did. She asked her almost heart broken husband if he had ever seen the Lord Jesus Christ? He said no, have you? She said yes, I saw him last night. Her husband has since her death, united with the church at Pleasant Hill. He says he has viewed Maggie perfectly happy. We believe that she is at rest. She was a very good and kind woman, and we all miss her, but feel that our loss is her eternal gain.

Sister Weaver says that she has a good hope for all her dear ones that have passed away, and feels that she has been greatly blessed in all her losses and crosses, and wishes to be remembered by all the dear children of God. I have great sympathy for her and truly hope the Lord will be with her and comfort her in all the troubles and trials that await her

in this life, and may he also comfort Maggie's bereaved husband, is my prayer. Precious in the sight of the Lord is the death of his Saints.

Love to all,

MATTIE LUPER.

Sharpsburg, N. C.

PENELOPE C. VICK.

It becomes my sad duty to write the obituary notice of the life and death of my dear companion. She was the daughter of James and Charlotte Pitt, was born in Edgecombe county, N. C., May 28th, 1838, and died July 23, 1902. She was first married to Joel Price, about the year 1866; to them was born one son. She was left a widow about four or five years, when we were married on January 14th, 1874. To us were born two daughters, both of which survive. She united with the Primitive Baptist church at Williams' meeting house, on Saturday before the 3rd Sunday in November 1883, and lived a consistent and faithful member the remainder of her life, never being absent from her church unless Providentially hindered, until her health gave way. She would go with me cold or hot, often leaving home through rain or snow, and riding seven miles to attend her church and meet with the brethren and sisters. Oh, my dear brethren and sisters, if I had been as faithful to my church and pastor as my dear wife was I would feel like I had not fallen so far from my duty as I have. She was always ready to contribute her little mite to defraying the church expenses, and never forgetting her pastor, and when she would see some old and afflicted brother or sister (if she did not know them) she would ask me who they were and ask me to give them something for her. She was ever mindful of the poor and needy at home or abroad. Sometimes she would see in LANDMARK of some poor brother or sister afflicted and in needy circumstances and would want to help them, and it was one of her greatest pleasures to have our brethren and sisters to visit us, and especially the

travelling ministers. She often stayed at home when there was a travelling minister to preach at our church so that I could bring the preacher home with me. It never seemed that she felt like she had done enough for the servants of our God. She was a subscriber to ZION'S LANDMARK when we were married, and that and her Bible were her constant companions until about three months before she died, when her health got so bad she could not read, and then she would ask me to read some in the LANDMARK and Bible for her. Salvation by grace and grace alone was her only theme.

Now, dear readers, I know you cannot sympathize with me in my sad bereavement, unless you have witnessed some of these sad afflictions yourself. I have stood around the bedside of my dear old mother and other relatives and friends when their spirits were taking their everlasting flight to Him who gave it, but when the time came to be separated from the one that I believe God gave me for a help-mate, it seemed that all I had was departing, all my hopes and pleasures in this world were gone. We lived together 28 years and 6 months, as pleasant and agreeable as any man and wife could. She was always ready to do something for the comfort of me and her children. She had a slight stroke of paralysis about 20 years ago, but soon recovered from that, and her health was as good as usual up to Feb. 1900, when she had another stroke, then she lost the entire use of her right side and never walked another step during the two years and six months of her life, though she was not confined to her bed but a few days before she died. I procured an invalid chair for her and she could be carried anywhere over the house and yard and to some of the near neighbors', and went to the dining room to her meals as regular as any of us up to about a week before she died. I would also help her on the buggy and take her to ride and to see her neighbors, but she would seldom ever get down—said it

was so much trouble to help her in and out. In her last days she seemed to want to be going somewhere, and I continued to carry her until I saw she was getting too weak to ride. Her greatest desire, it seemed, was to be with me and her children, and I often feel to regret not staying at the house with her more than I did. One of our daughters lived four miles from us, but never failed to come and see her mother once a week, unless sickness prevented. Our other daughter was living with us, and was kind and dutiful to her mother in all her afflictions, never failing to wait on her day or night. She said a few days before she died she loved her children and she loved her husband, for he had always been so good and kind to her in all her afflictions.

She told me a few days before she died she could not be with us long, and she wanted me to have her buried at Williams.

My heart's desire was, when the time came for us to be separated, if it was the Lord's will, to make death easy for her, and I have every reason to believe my prayer was granted.

She was a kind and dutiful wife and affectionate mother. Her children rise up and call her blessed, her husband also, and he praiseth her.

Her remains were followed by a large concourse of relatives and friends, and interred in the cemetery at Williams meeting house, Edgecombe county.

She leaves an afflicted husband, three children, eight grand-children, one brother and five sisters to mourn for our loved one.

Pray for me, dear brethren and sisters.

Your humble brother in tribulation,
W. W. VICK.

BYTHEL JAMES

By request I will try to write a short notice of the death of my father, Bythel James. He was born Dec. 24, 1824, and died July 16, 1902. He leaves an afflicted wife, five sons and two daughters, and a host of relatives and friends to mourn their

loss. Though I feel that we can truthfully say we believe he is at rest in the arms of our loving Saviour. He was taken sick on the 12th of Jan. and died the 16th hardly living four days. His trouble was apoplexy in his left side. He did not have any use of that side at all, after he was taken, but had good use of the right. He was speechless for a short while after he fell, but I believe he had his right mind. He looked as if he was dying. He could not talk plain, but we could understand all he said until a few moments before he died. He seemed to have his right mind all the while and tried to hide his sufferings all he could, and seemed to suffer lots of pain in his right side, but had no feeling in his left side. He had good attention. We did all in our power with the help of a good physician, but no hand can stay the call of death. This was the second stroke, the other being in March last. He has always been called a good man by all who knew him, a kind husband and loving father. He became a member of the Primitive Baptist church eighteen or twenty years ago, (I do not know exactly how long) at Flat Swamp and has always been a dutiful member so far as he could. On account of my mother's afflictions, they both being old and afflicted they broke up, rented out and lived with their children, with first one and then another, but now she is left alone, in the hands of a true and living God.

My head and stay is taken away

And I am left alone,

My husband dear who was so near

Is taken away and gone.

It grieves my heart, 'tis hard to part

With one who was so kind,

Where shall I go to tell my woe

Or ease my troubled mind.

In wisdom's ways we spent our days

Much comfort we did find,

But he is gone, his race is run

And I am left behind.

Naught can I find to ease my mind

Of things which are below,

For earthly toys but vex my joys

And aggravate my woes.

But I'll repair to Jesus where

I'll ease my troubled breast,

And leave my sorrows all behind,

And be forever blest.

May the God of heaven bless and direct her through this life, and be with her on all occasions, give her faith and patience to bear her afflictions. I do miss father so bad, it seems I ought to see him come, but never again in this world, but I humbly trust we shall meet him in a fairer world than this. But he is gone and all that we can do is to drop a sympathizing tear and try to imitate his good example, and trust to the mercies of God who has and will do all things well. Blessed are the dead that die in the Lord for they rest from their labors and their work is done.

Well I have said enough, such as it, for I feel too disobedient and unworthy to have attempted it, though being requested I have done the best I could, hoping all of the same faith and order, will pardon all imperfections and short comings, humbly trusting to be remembered in your prayers always, for I feel to be less than the least of all if one at all.

His daughter,

EFFIE S. BARNHILL.

Grindool, N. C.

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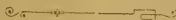
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P. G. LESTER, Associate Editor, Floyd, Va.

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By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

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DEVOTED TO THE CAUSE OF JESUS.

KING AND PRIEST.

Jesus, Saviour, Priest of God!
For his people in their fall;
Once the stem of Jesus' rod,
Now exalted high o'er all!

Once the lowly man of tears,
Now the Lord of Lords above;
Once of visage marred with fears,
Now the Prince of life and love.

Jesus, Saviour, who once wrought,
And fulfilled all righteousness—
Who when crowned its King had bought
Our redemption and redress;

Whence arising King and Priest,
Justified us to obtain
Life eternal and release
From every foe—every stain.

What without this King and Priest
Were redemption leaving dead?
But his Kingly hand released,
And o'er all to victory led.

Glorious Priest and Advocate!
What without thee should we do?
Wash us—save us—re-instate,
So we give thee homage due.

See his Royal crown ablaze,
Till it fills the temple's train;
Yet the glory and the praise,
Goes to him who once was slain.

To the royal diadem—
His redeemed his breast-plate tells—
While around his garments' hem—
Listen to the tinkling bells!

Blessed they who know the sound—
They know their Redeemer lives,
And by unity are found,
One in life the Father gives.

While we hear those blessed bells -
Gospel ringings to its feast—
Their soft cadence to us tells
Ever lives our great High Priest.

We but glimpse the "Mitre fair"—
See the light before it pale;
But we know our Priest is there,
Entered in beyond the veil.

Here my hope as anchors laid
For all tempests that pass by;
My barque bending shows where stayed,
And how safely anchored I.

P.

ELDS. GOLD AND LESTER: I hate to bother you with my imperfect thoughts, but a brother preacher spent the night with us a few nights ago, and among other things we talked about he spoke of footwashing, and said he thought it represented the washing out of Judas. I have heard this idea advanced before, but I never could see it in that light at all. Judas was an Apostle in one sense, and in another he was not. He was an Apostle in a sense he was chosen like the others were, but not in the sense he was what they were, for the Saviour said he was a devil. He was chosen for the very purpose that he carried out, and in my view of the matter he thrust himself out by *his own act*.

Now no one is responsible for my views but myself. As to footwashing, the Saviour went through the literal act of washing the dis-

ciptles' feet in water in a basin, and said that he had given an example that they should do as he had done to them. Now when we follow an example we aim to do as near like it as we can. True, it is not mentioned but once after that but if we have a good obedient child we need not tell it to do a thing but once—that would be sufficient. I wish all true Baptists would practice footwashing. I think it was intended to teach humility.

We read that the multitude of them that believed were of one heart and one soul, but now it seems there is a lot of confusion and different opinions. We can only please the Lord by doing what he has commanded. And he has only commanded us as the followers of Jesus to do those things that are contained in the New Testament. For the Scriptures are a thorough furnisher to every good work. God is perfect and holy in all things that he does. "Lord thou hast wrought all our works." This is done in the christian experience, and of God working in us to will and to do of his good pleasure which we are to work out in practice and thus show forth his praises who has called us out of darkness into his marvelous light.

To say that the child of God can not do the things that the Saviour has commanded him is to say that he commands what he does not expect, and such would be folly in man much less in God, and it is to say that eternal life does not give action or power to the one receiving it, and this would be equivalent to saying that eternal life is not life, but those who have received it only have a name to live, and only a little while at a time. It is blessed truth that God not only commands, but gives the power to do what he commands us to

do. We must mortify the deeds of the body if we would live to the enjoyment of spiritual blessings. For if you sow to the flesh ye shall die. As I write these words I realize that for a sinner such as I, there is but one name that can relieve, one name in which it will do for me to trust.

The Arminian's salvation will not reach my case. I need and must have a Saviour who saves to the uttermost. May God help us to be firm and faithful to the end.

Your unworthy sister in Christ I hope.

ANNIE J. ASTEN.

Fuller, Va.

REMARKS.

Judas attained part of the bishoprick or ministry, and was numbered thus with the twelve. He fell from this position by his own transgression. He was never a child of God, but was of that wicked one, and was a murderer, and the son of a murderer. His own natural father was a murderer, and he was of his father the devil, who was a murderer from the beginning, and abode not in the truth, for the truth was not in him.

If ever the wild ass jumped over the hedge and out of the field by his own act it was Judas. Wickedness proceeds from the wicked who manifest what is in them by their conduct. When an opportunity offers for a thief to steal he cannot charge his wickedness to providence or to the Lord, who did not prevent him from stealing, or did suffer the opportunity to offer for him to steal. An honest man would scorn to steal. No other disciple went to the chief priests but Judas in order to sell Jesus.

Judas loved money and did not love Jesus. When the devil entered into him he entered into his own, and Judas went willingly and betrayed Jesus.

The washing of the feet of the disciples by Jesus was a lowly act of love to them, and showed that soon by pouring out his life blood for them they should be washed in that fountain filled with blood drawn from Emmanuel's veins. The example he gave them teaches that his disciples should be at each other's feet in meekness and lowliness. The faithful widow who washed the saints feet is commended by Paul. Instead of blaming our brethren for washing each other's feet, we do well to join with them in their loving, lowly act of doing as Jesus did.

P. D. G.

ELDS. GOLD AND LESTER: By request of some of the brothers to write something through the lines of the LANDMARK, I feel impressed with a desire to make the attempt this morning. I hope I am prompted by the Spirit of Christ and the love of Zion that gives me the mind to write. I pray the good Lord to direct my pen, and to give me something that will comfort and edify the blessed children of God, though I feel my weakness and dependance upon my God for every good and perfect thought that comes out of this corrupt heart of mine. Brothers and sisters, how often the thought comes in my mind, we are kept by the power of God ready to be revealed at the last time. How good it is that we are not left to ourselves, but the power of God keeps us and shelters us from all harm, that if we are faithful the

enemy shall not overcome us. We are fenced about by the power of God, sure and steadfast we sometimes feel by faith we can almost view that beautiful city where the King of righteousness dwells, and how good it would be for us to be basking in the sunshine of his eternal love, how free from pain and sorrow and sickness and mounted above the troubles and trials that daily beset us. Oh! that we could be more Christ-like and that we could present our bodies a living sacrifice before our great King and Saviour. Brother Gold, I have seen a great deal of trouble for the last six months, but I feel to thank my God that he has spared this imperfect body of mine for some purpose, he knoweth best, his will be done, not mine, but for the last week my troubles have somewhat abated and the sun has broken through the dark clouds and seemed to come to me with healing in his wings. Our union meeting at Pleasant Hill last Saturday and Sunday it seemed to me was a feast of good things prepared by the Lord. We had some gifted ministers, Brother Crisp preached the introductory sermon, followed by Brother Smith, on Sunday services were opened by Brother Lawrence, followed by Brother Draughn, the churches were well represented, and the preaching was conducted in an able manner, it seemed that they were prompted by the Spirit of God, and the love seemed to be drawn out from one to another, we felt to say and realize surely the Spirit of the Lord is with us on this occasion. Notwithstanding, on Sunday the day was disagreeable, we had a good congregation and the members of the church had a bright smile upon their faces and could go on their way rejoicing, and say within themselves, "bless the Lord, Oh my soul!" On Sat-

urday night I had four precious brothers to stay with me all night, Brother Crisp, Brother Sutton, Brother Brown and Brother Beaman. I spoke a little back of being troubled, it seemed that the good Lord had sent messengers of comfort to me, and that night Brother Crisp preached a most soul cheering sermon to a little assembly of people who had come to hear the good word of the Lord. On Sunday as we were shaking hands about to part, old Brother Womble came up to bid me good-bye, a very precious brother, and asked me to pray for him. Oh my dear brothers and sisters, how it humbled this poor heart of mine, how imperfect I felt and how I felt that I needed the prayers of that righteous man.

That night I laid myself down to try to take my rest, while lying there meditating over the blessing of the day, and the old brothers and sisters, I closed my eyes and I saw about two feet above my head something as white as snow like unto a counterpane all over in squares about an inch square, the prettiest sight I ever saw, it seemed. I opened my eyes to view it but it was gone, all was darkness. It seemed for sometime I was feeling very happy but cannot tell my dear brothers and sisters what the beautiful vision meant, for I was not asleep, but my eyes were shut, I know I felt a happy feeling go over my whole body, a calmness seemed to reign within my breast, my love seemed to be drawn out for the great cause in which I have enlisted. Oh Lord! keep me in that straight and narrow way that leads to happiness.

Brother Gold, I have written already too lengthly considering my weakness and ignorance. Brother Gold if you think there is any comfort or consolation to the dear

children of God you can put it in the LANDMARK, if not throw it in the waste basket, and I will be satisfied.

I ask your prayers for me and my family at a throne of grace. Dear Brother my prayer for you and family is to my heavenly Father that you may be spared many years to labor in the vineyard of the Lord. Your brother in hope of eternal life.

H. G. WORSLEY.

Rocky Mount, N. C.

CONDEMNATION JUST—LIFE A MERCY.

Isn't it a strange thing that the wise of the world will ask, "If a man is lost whose fault is it?" It does appear that they could understand the plain, literal teaching of the Scriptures. We read that ye are condemned already, because you have not believed on the only begotten Son of God. Notice that it is not said that you will be condemned if you do not believe. There are no such conditions in it, but condemned already, and unbelief given as the condemning sin. It is the besetting sin, the first sin, the seed from which all sin, of every grade and character, has sprung up. So far as man is concerned, every one is condemned already, for they are all in unbelief.

What right had any man to disbelieve the word of God? Even common reason would tell us that he has no such right. We have no right to discredit any one's word unless we are satisfied that he has wilfully and knowingly lied to us. This God has not done, therefore we have no shadow of right to doubt his word. Here is where we are condemned. Thus we see that man is not going to be condemned, for he is condemned already, and that justly, because

of his own sin in unbelief. Any man who would charge God harshly because of this condemnation is a blasphemer, for it is his own sin which he has wilfully committed. Man, every man in his natural state, will believe anything else in preference to the teaching of God's holy word, and yet want to charge God with injustice if he condemns him. They are condemned already: do not have to wait for some future day, but the sentence is already pronounced against them.

Only by the grace of God will any one ever escape this terrible condemnation. He in his sovereign mercy comes to them in the prison of condemnation and reveals to them that they are justified from this condemnation by the blood of Jesus, who died on the cross that this poor sinner might live. This is salvation by blood—the blood of Jesus. This is justification from their unbelief and all the sins which grow out of this unbelief. The law of works could not thus justify them, for it cursed them. By that law they come to know sin. It is the physician diagnosing this case; it points out sin in every part, and then declares that the soul that sinneth it shall die. Thus this poor one, this tormented one, is left so far as any possibility of being saved by the things of the law. Thus he is dead and cut off from hope. Here this great justifying power is manifested and grace revealed in eternal life through Jesus Christ our Lord. He died that we might live. This life is in him and we in him. Here is unity—life unity, eternal unity. We are made one with him by his own precious blood. Our unbelief is removed and living faith is given, and we trust the Lord and bless his holy name.

i This is the only way in which one is delivered from this terrible seed bed—unbelief. This blessing the Lord freely gives us for his own mercy's sake and not for our sake. He is the benefactor and we the beneficiaries. All that we are and all that we receive is from him, and therefore like him it must continue forever and we in it. His mercy endureth forever. Glory be unto God for his goodness and mercy to us in saving us from this great condemnation.

Your brother in the afflictions of hope,
L. H. HARDY.
Reidsville, N. C., Dec. 7, 1902.

ELDERS GOLD AND LESTER:—
Dear Brethren: As many brethren and sisters requested me to write to them through the LANDMARK while I was in the eastern part of North Carolina, I will try to grant their request. I returned home on the 15th of November and found all well, for which I felt thankful to the giver of all good. Dear brethren and sisters, I must say, my trip through your country was one of the most uneven trips to me I ever made. While all I met treated me kindly, and I felt to appreciate their kindness, yet there were many days of darkness to me. The Scripture says, all things work together for good to them that love God, to them who are the called according to his purpose. I can now see the darkness was for my good. I tried to ask the Lord to keep me humble, and I thought while I was at White Oak association there were the humblest preachers I ever saw. I thought if I just looked like them I would not mind being so far from home. While the association was one of the best I was ever at almost every way. The preaching was good, the order was the best I ever saw at any association, and the people

well cared for. Surely this was of the Lord. I would now love to mention the kindness of each church I visited, but will just say, I met a hearty welcome at all except one, and there I was made to examine myself and say, this is all right. Since I returned home I have received a kind letter from Sister Ballance of Clayton, which was a great comfort to me. I wish all I met while I was on my tour to accept this poorly written letter to them, and as many as feel to write to me. I will appreciate a word from any one.

I hope to come and see you all again if the Lord will. Farewell. Pray for me and mine.

Yours to serve.

J. D. VASS.

Fancy Gap, Va

DEAR ELDERS GOLD AND LES-
TER:—It is with some hesitancy I take the pen to write to-night, though impressed in some degree to portray some of my feelings in this vale of tears to the readers of ZION'S LANDMARK. I ask myself the question, what profit can anything that comes from my erring hand render a child of God? Surely there is nothing but vileness within me, from head to foot. I am a poor man of the dust, surrounded with many snares and temptations. My life at intervals is miserable indeed, though now and then I get a few crumbs from the master's table. Though I know all things are wrought by him "who doeth all things well," for my good, and "though he slay me yet will I trust him." Though he cast me down into the ditch, still I will pray as long as my poor tongue gives utterance. I never knew anything about warfare before of late.

Scriptures, first of exaltation and then of abasement, rolled into

my mind and imagination, and in fact it seemed like several different principles just fighting and warring against me, one telling me one thing and another the opposite, and poor me, I don't know which way to turn. Well, does this verse of the poet fit my case?

I am weary of my life,

My groans and bitter crying,

My wants are great, my mind in strife,

My spirit almost dying.

Not long since I was enraptured in the same way, but on one eventful night while busied with domestic work, I was impressed to go and pray. Jesus was near and waiting to hear. I burst into a flood of tears, and with the unflinching nerve of an eagle I hastened to comply, though the night was dark. I feared nothing—Jesus was near—and through him I realized I could meet the devil and all his hosts combined. No harm could come to me. All doubts were taken away, and a freer access to the throne of grace has never been my lot before. I beheld the Lord coming into the world taking our sins upon his shoulders, bearing them above in his body, dying the shameful death on the cross, and last, most glorious act, arose conqueror over death, hell and the grave for rebellious man. I was made to exclaim, Was there ever love like this? As I arose from my knees this scripture came with much assurance, "He is faithful that promised." I could then look by an eye of faith far above the dim vista of future events, and embrace the promises of our God; but ah, such a change! What am I? I have fallen! Surely I am the most unthankful creature of all God's creation! Were he to cast me down, down into despair and despondency, what could I plead but sin, yea, a vile sinner, and mercy would be my cry.

I attended the Union at Mt. Zion to-day. Though the day was dark and dreary, with continual rain, I feel amply paid for my trip. I did not arrive in time to hear all of the first sermon, which was preached by Elder Staton, a very dear brother in the Lord. He manifested much liberty. Brother Hassell next came forward, preaching from the 4th chapter of 2nd Corinthians. It was edifying to my poor famished soul, and as I beheld this meek and lowly follower of Jesus unfolding the riches of the gospel, I could but covet his appearance, so humble and lamblike. There is nothing in me to show forth the light of a child of God, yet I can not turn back.

If any of the brethren who have borne the heat of the day have a mind to write of the temptations of flesh and devils, I should be pleased to hear through the LANDMARK, or direct to me. I am young both naturally and spiritually, and "How can I understand except some man guide me?"

Brother Gold, this seems altogether lifeless to me. I am tempted to throw it aside.

I ask the brethren everywhere to pray that I hold out faithful to the end.

I am your afflicted sister, longing for deliverance,

ANNIE CRISP.

ELDER P. D. GOLD:—DEAR BRETHREN GOLD AND LESTER. I have been asked to write my experience, and I will try to write a part of what I hope to be the works of the Lord with me. It is at all times I don't feel worthy of writing to the good Old Baptist brethren and sisters, but I hope and trust that Our Lord and Saviour will guide my pen so that I may write a part of it. I joined the Methodist church when thirteen years old, and thought that I was a changed child; but was sadly mistak-

en, I lived eleven years with the Methodists, but doubted myself then whether I was a child of God. I never heard the Baptists preach but a few times before I was married. I have been going to hear the Baptists preach ever since, and I think that they preach more like the Bible reads than any other denomination. When I first got to believing that way I tried to keep from it, because I had always heard that they were terrible people, but there was some one that had stronger power than I had, because he made me believe that way. I can remember when my husband would bring the LANDMARK to our home, and I would take it and read it when he was out for fear he would think that I was believing that way: but I liked to read it because some of the brethren and sisters would have their experiences in it, and it seemed to me that they could tell my feelings better than I could myself. I do think much of the Baptists if they are a peculiar kind of people. Some said that I was persuaded to join the Baptists, but I told them if I was persuaded it was of God. I hope not of man. I can remember when I was small, just a little girl, I would get to thinking about myself, where I would go when I died, but it never bothered me then as it has for the last three years. I certainly have gone through a sight of trouble. I would get so that I could not rest day nor night sometimes. Even the clouds would look strange to me, and have lain down many a night and prayed that God would not let me live to see the sun rise again, and have laid down and would lie there and cry to the good Lord to have mercy on me a poor sinner, and I didn't want my dear husband to hear me crying, until at last one night I laid down on my bed, and I could not remain there for it seemed as if I would choke to death. I raised up out of my bed and sat there awhile, and then lay down again, and I thought that I would call my husband, and tried to do so, but could not speak for awhile; but in a short while the good Lord

made me cry out, and my husband heard me, and asked me what was the matter with me, I told him at first I did not know, but in a little while I was made to know what I wanted. I told him that I wanted Religion, and it was not long until the good Lord made me shout to the top of my voice, and it seemed to me that I couldn't shout loud enough. Oh! I tell you all, it seemed as if God was by my side. I was so happy that I could not lie down and go to sleep, but sit there awhile on my bed, and thought how wonderful the works of the Lord are? and while I was sitting there it seemed as if there was a voice spoke to me, and told me to read the third chapter of Romans, and I asked me husband to hand me the Bible, and I turned to that chapter and read it, and it seemed as if it satisfied me.

I lay down and went to sleep, and next morning awoke thinking about it again, and was still in trouble again all that day, and untill the next evening; and it was a rainy and cloudy day, but right late, just a while before sundown, there came a shower of rain, and then the sun came out, and I thought that I never saw the sun shine any brighter in my life, and everything looked bright for several days; but was not satisfied until I offered myself to the church, and was baptised. I dreamed about a month before I was baptized of being at such a nice cool looking place, and a pond of water was there; and I thought that I had been baptized, and was shouting. Oh, it has been a lovely time with me in joining the Baptists, and I hope it will be still lovelier in a better world to come. Brethren and sisters, I do feel that God in his goodness and in his mercy has shown me the right way from the wrong one. I once was lost, but now I'm found, was blind but now I see. Things look sad and gloomy to me now at times, but not as they have in time past; but I have a bright hope of a better world when I leave this one. When I first met with a change I thought I wanted to join

the Baptists, but it did not seem to me that I was fit to join, but all the time there was something telling me that I must be baptized, for that was a command left for me to do.

Your sister I hope

CARRY MAY LINVILLE.

MY DEAR SISTER IN THE LORD:— I received your good letter several days ago, and my delay in answering is not due to any lack of appreciation of the same, but to a feeling sense of my inability to comply with your request to give you my views of John 16: 13. I had never had any special thought concerning this particular passage, and do not remember that I ever heard any one offer any view upon it; but since you called it to my attention I have had some thoughts which have been sweet to me, and I read it as a text here in Baltimore last Sunday a. m., and felt that the Lord was with me, and several seemed to be comforted. Now, if the Lord will, I will tell you some of the thoughts I have had. The scripture reads: Howbeit when he, the Spirit of truth, is come he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come.

I want to speak first of all about the disciples. While Jesus was yet with them in the flesh they had been born of God, and Jesus was revealed to them as the Son of the true and living God. And while he was with them in the flesh they knew nothing but pleasure, for in his presence is fullness of joy, and at his right hand are pleasures for evermore. Hence, in answer to the question, why do the disciples of John and of the Pharisees fast oft, and thy disciples fast not? Jesus said, how can the children of the bride chamber mourn while the bridegroom is with them? The

days come when the bridegroom shall be taken away, and then shall they fast in those days. I do not mean to say that there was never any thing to disturb the disciples for a moment while he was with them in the flesh, but I mean that their troubles were only momentary, as when in their fleshy minds they questioned among themselves who should be the greatest in the kingdom of heaven. Jesus being with them rebuked them, and we hear no more of it, and when in the ship in time of storm they became frightened, Jesus was there to bid the wind and the sea be still; and not only as a whole, but to show spiritual and personal salvation. When Peter seeing the sea raging around him as he walked thereon, began to sink, Jesus put out his hand and lifted him up; so then with them it was not days and nights of darkness and doubt, for Jesus being present removed the cause of fear and they rejoiced in him again as their friend and Saviour. Now to my mind there is something like this in christian experience today, especially in their early experience, when Jesus is so plainly manifest in their flesh, and so full in their joy, and so strong in their confidence, that if a question arise which causes a moment's fear Jesus is there to put it away, and give them immediate rest. Jesus said, I am the way, and the truth, and the life, and his disciples believed this: but he is talking to them now about going away to leave them, and when he told them of these things sorrow filled their hearts: but it was not that bitter sorrow which they felt when he was actually gone. We cannot feel the sorrow which the absence of a friend gives us while that friend is yet with us. So Jesus said, I have many things to say unto you, but ye cannot bear them now. Like you and I, they could only know the present, they could not see the future, and the idea of his going away from them they could not entertain, and said, be it far from thee O Lord, and of his death they said, this shall not

come unto you. Now if you would undertake to tell one who has just been baptized and is now so full of spiritual light and love, that, bye and bye this light is going away, and these joys will die, that one could not bear it now.

But Jesus went away, and though we have known him after the flesh, said the Apostle, yet now know we him no more. O the darkness and gloom, the discouraging fact that now stares them in the face, the one in whom they had trusted as the Redeemer of Israel is gone. But blessed be his holy name, he said before he left, I will not leave you comfortless, I will come to you; and he did come on the day of Pentecost, not in the flesh, but in the Spirit, and this, my sister, is the spirit of truth about which you especially asked. The Spirit of Jesus—the Spirit which the Apostle says bears witness with our spirits that we are the children of God. This Spirit, Jesus says, shall guide you into all truth. While Jesus was with his disciples in the flesh, they only knew the one truth which the immediate presence of Jesus even joy and peace in the Holy Ghost, but did not know the truth of his crucifixion and separation from them in the flesh, but this Spirit of truth (Jesus) opens their understanding that they may see that all these things were spoken of him by the prophets. They did not need to know it while he was with them, but when gone they did need it, and their God, as good as his promise, gave them strength according their day and trial. Neither do we in the light of God's glorious countenance upon the mount, need to know his truth in the valley of Achor, but when there, how kind in him to show us that it is a door of hope, because Jesus has been there tempted in

all points as we are, and is not only able but does succor them that are tempted, and being guided by this Spirit of truth, we see the truth set forth in the scriptures, that not only Jesus, but all his who have gone before us, suffered because of this blessed cause of our God, and shows that he has overcome the world, and we say with Paul, he hath delivered, he doth deliver, and in whom we trust that he will yet deliver us, and we learn not only how to abound but also how to be abased. He shall not speak of himself, but what he shall hear that shall he speak. He shall receive of mine and show it unto you. This Spirit shows the things done by Jesus in the flesh, for he is God with us, and all we know of God and salvation is what Jesus has wrought in the flesh. Our hope of heaven today is based on what we hope Jesus has wrought in us, and every truth however new in the sense that we had not thought of it in just that way we see at once is the things of Jesus, and we have felt the power of that truth. So Jesus sends his angel to testify in the churches that he is the root and the off-spring of David, and the morning star; and his ministers of today desire and determine not to know anything among the Lord's humble poor save Jesus Christ and him crucified. For the testimony of Jesus is the Spirit of prophecy, and this Spirit always shows the love and mercy of Jesus to poor sinners, and to them the glory and power of his full salvation; and what else would a sinner who feels his vileness desire? Methinks I hear you say, nothing, and then add, let him that glorieth glory in the Lord. Jesus said, in the world ye shall have tribulation: and the Apostle says they that will live godly in Christ Jesus shall be per-

cuted; and these things cause doubts and fears, and these are the things which were to come which Jesus said the Spirit of truth would show when he is come. These things they could not hear while Jesus was yet with them, but when he is gone his Spirit will show them; for the Spirit helpeth our infirmities, and his strength is made perfect in weakness, that the power of Christ may be revealed, and so of him and to him, and through him are all things; to whom be glory both now and forever. O that I could know more of him and his salvation.

J. T. ROWE.

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VOLUME XXXVII.....No. 4

WILSON, N. C., JAN. 1, 1903.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

1903.

This is the beginning of another year. We have time-keepers, not to make time, but to tell us what is the time. No man can create any time. There is nothing new under the sun. There is an unfolding of things before unknown to us, or the repetition of that which previously existed. A new watch of time is set periodically to indicate the time. This registry of time helps to indicate where we are. The ruler or king of day is the natural sun. His rising introduces the day. The motion of the sun sets in motion all things of earth. As the great driving wheel of ponderous complicated machinery moves all the machinery, and stops it all when itself is stopt, so the sun rules the day. When Joshua commanded the sun to stand still, he issued a command in harmony with the deep and mysterious laws of nature, and the prompt obedience of the sun proves that

his command was issued in the profoundest wisdom. To stop the sun stopt all things— all stood still. There was silence in the universal spheres. Their balancing was preserved in amazing harmony.

When Jesus the Lord lay in the earth three days and nights the powers of death were avenged, and the enemies of Israel overthrown. Life and immortality were brought to light in the resurrection of Jesus, the Sun of righteousness arising with healing in his wings.

In the gospel heavens God's glory appears. In the brightness of this day we live and move. The times that God gives us on earth, marked or divided into months, weeks, days, &c., are recorded by men as dating from the birth of Christ. The four divisions—spring, summer, autumn and winter—furnish times and seasons for planting, cultivating, earing, harvesting and eating crops. The four periods of human life are, youth—the spring time, manhood; the summer time; mature time, the autumn; old age, winter with its consuming infirmities.

In the Spiritual Kingdom the beginning of days is the revelation of Jesus Christ the true light, the Sun of righteousness in us. This is the Lord's day. With the Lord one day is as a thousand years, and a thousand years as one day. He is above time, without change; in him is no night, no darkness.

We are subjects of time and count days. This is to us the opening of a new year. What its pages will unfold we know not. Its events,

while unknown to us, are no less certain of fulfillment than if we knew them all, or than if all were already fulfilled. They are wisely withheld from us. Faith in God reconciles us to the righteous disposition of them by him who works all things according to the counsel of his own will.

Hope in him, who hath delivered us in past times, raises in us confidence to trust him in the future, and hence we commit our way unto him. May his blessing still abide on us and guide us.

P. D. G.

NONE IN NORTH CAROLINA.

There is no church in N. C., that desire organs in their houses of worship that I have heard of.

Andrew Fullers said, Let us elevate the Baptists and make them respectable among the nations of earth. Let them adopt popular methods and keep pace with modern progress, and keep up in the march, and thus attain a large membership.

The adoption of this course resulted in modern missionism among Baptists, and caused a separation.

In Georgia, one Elder G. M. Thompson proposed about fifty years ago to make the Primitive Baptists more respectable and popular by so opening their doors as to admit members of other denominations in our ranks that were members of Masonic orders, without baptism. This was accepted by some and a new order was formed in Georgia called the Towaligians,

which created much distress among the brethren.

I remember that Elder John R. Respass said, instead of the frog swallowing the snake, the snake swallowed the frog. This is the result when we tamper with what is forbidden.

We would suggest to our brethren to let their lives be an expression of praise to God in their daily walk, and sing with the Spirit and the understanding, making melody in their hearts to the Lord. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Bring up your children in the nurture and admonition of the Lord, and you need not fear about the result. Take the New Testament as your rule.

P. D. G.

TWO MANNER OF PFOOPLE.

A friend requests my view of Gen. 25: 23 and 24, and of Rom. 9: 9-10.

The 9th chapter of Roman's furnishes wonderful comfort to the promised seed, but none for Esau and his dukes and deans. There has been as much manifested opposition to the doctrine of grace as it is recorded in this chapter as in any portion of the bible. It began before the birth of Jacob and Esau, and has continued ever since then.

The birth of Isaac was a promise of God, Isaac is a child of promise. Much rejoicing denoted by laughter was caused at his birth. This is typical of Christ and the

children of promise. In Isaac shall thy seed be called. That is the children of the flesh, these are not the children of promise. It is of faith that it might be by grace that the promise might be sure to all the seed. That is all are not Israel that are of Israel, but in Isaac shall thy seed be called

This is further confirmed in Rebecca who brought forth twins, and to whom God said, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other, and the elder shall serve the younger." Which is interpreted in the new testament as meaning, Jacob have I loved, and Esau have I hated, and that before either had done good or evil that the purpose of God according to election might stand, not of works but of Him that calleth. As God said also to Moses, I will have mercy on whom I will have mercy. So it is not of him that willeth, nor of him that runneth: but of God that sheweth mercy. Isaac willed to give the blessing to Esau, and Esau run for it, but before all that it had been righteously given to Jacob, according to God's will, and not for any good thing Jacob had done or would do, for God hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in him before the world began. Esau had also sold it.

Paul, the writer to the Romans, knew the opposition of the natur-

al reason and carnal mind of man would show to this doctrine, and he anticipates the opposer with this question, "Thou wilt say then unto me, why doeth he (God) yet find fault? For who hath resisted to his will?" He also records an answer. "Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor. What if God, willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had above prepared unto glory. Even we whom he hath called, not of the Jews only, but also of the Gentiles."

He concludes, if the Lord had not left us a seed we had been as Sodom and been made like unto Gomorrah. By grace a remnant is saved—not according to works. For Israel sought it by works, or followed after the law of righteousness, and did not attain righteousness; but the Gentiles which followed not after the law of righteousness have attained even the righteousness of faith: for to him that worketh not, but believeth in God that justifies the ungodly, even to him is this righteousness given.

Thus I have endeavored briefly to set forth what is there declared

without any effort to misrepresent, apologise for, or extenuate. That this is in harmony with the entire doctrine of the bible I have no question.

In the experience of the children of God this doctrine is illustrated and enforced. Rebecca feels the conflict between flesh and spirit typified by the twin children in their strife in her womb even before they are born, which is felt in every child of God more or less in conviction and travail. In each child of God are two opposing natures or principles set forth by Jacob and Esau. Esau is the flesh cunning, deceitful, profane, relying on his skill as a hunter for a living. Jacob was a plain man dwelling in tents, waiting for the salvation of God, not relying on his skill, efforts or labors for his acceptance.

Esau run for the blessing thinking that he would obtain it from his blind father, though he had sold his right to the blessing. But Jacob acting under his mother's direction who represents the covenant of grace obtained the blessing to which he was entitled by the word and will of God, and also by the defaulting of Esau. These two men had no affinity, but were contrary one to the other. The flesh represented by Esau remains a foe to Jacob and Israel, and will so remain until the end of time. The flesh can claim nothing justly—has lost all. How mysterious the way of salvation as it appears in Jacob in whom Israel is revealed as the glory of the church.

P. D. G.

SAUL.

Elder Geo. W. Hundly requests my view of King Saul. See 1st Sam. 10:6-9.

The Spirit of the Lord came on Saul, and he was turned into another man. God gave him another heart. Here are two remarkable things God did for him: One was to turn him into another man. The other was to give him another heart. Yet there are things connected with Saul that lead us to wonder if he was a child of God.

Judas was numbered with the twelve, yet he was a devil. He obtained part of the ministry of the disciples, such as preaching, healing diseases, casting out devils, &c.; yet by transgression he fell from his bishopric.

There were false prophets of old. There are false teachers in the last days. By their fruits ye shall know them. He that endureth unto the end the same shall be saved.

Saul was the answer to a wrong demand the Israelites made of the Lord. The Lord gave him to Israel in his anger and took him away in his wrath. They rejected God in choosing them a king. Saul was no blessing to Israel. He was not a man after God's own heart as David was, nor did the will of God as David did.

He was fair in the flesh, making a goodly appearance to man. While he was turned into another man he was not a new man. While another heart was given him it was not a new heart. He was much influenced by his surroundings. When others prophesied he would proph-

esy. When matters went adverse to him he would resort to what was not of faith, and in his final desperation he called upon a witch for instruction, after having ordered all the witches slain. This showed he was not a man of God—not a man of faith; and though he was changed into another man, so that he acted differently, yet he was not a spiritual man. His entire life is clear proof of his incapacity to rule in righteousness. One may have great gifts, and shine with much brightness for awhile; yet may not prove equal to the necessities of the case. He may stand high in the estimation of his fellows for awhile, yet by some imprudent conduct may fall.

The true man of God keeps his body under, walks by faith and not by sight, displays a meek and humble spirit, does not take vengeance in his own hands, and endures to the end.

Such a character as Saul is a signal of danger, a warning to others. As we should remember Lot's wife, so Saul's case is a suitable one to caution us. Let him that thinks he stands take heed lest he fall. As the examples of godly men illustrate the beauties of righteous living, affording encouragement to endurance, so the failures of such as transgress should warn to beware lest there be any profane person among us.

Paul never said he had fought a good fight until the battle was over, and he was ready to depart. Such as boast of what they will be

or do are wise in their own conceits.

There is enough of difference in the characters of men as delineated in the bible to encourage to great diligence in seeking divine favor, but not any warrant for authorizing any to presume or to tempt the Lord.

WHAT DOES JACOB'S MOTHER REPRESENT.

Sister Wiles requests my view of Rebecca.

Sarah answers to the free woman, the covenant of grace, the mother of us all. In Isaac the children of promise are counted. Rebecca appears in this blessed line in marriage, and takes the veil in token of power on her husband or head. She said to the servant, I will go, leaving her people behind, and she dwells in Sarah's tent. One would think that she shall dwell in peace without trouble. But such is not the lot of God's people. None of the ransomed shall escape tribulation. Much of it comes from a source unlooked for. Rebecca heads the two families, or is the mother of the twins, Esau and Jacob, that stand for flesh and spirit, typically. Pure as may be the fountain while of the earth it has corruption. None but those born of God are without sin—or incorruptible. Even of Abraham, the father of the faithful, there proceeds a mocking Ishmael, so of Rebecca there springs a cunning Esau.

None could be nearer of kin among brethren than twins—of the same father and mother, and born

almost simultaneously; yet how diverse are these: but those born of God are heirs of God and joint heirs with Jesus Christ, and are one with him and in him.

Rebecca's character is indicative and typical of the heavenly, pure mind with which the child of God serves the Lord, while in the flesh there dwells no good thing: the Shulamite in which we see two armies, two manner of people, the flesh lusting against the Spirit, and the Spirit against the flesh, and these contrary one to the other.

The two manner of people in her womb begin the conflict before birth. The principle of evil is in the one before birth, the principle of truth is in the other before birth. The birth of one does not change its principle or nature, but affords a larger sphere for its development.

While in nature there is no difference between the elect of God and others; yet here is a type of the two manner of people, the elder, that is of the flesh, and the younger, that is of the Spirit, Esau answering to the natural man, which is the first birth, and Jacob answering to the vessel of mercy afore prepared unto glory, in whom is found the man Israel, for the Lord sent a word into Jacob and it hath lighted upon Israel.

Rebecca is sensible of this conflict and burdened with it before the children are born. She enquires of the Lord concerning this matter, and is told the cause of their mystery. She is a type of the child of God who is burdened with flesh embarrassment, and un-

able to do that which is in the spiritual mind—who loves the Lord and loves his people, and while in the flesh, yet does not love the flesh, denies the lusts thereof.

Rebecca loves Jacob. She knows that the Lord loves him and hates Esau. She advises Jacob what to do. She has no fellowship for Esau. She knows what Isaac plans to do for Esau, and commands Jacob to prepare for the blessing of the birthright. Thus she shows that her love is for Jacob, and that love is in harmony with the will of God, and is according to God's purpose: for according to God's purpose Jacob should receive the birthright.

Isaac is grieved as well as Rebecca with the conduct of Esau in marrying heathen women. Both advise Jacob to flee from the angry Esau who plots to kill Jacob. Much grief comes to the child of God on account of fleshy ties and surroundings. No planning can enable one to escape sorrow and grief. It is through much tribulation we enter the kingdom. The flesh with its ties is a net-work entangling the child of God, so artfully woven as to ensnare him and beset him all through life, yet he loves the Lord and is on the Lord's side.

P. D. G.

INSTRUMENTS..

Brother M. L. Liles, of Texas, requests my view of Rom. 6:13 19.

A reason for presenting our bodies a living sacrifice is urged here on the ground that the believer in

Jesus, who has put him on by baptism, is buried with Christ by baptism into his death, and therefore is dead to sin; and is risen with Christ, and therefore is alive to God; and therefore should present his body as a willing instrument to the Lord; or should walk in newness of life. It is no presumption therefore to reckon yourselves to be dead indeed unto sin. For if we be dead with Christ we believe that we shall also live with him: for Christ dieth no more, but ever liveth, and because he lives we shall live also. This was declared when we were baptized or buried in the likeness of his death, and risen with him, and thus should walk in newness of life. Now if we be dead to sin, how shall we live any longer therein?

Sin, therefore, should not reign in our mortal body that we should obey it in the lusts thereof.

Neither yield ye yourselves as instruments of unrighteousness unto sin. An instrument is not a man. The members of the body of a man are instruments, such as feet, or hands, tongue, &c. Instruments have not mind or understanding as men, but are the members of the body with which the mind of man enacts or performs, or by which he accomplishes his will. Instruments are not responsible. For instance, if a man in anger strikes another, and injures him, the law does not hold the hand or fist with which the man struck, causing damage, responsible for the injury, but the man

who did the striking is held accountable.

But we are here exhorted not to yield our members as instruments of unrighteousness unto sin. The man who curses or lies yields his tongue as an instrument of unrighteousness unto sin.

The understanding God has given his people should show itself in restraining the members of the body from unrighteous deeds: and should present the body as those that are alive from the dead.

We are not under the law, but under grace. We are dead to sin. Then shall we sin because we are not under the law, but under grace? God forbid! It is true that if you yield yourselves servants unto sin, then you are the servants of sin. If ye serve sin then sin is your master. If ye serve God, then are you the servants of God.

Ye were the servants of sin. When under conviction you felt and knew ye were the servants of sin. God be thanked that ye have felt the bondage of sin, for when he quickened you then you knew you were the servants of sin; but now you are made free from sin, for you have obeyed from the heart that form of doctrine which was delivered you. This form of doctrine is Christ crucified for you, and risen for you, and revealed in you the hope of glory, by which you are made free from sin, and become the servants of righteousness. Then the feet do not run into mischief. These hands labor to support those that are with us. This tongue praises God.

Preachers are not called instruments in the bible, but are servants and sons of God.

P. D. G.

In entering on a new year in the publication of ZION'S LANDMARK, we are much helped by the brethren and friends that write for the paper; and also by such as obtain subscribers for it, either by subscribing themselves, or sending subscriptions of others. Our business requires money in large amounts to pay the various expenses. This our friends know, and they remember us kindly. The greater part of them keep well paid up. But this leaves us nothing scarcely in the way of living. I am not expecting to be rich in worldly goods. If I can pay all my debts and have a home left for my support, and those with me, that is enough. I do not need any more than that. With some increased efforts on the part of my friends in adding a few hundred subscribers there would be some help in this way. I think I would appreciate this, and feel that you also consider my case, and appreciate my labors. It is very encouraging to receive as many letters as I do expressing a desire that the blessings of the Lord may rest upon me, and abide with me as in the past.

I feel a special interest in the readers of the LANDMARK, for they know what my faith is, and somewhat of my manner; that is they know the doctrine I contend for. Since they believe what I do that

is proof to me that they hold and love the truth. When I visit a home where they read the LANDMARK I do not feel that it is necessary for me to tell them what I believe.

May grace and peace be multiplied unto you. P. D. G.

WHAT IS THE SCRIPTURAL RULE?

What is the privilege and the duty of Primitive Baptists in ministering to their pastors?

We will consider this matter somewhat.

It should be considered that in the gospel love is the golden chain that binds the children of God together, and prompts them to their duty one to another. Love should prompt the pastor to serve the church. Freely ye have received, freely give. Take neither purse, nor scrip, etc.; for the workman is worthy of his meat, Matt. 10: 9-10. That means if the people you are to preach to are not to give you any thing, or minister unto you, then you should provide all those things before you start. You need not be concerned about what you are to receive. The people to whom God sends you will minister to you, and supply you with such things as you need. Therefore take them not with you. If we, said Paul, have sown unto you spiritual things is it a great matter that we should reap your carnal things? 1st. Cor. 9: 11. Will you read the 9th chapter of first Corinthians carefully on this matter? Will you consider the

pastor of your church as a man in the flesh and in need? Will you take the case to yourself, and ask yourself what should I do in this matter? My pastor visits the church and preaches for us. Do I love him enough to give him of my worldly goods—not merely to feed him while he is with me, and let him have a bed to sleep on; but also to give him something to help feed and clothe himself. Most of our preachers have families. Is it a right thing to help them in supporting their families or not?

What does love say in this matter?

It is all idle to say I love him, and yet not give him anything to help him.

Do you wish him to go at his own charges?

Many a Baptist has withheld more than is meet. Will ye rob God? In failing to minister to your pastor, or to the needy members, you disregard the word of God.

We are not in favor of handing around the hat or preaching for money, nor bringing up that matter in every sermon as other denominations are doing, nor of holding conventions or other meetings with the view of raising sums of money, nor of boasting on what we are doing in that way, nor of measuring our success according to the amount of money we have raised.

If we truly wish to give we can find an opportunity to do so. In the olden time they laid their gifts at the Apostles' feet. They went to the apostles and laid their money or gifts at the feet of the apostles.

This shows that the apostles properly regarded money as not turning their heads. If they loved money as some men now do the proper place to put the money would be on their heads. But money is under their feet. Their hearts and heads are on better things, as souls are above bodies.

When the hat or basket is passed around people often give because they are ashamed to refuse. God loves a cheerful giver. No preacher in his right mind desires money of another who gives grudgingly. Let every one give as he purposes in his own heart.

If you desire your preacher or pastor to have your money or goods you can find a way to give it to him. There is no example in the bible of sending around the hat or basket.

There is a rule the Lord gives that is perfect, "As ye would that men should do to you do ye even to them." Take the case and consider it. Put the pastor in your own place. Then you use about half your time in going to preaching, paying your fare on railroads, or supplying your own team, you are gone about half your time in serving churches. You cannot earn a living for your family, and do all this, unless you are helped by the churches you serve. Now suppose the brethren do not give you enough money during a year to buy you a suit of clothes, what would you think? How would you feel towards them? Would you think they love you much? It is easy for the brethren to say we

love our pastor. The best substantial proof which costs them something is for them to give him such things as he needs.

Jesus said, "It is more blessed to give than to receive." It is natural to prefer receiving. People love worldly gain. The love of Jesus prompts those led by it to make sacrifices to give to others. If you love Jesus and his doctrine you will love those that preach it, you will desire to prove that love by ministering to them.

Instead of practicing covetousness, let us show our love of the cause of Jesus by ministering of our worldly goods to those that preach to us. Because people of other denominations give money to their preachers is that any reason why we should withhold from God's preachers that which the scriptures teach is meet and proper to render them? If our people were anxious to do their duty there would not be so much suffering among our poor, and there would be more rejoicing among our people.

I have been moved to write the above because of a letter I have received recently on this matter. Instead of asking what the Primitive Baptists are doing of late, or what is their present custom, let us ask of the Lord what is right. His word, the scriptures of truth, tell us what is right. In the new testament we are told what is right.

Instead of justifying ourselves by what we are doing, unless it is right, let us look at the examples of Jesus and his holy apostles. That is the true copy. When you

wish to follow the copy you do not look at the blundering hand of some man that wrote lately, but you look at the copy at the top of the page and follow that. This we find in the new testament scriptures.

P. D. G.

Brother C. R. Duggers' post-office is Walnut Cove, N. C.

A LONG-TO-BE REMEMBERED FIRST SATURDAY.

ELDERS GOLD AND LESTER: On the first Saturday in December, 1902, at Strawberry meeting house, near Lacy's Post Office, Va., after a fine sermon from our beloved pastor, Brother Hundley, eight came forward and joined the church, which broke all previous records in our church history.

What a joy thrilled our hearts to see so many lambs entering the fold, and to hear the glad tidings of the dealings of our blessed Saviour with them! Their ages ranged from fifteen to fifty odd years, and all were closely related. They consisted of a mother, three children (two daughters and a son), a son-in-law, sister-in-law, and two nieces.

Brother Hundley came to church Sunday morning with a grand and glorious message for the young converts, as well as the older ones, but was feeling too badly to finish his sermon. After resting and taking a little nourishment he administered the ordinance of baptism at 3 p. m. All went in and stood together in the water, and they seemed so bright and happy in obeying our Lord's command. What could have been more beautiful and impressive?

Our good brother felt much better on leaving us, and he feels encouraged after having labored faithfully among his flock for fifteen

years, that he could baptize so many of the same family at one time, realizing that his labors are not in vain in the Lord. Oh, how he has blessed us! Yet we feel there are others that should come into the fold and tell what good things the Lord has done for them.

We desire the prayers of all God's people.

C. OCTAVOUS BOAZE.

Swansville, Va., Dec. 10, 1902.

We, the Primitive Baptists of Durham in conference assembled, extend our expressions of sympathy to our brother and elder, J. J. Hall and family, in the loss by death of his wife and our sister, L. J. Hall, on Oct. 18, 1902, and would commend them to the Lord, who giveth and taketh away. Blessed are they who die in the Lord from henceforth, saith the Spirit, that they may rest from their labors and their works do follow them. "Rest, Sweet Rest." Our hope and belief is that she is now basking in the sunshine of our dear Redeemer.

Adopted, and a copy ordered sent to the family, and one inserted in church record and printed in ZION'S LANDMARK.

P. D. GOLD, Moderator.

G. C. FARTHING, Ch. Clk.

Durham, N. C., Dec. 20, 1902.

ELDERS GOLD AND LESTER: You no doubt have heard of the severe trials through which our dear brother Samuel Moore is now passing. He has lost one of his daughters (Miss Lizzie), and his entire family are now sick with typhoid fever except himself, and he has had to employ some trained nurses to attend to them, and I write to inform you of it, and wish you to write a short piece in the LANDMARK that the brethren and sisters may know it, and feel that we should try and

come to his relief in this his time of trouble. No doubt many would help him if they only knew it, for I consider him an able and faithful servant of God, and richly deserving to be remembered by us all.

I hope you are all well. Mine are in usual health. Our love to all.

Affectionately your brother,

M. T. LAWRENCE.

Hamilton, N. C., Dec. 8, 1902.

Remarks.

We hope our brethren will help brother Moore in his sore distress. His entire family have had or are now having this dreadful disease.

P. D. G.

Address: Elder Samuel Moore, Bethel, Pitt Co., N. C.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts; also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the Landmark, and if they can not pay all remit a part. Our expenses are heavy and this course will much help us. P. D. G.

TRUTH.

Immortal truth! when were thy days begun?

When thy first victory over falsehood won?
Was man then made, or was this victory wrought

When the archangel with the fallen fought?
Or was it after man was made and fell?

And sin found human heart wherein to dwell,

And right and wrong, and every opposite,
Began to war as knowing no respite?

Wast thou among the morning stars to sing,
As wreathing crowns of holy praise to bring

To him who set thee as an honored gem
To form the radiant royal diadem
Of attributes with which to arm and crown,
His Son made flesh to seek and save his own?

Devoid of which his arm was void to save,
Sin reigned, and there unconquered lay the grave.

But God gave these—gave grace and truth to come

By Jesus Christ to lead his people home.
And God is good, thus naming thee the Truth,

Thou art divine; strength and eternal youth

Are as thy days:—co-equal with the Son
In name and might till his salvation's won.

Yes, thou wast with the morning stars who sang

God's holy praise that sweetly echoing rang

Through and around the heavens—the uni-verse—

Till it did all immensity immerse
In flooding streams of adoration's plea,
In finding him who fills immensity.

Banded with Grace thou camest to the world,

By, and as, Christ, with banner full unfurled;

And armoured full 'gainst Falsehood, to restore

To steadfastness whom he confuses sore;
To hold forth light to whom he else would blind,

And to unchain whom he in prisons bind.

For Truth as might, is strength that will prevail,

As light, to scatter darkness is to assail;
As Master, stern for equity and right;
As servant, true with singleness of might;
As friend, always to cleave to and defend;
As enemy, to conquer in the end.

Crush Truth to earth, yea, trample it in dust,

And view it dead, and aims with deep distrust;

And it again triumphant will arise,
More vigorous still with stronger energies,
To run its course—to go forth yet again
To conquer wrong and crush out error's train.

Nor does it stop to stem the argument
Of Infidels, lest in its turn be rent
For wasting pearls. The Truth needs no defense;

'Tis falsehood seeks contention's recompense.

Aggressive strife is falsehood's loudest call.
Establish Truth, and error sure will fall.

R. ANNA PHILLIPS.

Any one sending us five new subscribers, with the cash, for the Landmark, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles.

NOTICE.

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the Landmark, it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

OBITUARIES

WARREN HARRISON.

ELDERS GOLD AND LESTER: I will send you a short notice of my nephew, Warren Harrison, who was born in the county of Washington, N. C., February 7, 1878. From youth to manhood his morals were hard to surpass. He obtained a hope in Christ very young, and was a devoted lover of salvation by rich and reigning grace. Several years before he joined the church he told me he was afraid the good Lord had not pardoned his many sins.

He attended the Kehukee Association, held with the church at Spring Green, in the year of our Lord 1900. On his return home he told me his heart burned with love to God and the brotherhood; he believed he had realized the rich and great joys of God's salvation, and expressed a desire to live and die with the Primitive Baptists. I encouraged him in the good work. On Saturday before the 3rd Sunday in March, 1901, he told the church at Moratock what great things the Lord had done for him, and was received into the fellowship of the church.

He labored hard as a teacher in our public schools to earn money to complete his education. He entered the University of North Carolina September 12, 1901, and stayed there five months and fifteen days, greatly loved by the students and teachers.

He was taken sick while at school, and all that medical skill could do could not restore him to health. He died February 27, 1902; but we believe our loss is his eternal gain. My heart, and the sweet ties that bound him to the hearts of father, mother, brothers and sisters, caused our hearts to bleed with sorrow; but we hope to rejoin him in that pure and sinless world where all but love is done away.

Written by his uncle,

N. H. HARRISON.

Plymouth, N. C., Dec. 8, 1902.

(Gospel Messenger please copy).

P. S.—Brother Gold, I will enclose

you a letter he wrote to me before his death. I would be glad if you would publish it in connection with his obituary. Fraternally,

N. H. HARRISON.

DEAR UNCLE: Doubtless you think that I have entirely forgotten you and your family, but not so, though I have not written, yet have thought of you many times and carried you in my mind and heart.

I am getting along very well with my work, put have to study hard. This is a fine college, and all the teachers are nice men. If a man stays here two or three years and properly devotes himself to his studies, he will have a thorough preparation to confront the practical duties of life in a manly way.

My health has been extra good since being here, and I like the place very well. Have made many friends from all parts of the State. If not providentially hindered, and can make the arrangement, I expect to be here about four years. My intention is to have the qualifications of a man if I should never make one. I believe the Harrisons have as good brain as any other stock in North Carolina.

Religiously I am somewhat alone at this place, for out of nearly six hundred students I am the only one that is a member of the Baptist church, but there are several boys here whose parents are Baptists. Among them are Elder Hassell's son and Brother Justus' two sons, who have been special friends to me.

I have heard much preaching here by some of the best educated men in the State and some from Virginia. Their sermons are very good moral lectures, but to my understanding there is not much gospel preaching about them. It is the same old story "work and live," instead of "look and live"

My intention was to be with you all at your next meeting, but as meeting time comes on the fifteenth instead of Sunday before Xmas as usual, therefore it will be impossible for me to be there. Though I be absent in body, yet my mind and

heart are there during every meeting time. Remember my love to the brethren, that I have a longing desire to meet them at that dear place once more, and look into their faces, and grasp the loving hand of every one of them. May the great Shepherd and Bishop of our souls' salvation keep you in peace and love while on this earth, and after death transport you upon his wings of love to the elysian fields of eternal bliss.

Give my love to Billy and his family, and tell him to have his dogs in good shape for a squirrel hunt Xmas. Much love to Aunt Annie and the children, it would do me good to be there and have a good laugh with them all. I will have to close, may God spare you long and continue to give you power to proclaim the glad tidings of salvation by free grace.

Your nephew,

WARREN HARRISON.

Chapel Hill, N. C.

APPOINTMENTS

E. E. LUNDY

Goldshoro Friday night before 1st Sunday in January.

Memorial.....	Sat and 1st Sunday
Aycok's	Monday
Nahunta	Tuesday
Turners Swamp.....	Tuesday evening at 3 p m
Lower Black Creek.....	Wednesday
Contentnea	Thursday
Scotts.....	Friday
Upper Black Creek.....	Saturday
Healthy Plains	2nd Sunday
Sandy Grove	Monday
Peach Tree	Tuesday
Castalia	Wednesday
Nashville.....	Thursday
Falls.....	Friday
Upper Town Creek	Sat and 3rd Sunday
Wilson	at night
White Oak.	Monday
Meadow	Tuesday
Farmville	at night
Tyson.....	Wednesday
Antrey's Creek.....	Thursday
Sparta	Friday
Lower Town Creek	Saturday
Pleasant Hill	4th Sunday
Mill Branch	Monday
Williams	Tuesday
Hopeland.....	at night
Deep Creek.....	Wednesday
Kehukey.....	Thursday
Mt. Zion.....	Friday
Tarboro.....	Sat and 1st Sunday in Feb.

Conoho.....	Monday
Hamilton.....	Tuesday
Spring Green	Wednesday
Bear Grass.....	Thursday
Smithwick's Creek.....	Friday
Jamesville.....	Saturday
Skewarky	2nd Sunday
Flat Swamp.....	Monday
Briery Swamp.....	Tuesday
Great Swamp	Wednesday
Red Banks	Thursday
Hancocks	Friday
Mt Lebanon	3rd Sunday
Sheffield S. H.	Sunday night

He will need conveyance.

L. H. HARDY.

Pleasantville ..	Mon. after 4th Sun. in Jan
Northview	Tuesday
Snow Creek.....	Wednesday
Buffalo	Thursday

J. F. FARMER

At a School House at brother W. H. Shamblee's—near Wakefield, 1st Sunday in January.

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Ms. H. S. Clifton

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—AT—

WILSON, NORTH CAROLINA!

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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Ms. H. S. Clifton
1899-1903

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

How is this Brother Gold? Mr. A. thinks it no harm, and that it is perfectly honorable and all right for him to make and sell all the liquor he can, provided he maintains or enforces this one especial rule, "There shall be no liquor drunk at my house, nor on my premises." Now let us figure some on probabilities, and see how that thing might work out.

We will suppose, for instance, that Mr. A. owns land enough to extend one half mile from his house in every direction. Then, of course, the enforcement of his rule insures peace and safety at his house. But over this boundary line lives our quiet, peaceable and inoffensive neighbor B. who has a nice intelligent family, consisting in part of some daughters, who have grown up to be young ladies and misses, and some smaller children; and right near their door, yet at a place over which neighbor B. has no control is where Mr. A's. customers meet and drink. Here they play cards, and have shooting matches. They curse and swear. They use filthy, vulgar language, such as no young lady wishes to hear, nor any small children ought to be allowed to hear. They quarrel, fight and scratch, and just simply act out what is in their sinful, drunken depraved nature.

Now would it not be more hon-

orable for Mr. A. to just reverse his rules of decorum, and say to his customers, I am the man that makes and sells the liquor. I am the man that gets all the profit there is in it, and I am the man that should be annoyed with your racket, so you must stay right here at my house and drink, and have your drunken revelry. You must not go over there and disturb the peaceful home of neighbor B. who is having nothing to do with the liquor business.

I will just leave this question for others to answer if they choose.

While I am in this line perhaps I had as well take another question. I have been asked different times by different people what I thought about organs, or other instrumental music in churches, and while I have never been slow to answer those who have asked me yet a few lines upon the subject for the LANDMARK might not be out of order. People of our day have become very wise, and many valuable and even wonderful inventions or improvements have been made within my recollection; but unfortunately, if we might use that expression, all these improvements have been made upon a carnal line.

My mother's eyesight failed sooner than what is common and I can remember so well how she looked trying to thread her nee-

dle, and I can remember laughing at her too because she was trying to thread the wrong end of the needle, (silly boy was I.) Mother would often call upon us young ones to thread her needle for her. You see it was a matter of necessity that the needle should be threaded, because all our clothes had to be made that way. At that time mother had never seen a sewing machine, and I don't suppose the thought had ever entered her mind that her children would ever do their sewing on a modern machine. But now we have not only the sewing machine but the carding machine, and spinning and the weaving machine, and men also have the mowing machine, the reaper and binder, the threshing machine, and perhaps a thousand other machines doing their work almost to perfection, and with wonderful rapidity, nearly all of which had to be done by hand labor when I was a boy.

But with all this, people are not yet satisfied. Some even christian people conclude that we must still have a singing machine, so we can do our singing by machinery too, and sometimes I go to church myself feeling dull and barren minded, and don't feel much like singing, and it seems then that it would be real nice to have a well adjusted instrument and some one skilled to operate it, and just let me sit or pile down on my bench and have some one else to do my singing for me by machinery.

But I remember too, that when I am so cold and lifeless that I can't sing I don't feel much like praying either, and so as far as I can see I need a praying machine just as bad as I do a singing machine, and farther still, when I am so cold that I can neither sing nor pray I don't feel like preach-

ing, and so I stand in equal need of a preaching machine.

Would it not be a sight brethren if we could do it all by machinery? Especially if the machinery was fired to run by steam power, and we had a man to fire up for us, so when we all get in and get everything ready we could just ring the bell for our man to pull the throttle and turn on the steam, and run the whole thing by machinery. Perhaps this might reach the light of natural ambition and pride, but where would be the spirit of the matter? Paul says, I will pray with the spirit and with the understanding also, and where would be that demonstration of the spirit and power of God in our preaching, for we know there is no spirit nor power in an instrument, and to my mind we will fall just as short of worshipping God in the spirit by instrumental singing as we would in instrumental prayer and preaching.

And there is one other thing about this organ business that I don't approve of. I know people, and not a thousand miles from my house either, that use the organ in their church worship, and they have a class or choir that does about all the singing, and I have been told that there are members of that choir who are not even professors of religion, yet they are well up in the rudiments of music, and can sing really well, and while they sit up with the choir and around the organ and sing other poor saints of God sit back and do nothing but listen.

I admit that some members of our church do not sing; some have not the gift of singing, and we think none the less of them for that; and on the other hand if there be some in our congregation who are not christians, if they have

a mind to join with the congregation in singing, I don't object to that; but I don't think this should be to the exclusion of all the poor members just because they are not skilled in the science of music.

This letter may seem in part too much on the novel line, and other part rather on the line of criticism, as it is sometimes said that we should always look on the bright side of everything. That will do very well as a rule, but that like all other rules will admit of some exceptions. It was said of a man once who lived in a fine house, and all on the south side was first a nice yard with a fine grove, and beautiful flowers, and just beyond this was a beautiful well kept farm, so everything on that side presented a scene of beauty and pleasantness; but on the north side was a wilderness of briars, brambles, dead brush and wire grass, and his neighbors often told him that he had better pay some attention to the north side too, but he excused himself on the ground that he always looked on the bright side of everything and at last one day when the wind was from the north fire got in that wilderness and burned him out, so then after it was too late he saw the importance of keeping his eye on both sides of the house.

I think all Primitive Baptists would do well to listen to such men as Brother Redd, of Ala. Some body is commanded to cry aloud, spare not, show my people their transgressions and the house of Jacob their sins. We need not be so much concerned about what is going on in the camps of Babylon, but when we see a thing approaching into our camp, that even indicates a departure from the faith or practice, or that threatens to remove the ancient landmarks, which our fathers have set, it is time for

every true Baptist to be on his guard and consider to what end these things may lead.

A. M. DENNY.

REMARKS.

From what I have seen and heard of Brother Denny's views in conversation, writing and preaching I have the warmest fellowship for him, and approval of his sentiments. Why should the State authorize men to encourage drunkenness by licensing that business? What right have I to furnish men with that which will occasion their drunkenness, unfitting them for all the things men ought to do, and causing them to do the very things no man in his right mind would want to do? If I have no right to encourage others to become drunkards, why should I consent to the license system which authorizes men to retail liquors, thereby furnishing to others the opportunities to become drunkards. When men consider this matter from a sensible business standpoint they will wonder at the blunders and folly of licensing men to put in the hands of others that which causes so much drunkenness. When they properly consider the moral aspect of this matter they will feel a great desire to be rid of all participation in the criminality caused by drunkenness.

Provide things honest in the sight of all men. Not only should your weights, measures and balances be correct, but the things you sell should be the things beneficial to mankind, as food, raiment,

&c. This refers to our conduct in the affairs of this life.

The preaching should be sober, the doctrine preached should be sound, so that it should be meat and drink or pure food to the new man,

We should study the things that make for peace. We should seek to edify each other. Whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. Seek those things which be above where Christ sitteth on the right hand of God.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST: if one so unworthy may claim such relationship. I will try, the Lord directing my pen, to relieve my mind a little of the impression to write and tell a few of the Lord's dealings with me.

As far back as I can remember I have had solemn thoughts of death and torment. As far back as I can remember I would go in secret places and try to pray to the Lord to have mercy on me, and if ever I professed a hope in Christ it was in the year 1884, when I was about sixteen years old and not long before I joined the Missionary church. And the day I was baptized by them I thought was the happiest day I ever saw, but my happiness was of short duration. I soon found I was not in the right place. Their preaching was not what my poor hungry soul longed for.

I never heard a Primitive Baptist preach until I was married, thirteen years ago, and my hus-

band being of that faith I would go with him to hear them and found they could feed my poor hungry soul. They could tell my feelings better than I could myself and a love sprang up in my heart for them and could exclaim as Ruth, Entreat me not from following after thee, for where thou goest I will go and thy people shall be my people, thy God my God; where thou diest I will die. Also I became so dissatisfied in the Missionary church I sent them to have my name erased. Before I asked them to erase my name I was in so much trouble it didn't seem that I could stand it. I could imagine I could see the smoke of torment rise like clouds before me night and day. Nothing I could do gave me any relief until I had my name taken from their church book. Then I could see some peace of mind for a while. In 1891 I went to the Association at Mt. Zion near us and it was all I could do to keep from going before the church but did not, and went on until 1901, when I went to White Thorn with the intention of going before the church again but did not. So I came home and went on in that frame of mind until August, 1902, when my dear husband sent for Brother T. N. Walton and an arm of the church was formed at Walton. He wanted to join, when he and his niece and myself joined. Why they took such as I am I do not know, for I feel to be so unworthy to be with so good a people. Ever since I joined the church I have had peace of mind and a clear conscience that I have done my duty by going to the church and being baptized. We have a lovely little band of sisters and brethren.

If any of the household of faith have a mind to reply to this through the LANDMARK or by private letter they can do so. Broth-

er Gold, if you see fit you can publish this, if not, put it in the waste basket. I have had impressions to write you for a good many years and ask your judgment upon going to the church, but as the Lord showed me what to do it will save you the trouble.

Well, I must close for this time. Remember me at a throne of grace. From one among the chief of sinners saved by grace if saved at all. Your sister in hope of eternal life,

BETTIE C. HODNETT.

Riceville, Va.

ELDER P. D. GOLD: DEAR BRO. IN CHRIST:—Last Thursday was my 80th birthday, and I hope that I do feel thankful to the blessed Lord for his tender mercies and preserving care towards me.

My troubles and trials, of course, have been many, and I hope that even they have been for my good; but his blessings have been with me all the days of my life.

I am blessed with good kind children and grandchildren to live with and care for me, and each of them is always glad to have me with them at their homes where they always try to make me comfortable. I feel that the Lord has given me a special blessing in my dear son, Elder L. H. Hardy, to comfort me with the hearing of his blessed gospel preached. I am partially deaf so that if one does not speak plain and with a clear voice, I cannot understand what is said, so that I often go to meeting without hearing preaching; but I can hear and understand him, and it is such comfort as none but those placed in a similar condition can realize.

He was with us on my birthday and preached for us at 11: a. m. and at 7: p. m., so much to our comfort and consolation. We all love to hear that he is coming, for

we feel that we will be fed, as we have evidence that the Lord has blessed him with the dispensation of his gospel.

Brother E. E. Lundy was with us on his appointment and preached for us. His are welcome visits here.

In the evening my oldest son, George, read a letter for me from my brother, Elder D. A. Mewborn, which I send you for publication if you think best.

I do not feel worthy of such blessings, but I hope that I appreciate them and thank the Lord for them.

Remember me, brother Gold, at a throne of grace.

Your loving sister,

T. A. HARDY.

Small, N. C.

Mrs. T. A. HARDY, MY DEAR SISTER:—It is not convenient for me to be present with you on the 80th anniversary of your birth, which I would like very much to do. I have concluded to write you a few lines of congratulation. The good Lord has surely been merciful to you and his goodness has been your guardian angel all through your 80 years, which is evident not only in your prolonged life but in many manifestations of his watchful care over you in providing the necessities of natural life, and healthy, upright and obedient children, and especially in the spiritual manifestation of his abundant grace bestowed on you in bringing you into his holy tabernacle and clothing you as one of the boards thereof, with the pure gold of his own Holy Spirit and righteousness.

As my mind has been exercised of late on the tabernacle, perhaps I cannot do better than to write about it.

The tabernacle which was set up by Moses in the wilderness, accord-

ing to the directions, in all its details, of God himself, is a very beautiful figure of the church of God as set up in this world of sin.

My understanding is very imperfect, so I cannot discern the spiritual meaning of everything presented in the tabernacle. But I will try to give you a description as best I can of what I do understand, and may the good Lord bless it to your comfort.

The tabernacle was composed of several different materials and each one was symbolic of something connected with the gospel church.

My idea is that wood represents humanity.

Brass is a compound metal, and although you may polish it and make it shine like gold, yet you cannot clean it, and therefore it is a most fitting type of sin and as used in the tabernacle represents sin as borne by our Lord Jesus Christ, the sin bearer.

Silver always has been, and perhaps always will be, the debt paying or money metal of the world, and therefore the most suitable metal that could be used to represent the atonement made for us poor sinners.

Gold is the finest and purest metal used in the construction of the tabernacle and represents the Holy Spirit, and also the righteousness of Christ.

Cloth is always used for protection and ornaments, and the same is true of the skins and hair of animals.

The tabernacle when it was set up was surrounded by pillars upon which was hung fine twined linen which seems to represent the law of God which is a wall of protection round about the church. There was but one door into the court, or space between this outer wall and the tabernacle, and the

entering into this represents conviction for sin, and there is but this one way to enter into the tabernacle, and he that enters must pass by the brazen altar where are offered all the burnt offerings and sin offerings by the priest for all the people who worship here.

The altar was made of wood overlaid with brass and was typical of Christ as a sin-bearer. The animal offered represented him as the great sacrifice for sin, and the priest offering the sacrifice upon the altar symbolizes him as the great high priest offering himself without spot to God for our sins as borne by himself. He is our priest, altar and offering. Then between this altar and the tabernacle stands the brazen laver where the priest must wash his feet and hands when he is to enter into the tabernacle or to serve at the altar. This also shows Jesus as a sin-bearer in whom all must be washed who serve in the tabernacle and that embraces every of the members of his kingdom, for are not every one priests unto God to offer up spiritual sacrifices acceptable to God by Jesus Christ? and do we not every one need washing that we may enter into the true tabernacle or church of God.

The tabernacle was composed of boards of Shittim wood overlaid with gold which represents the children of God who compose the true tabernacle or church of God. Every board was made exactly alike or the same size and shape and each had two tenons which rested in two sockets of silver and shows to us that there is a perfect equality in all his children in his kingdom, and while each one serves in the position in which he is placed and fulfills the master's will in service, yet they are all as one in Christ, and all clothed in his righteousness, and our faith

and hope rest entirely in the finished and complete atonement wrought out for us by our Lord and Saviour.

Each board of the tabernacle was held in place by rings of gold, representing the love of God which is shed abroad in our hearts by the Holy Spirit.

(The five bars I do not understand).

There is but one door whereby you can enter into the tabernacle and Christ is the only door into his church or kingdom. In the door of the tabernacle are hooks of Gold and sockets of brass, typifying that while we are led to the church by the Spirit, yet there is always a remembrance of sin, a trust in Jesus, the sin-bearer, and we must be received in the name and righteousness of Jesus.

And when we behold the bright golden candlestick on the South side with its seven lamps shining, representing the Holy Spirit of God with all the seven divine attributes of the Deity, shining in the church and in every member reflecting the glory of God on every side, as the shining of those lamps caused every gold covered board to reflect the light of the lamps; so the glorious shining of the Spirit of truth in the church causes all its members to shine. Only the lamps shine in the tabernacle, but in the church the Holy Spirit is in every member and shines in them.

And here is also the table which is also covered with gold, on which the shew bread is placed every sabbath, and removed the next sabbath and given to the priests who serve in the tabernacle. This bread represent the offerings of the people to the Lord and is for the benefit of the church and those who serve in the church, especially the ministers as typified by the

priests who serve in the tabernacle.

The tabernacle was divided into two parts by the vail, and the church is divided into two parts by the vail of death.

The first was called the holy place and contained the table, the candlestick and the altar of incense. The second was called the most holy, and contained the golden censer and the ark of the covenant.

The alter of incense was unlike the brazen altar in that it was covered with gold instead of brass, and the offering also was different.

The offering on the brazen altar typified the shedding of the blood of Christ to make atonement for sin, and the offering on the altar of incense typified the heart's adoration and praise to God for his own intrinsic excellence and divine perfection, such as the Psalmist expresses in the 115th Psalm, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

The Psalmist here expressed a desire to glorify the name of the Lord for two reasons. First, because the Lord has been good to him, a poor sinner, and secondly, because of his own divine perfections or truth's sake, that is, because the Lord is holy, just, all-wise, allmighty and in every way worthy, so that he desires to adore him for his own excellence.

I cannot conceive of a higher motive than to desire to glorify the Lord because he is infinitely perfect and worthy in and of himself to receive adoration. This is the nearest approach to the pure worship of God as it is in heaven, that we shall ever feel in this world.

The altar of incense was placed near the vail, and just on the

other side and very near to it, though unseen because of the vail, was the ark of the covenant, which represents God in his triune character of Father, Son, and Holy Ghost. The golden censer represents that pure spiritual worship of God as engaged in by holy, spiritual beings, in his immediate presence and unto which we look forward with ardent desire, and there is but a vail, a mere vail between, that separates us from the immediate presence of God and his holy angels. And yet we poor mortals shrink back and dread to encounter this vail of death, not always realizing that the presence of God is just on the other side. On this side we are blessed with the light from the candlestick or Spirit of God. But, on the other side we will have the immediate presence of God in all his glory which will dispel all pain and sorrow and clothe us with the holiness and beauty of righteousness, as a garment of praise and adoration of his holy name.

May he abundantly bless you with the light of his Spirit while it is his will for you to remain on this side of the vail, and be with you in your passage beyond and receive you in the light of his glorious countenance to dwell with him forever, when it shall be his will.

We are in usual health at this time.

Your affectionate brother,

D. A. MEWBORN.

R. F. D. No. 1., Farmville, N. C.

ELDER P. D. GOLD: MUCH ESTEEMED FRIEND:—I have for some time felt impressed to write you what I hope to be the dealings of the Lord with me. I can well remember when I was about 10 years of age I would get in trouble and would go off in some secret place and try to pray. It seemed

to me my trouble was the sign of my death. I would go to my bedside after all the rest of the family had retired, and would beg to the Lord to show me in some way the cause of my trouble. One night I dreamed that there was a little child in my room with me dressed in white, and dreamed it was sick, and my mother told me there was a peice of work for me to do before the child would get well. I went off, as I thought, to do the work, and when I came back it seemed to be better. My mother said to me, we must put it on the stove and burn all the dross out then it would get well. So we put it on the stove and it seemed to me I could hear it crisping up, but as soon as she took it off it was well. It looked at me and smiled and said the work is not yet finished. It said to me, there is tea to prepare, then we all will drink merrily together. So the tea was prepared and we all drank, then I awoke. My dream was much to my surprise, though seemed to give me some relief. Some weeks after this I had another dream. I dreamed myself and my father started on a long journey, I thought it was the longest and the roughest way I ever traveled. After so wearysome a journey we came to a great sea of water, there was nothing to be seen except those dark and fearful waves dashing to and fro. I asked my father how shall we cross, he spoke and said, follow me. The stream at once divided, and that was the most beautiful path I ever saw. It was so narrow, white and straight. We soon came to a new building with steps leading out from the water into that building. We went into the building where there were twelve men seated singing those beautiful songs, "Dark and thorny is the desert through pilgrims

ake their way, but beyond this vale of sorrow lie the fields of endless day." My father told them I was sick, and asked if they could do anything for me. One pointed to a table which was in the centre of the room with a cup on it, and said, drink of that cup and you shall be saved. There I was healed. Then I awoke with joy thrilling in my soul, for I felt sure this was all of the Lord. These words came in my mind, Ten thousand ways has providence to bring believers home. O, I can never find words to express my feelings. I went on for a while trusting to the Lord I would never get so low down any more, but I soon felt I must die without God and without hope in the world. I went out in the orchard, there I gave up, I felt sure I was going to die and woe and misery would be my doom forever and ever.

I can never tell just how I felt, I wanted to ask my dear father and mother to pray for me, but felt I would deceive them, for I felt to be the meanest and vilest of any one on earth. It seemed to me there was a dark cloud sinking me lower, but I hope by the great power of Jehovah I was enabled to rise up and go to them and tell my distressing feelings and ask them to pray for me, if they could pray for such a worthless being as I was.

Some weeks after that, I ask my mother why was it I could not enjoy things of this world as I once did? She replied, you are not like you used to be. O, I did not think one so sinful as I could turn from the pleasures of this world, as it used to be my joy, my life, my light, but now it all is vanity to me. O, how helpless I feel, how low down I so often get. While in this condition, it seems to me if I could have a good dream to show me the cause of my trou-

ble, it would do me so much good. I tried to ask the Lord to show me in some way. One night I dreamed Elder J. W. Gardner came to the door and knocked, I went and opened the door and as soon as I met him I began telling him of my troubles. He said, I can tell you why you don't enjoy things of this world as you used to, because you used to put your dependence in man, now it is all in the Lord. No truer words could ever have been spoken.

When I awoke O, how thankful I felt to have been shown what I so much desired to know.

It seemed to me I wanted to go to the church and tell them my feelings, but felt it would be more of a trouble than pleasure to them to hear what few words I had to tell. It seemed I did not have enough evidence to go to the church with, I felt like if I knew they would enjoy what I had to tell, it would be of great comfort to me. One night I dreamed I started somewhere and on my way I met Elder J. W. Gardner, we stopped and began to talk. I was telling him my feelings, as I thought, he sat down on the ground and I sat down with him. When I awoke I felt like he was willing to sit down on the ground to hear what I had to say. It gave me great relief, but still I felt so unfit, and do today; to be with God's dear people.

O, what a glorious thought it is to feel the Lord is with you, to feel his blessed arm is underneath us.

I used to love the pleasures of the world and felt to be as good as any of my associates, but now I feel like I can see how helpless I am and how helpless they are. I still feel they live a much better life than I do. I used to see old aged persons at church and their

wrinkled faces, but did not look at them as I do now. Where I used to be engaged in pass-time with my associates, I am now willing to lay that all aside and lend a helping hand to the old and afflicted, for I know it is the mercy of God that spares our lives, protects us in our travels, keeps us at all times and guides us in the right way. Then how humble and submissive we ought to be—how kind we ought to be to all we meet. We are told to pray for those that spitefully use us. We whom the Lord, I hope, has blessed, ought to suffer trials and afflictions. It makes us more humble—makes us remember those that are in trials. When we try to pray for ourselves we are bound to ask the Lord to be with those that are suffering the same pain in a spiritual sense, and also those that are suffering either in body or in mind—those that are on their beds of affliction. O, I can't help but trying to ask the Lord, day after day, to remember every living creature on earth, to spare them for the comfort of each other and give them a mind to love and honor the Lord, who is the ruler of all things. I feel like I know something about trouble, natural and spiritual, but O, how I long to be resigned to the Lord. I will be content with whatever state I am placed in. We want Paul's experience, but we do not want to suffer his affliction.

I so often think of the Lord's blessed promises, one which is especially comforting to me; Blessed are they that mourn for they shall be comforted.

The Lord's people are comforted. He has promised never to leave nor forsake his people, and he is not like men, he is an unchangeable God—one who rules and reigns over all. How sweet it is to think

of his love and power, he can bless us with health, comfort us when all other help fails. When we get so low down and feel we haven't a friend on earth, no one to whom we can go to cheer our drooping hearts, he can speak to us and all is well. Then we are glad that our troubles are just as they are, our joy excels our sorrow and trials here in this dark and gloomy world.

I attended a union meeting at Smithfield, about four years ago, if not mistaken. The church communed that day, and it seemed to me that was the most beautiful sight I ever saw, to see those people of God sitting together and enjoying themselves in that way. There were some young people who were members, and looked to be very young. O, how sweet it seemed to me to see how wonderful the power of the Lord is, that he had chosen them out of the world and had enabled them to see such a beauty in the people of God.

If I ever have been delivered it was on that day. I felt the most miserable on that day I ever did for a short while, before services closed these words came so plain, Be not afraid, it is I. Then I felt all of my trouble was of the Lord. It was no imagination, but was worth something to me. When I returned home I went in my room and it seemed that I could hear some one talking. I began to listen and I found it was some one preaching to me, telling me what I had been in all this time and what my troubles were, for O, I never will forget that sermon I heard in my room alone. It was the sweetest sermon I ever heard, and there in my room I was delivered. O, I can never thank the dear Lord half enough for the blessings he has bestowed upon me. He is my

life, my all in this world. No other help I know. O, may I always honor him above anything, and may my last days be my best days on earth, is my prayer.

Mr. Gold, I hope to be able to write you more of my feelings sometime. If you see fit to publish what few words I have penned down, you can do so. Correct all mistakes for they are many.

Unworthily but affectionately,
LILLIA DODD.

ELDER P. D. GOLD DEAR BRO.—I enclose a circular which the Missionary Baptists have scattered all over the country, just to let you know what is going on in this part.

You will see from it what they (the Missionaries) are doing. They have about all their material on the ground ready to commence the building. The writer says, "The present meeting house is not in condition to be available for use at present." No, of course not for them. They tried every "available" means by hook or crook to get possession of the 100 year old house, but found they couldn't and got mad and went to preparing to build one not far off. I told their preacher, Elder W. H. Eller, some time ago, that they were talking one thing they had to stop. He asked me what it was? I told him they were talking about *rebuilding* Old Sandy Creek, I said you are not rebuilding Old Sandy Creek at all, you are just building you a new meeting house, and that's all, "O, yes," he said, "that is all, and they must stop talking about rebuilding."

As soon as they get their meeting house done they are going to save money to put a monument to Elder Stearn's grave, after putting one there a few years ago that cost about \$8.00 with a false-

hood on it. I made an attempt to raise the money to get one there before them, but failed. The brethren didn't seem to relish anything that looked like other people. I fear we sometimes mistake selfishness for righteousness. But perhaps I am not interesting you, and intruding on your valuable time. You have seen Elder Eller? At least he told me he heard you preach at Greensboro on your way to the Mayo Association last spring. He came to Sandy Creek the next Sunday and preached your sermon. He did very well that day.

With best wishes for you and yours, I am, I hope, your sister in faith.
Mrs. ALFRED JONES.

REMARKS

About 1755 Elder Shubal Stearns with others constituted a church called Sandy Creek. This was long before the Missionaries existed in England, where they originated. It was about 50 years before Andrew Fuller, the founder of the modern Missionary denomination, appeared. In the division the Primitive Baptists retained the old house at Sandy Creek, and yet retain it. Now it is about 100 years of age.

Elder Shubal Stearns was buried there. This gives the place some interest now among those in search of curiosities.
P. D. G.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the Landmark, it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

BRETHREN GOLD AND LESTER:— I have been a regular subscriber to your paper for some twenty-five or thirty years, and I think I can say I have never dissented from a single editorial, and think I can say of a truth, that I have been much comforted and built up. I hope to be able to take your paper as long as I live. I do not only enjoy the editorials, but much of the correspondence, especially the dear sisters. They write mostly of the love of God, and give God all the glory of their salvation, and put their trust in him to keep them from temptation, as it is written, "Unless the Lord keep the city the watchmen wake but in vain." I think I have learned this from experience. I tried for a number of years before I joined the church to keep from walking in forbidden paths, but fell short of every undertaking, and finally the scripture above quoted was presented to my mind with such force that I was made to rejoice in my feelings, and was made willing and anxious to trust him as long as I lived, and I believe all that put their trust in him will not be overpowered by their enemies, for all power is his, and none are able to pluck them out of his hands. Therefore fear not little flock, it is his will to give them the kingdom. What shall we say to these things? For if God be for us who shall be against us? Then shout ye little flock, for your Forerunner has entered within the vail, and is on the right hand of his Father ever making intercession for his people and as he lives they shall live; therefore let us try and honor him while we live by a godly conversation and an orderly walk, and forgiving one another, as he has forgiven us, and give honor to whom honor is due, and do not muzzle the ox that treadeth out the corn,

for God loveth a cheerful giver. He that giveth but a cup of cold water in his name, shall not lose his reward. So we should not fear in giving.

Remember me and mine at a throne of grace. Your devoted friend and brother.

J. H. BURGESS.

REQUEST.

I want P. G. L. to write more often and more of it. I don't think he is treating the readers of the LANDMARK right by not having P. G. L. send at least one piece in every number. Brother Gold, if you and P. G. L. could come to Texas next summer, and preach for us, I think it would do a great deal of good, as our people are split up on predestination. They don't fall out on the quality: it is the quantity.

I will say Brother Gold, I will go 100 miles to hear you preach.

Your friend and Brother I hope.

J. K. KERBY

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the Landmark, and if they can not pay all remit a part. Our expenses are heavy and this course will much help us. P. D. G.

NOTICE.

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.
P. G. LESTER..... Floyd, Va.

VOLUME XXXVII.....No. 5

WILSON, N. C., JAN. 15, 1903.

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EDITORIAL.

"I have learned by experience that the Lord hath blessed me for thy sake," Gen., 30:27. What is not meant in scripture by experience? It is not what we observe in others. If we see another man acting well and prospering this is no experience for us. If we see one acting wickedly and suffering in consequence this is no experience to us. If I commit sin and suffer the consequences of my sinful conduct this is no experience to me. Shall we commit sin that grace may abound? God forbid. Sin does not work experience. One gets drunk or otherwise acts foolishly, and comes to disgrace, there is no experience in that in the sense the bible uses experience.

What then is the bible meaning of that word? We are told that tribulation worketh patience, and patience worketh experience, and experience worketh hope. Then what a wonderful word ex-

perience is, and what a rich cluster of blessings it is grouped with. Afflictions, tribulation, work for us a far more exceeding and eternal weight of glory while we look to the things not seen. We cannot depend on the things that are seen while tribulation is separating the wheat from the chaff. We do not work patience; but tribulation worketh patience, or strengthens one to endurance; and patience or endurance worketh experience or manifests that evidence that works hope of God; and hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. In Ephraim's affliction he seeks God early. When God slew his people then they trusted in him.

Relating one's experience is giving a reason for the hope that is in us with meekness and fear. We are to be ready to give to every man that asks us a reason of this blessed hope. The one that asks, or every one that asks, of course means every one that with righteous motive asks for this reason. One in mocking and derision pretending to ask is not included in the every man asking to whom we are to be ready to give this reason. We are also to be ready. How? By always living humbly and meekly at the feet of Jesus, and at the feet of our brethren.

Jacob is a type of the Lord Jesus. For a wife he served, and for a wife he kept sheep. Laban had found or learned by what he had received or gained, or by his

experience—his personal contact with Jacob, and the benefit he had received from Jacob's service—that God had blessed him for Jacob's sake. Have we learned by experience—by the things we have suffered, and by our deliverance and by what we have received—that God has blessed us for Jesus' sake. Then we have hope toward God through Jesus Christ our Lord.

P. D. G.

Brother W. L. Flinchum requests my views of Heb. 6:4-6.

This Epistle to the Hebrews is peculiar. It is addressed to the Hebrews or Jews that professed faith in Christ, and yet were not free from the traditions of the legal worship, such as were still inclined to trust in the priesthood of Levi, and the worship of the first tabernacle or first covenant. There is no other epistle similar to this one. It holds its own place in the scripture, and none exalts Christ any more than this one does, and none more fully shows the true character of the first tabernacle.

One is weak if he worships under the law. One is strong who worships in the gospel. As the law was weak through the flesh which made nothing perfect, so the new testament is strong because it is perfection, and hence all who worship therein are complete in its perfection. As the weakest infant resting on a perfect foundation is as safe as the strongest man resting on the same foundation, so the strength of Jesus in his divine

and perfect priesthood is equally communicated to all in the true temple which the Lord pitched and not man.

One may profess to worship in the true tabernacle, and yet not stand in the liberty of the gospel—may not be able to eat the strong meat, but can drink milk only, or eat herbs as a babe, and may need to be taught again what are the first principles of the oracles of God. These first principles are the types and shadows of the legal worship under Moses. A Jew relying on the offering of lambs by and through the priesthood of Levi on Jewish altars for salvation will altogether deny or ignore Jesus Christ who is the end of the law for righteousness to every one that believeth. The apostle exhorts the Hebrews to leave the first principles (types) of the doctrine of Christ and go on to perfection. Not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Now notice the reading. He does not mean that there is to be no repentance, or faith, or baptism, or laying on of hands, or the resurrection of the dead, and of judgment. What does he mean? He means that they were not to go back to the law or types for these things. In these first principles, types or shadows, repentance was typified, faith was foreshadowed, washing or baptism under the law was used, shadows of the resurrec-

tion were set forth, and judgment was shadowed forth. But the substance of all this is in the priesthood of Jesus, and the new covenant where there is perfection. Jesus is exalted a prince and a Saviour to give repentance. He is the author and finisher of our faith. We are washed in his blood from all sin. Instead of our laying our hands on the head of lambs and confessing our sins we trust in Jesus Christ on whom God has laid the iniquity of all his people. He is the resurrection and the life. The Judgment of Jesus brings eternal justification. And this will we do if God permit. We are dependent on God for the Spirit and power to do this. Let no one think he can of himself do any of these wonderful things. How safe it is to depend on God for this ability and to trust him for this strength.

Now suppose one has been once enlightened, and has tasted of the heavenly gift, and has been made a partaker of the Holy Ghost, and has tasted of the good word of God, and the power of the world to come, if that one should fall away what could renew him again unto repentance? The reason given why it would be impossible to renew such unto repentance is that they crucify to themselves the Son of God afresh, and put him to an open shame. They would crucify the Son of God afresh to themselves. He would not be crucified for them, but would be to themselves afresh showing that his crucifixion failed as to them, and

put him to an open shame as a failure and worthless to them, and a reproach to himself. The writer supposes the case of one born of God, or a receiver of the kingdom of heaven, as falling away, and it would be impossible to save him, since nothing greater than what Jesus has done could ever be done for him, and it would bring everlasting reproach on the priesthood of Jesus, and show such characters as the worst enemies of Jesus, for he would be crucified afresh to themselves.

By such an argument the writer shows the impossibility of such characters falling, or of such a failure. The entire argument of the epistle is the exaltation of the Son of God; but if he has failed in the very thing or purpose he specially came to accomplish, then the foundations are destroyed. Suppose one should affirm that, if the natural sun should suddenly at noon day cease to shine it would be impossible for all mankind to cause that sun to commence shining again as he did before he ceased to shine, he would state what is true, namely that it would be impossible for all mankind to cause it to resume its splendid shining; but does it follow from that fact that there is any danger of the sun ceasing to shine? This would be an argument to show the impossibility of the sun's ceasing to shine: and thus the writer to the Hebrews argues to show that it is impossible for a child of God to fall away finally to his

everlasting destruction from the glorious light of the Lord.

The writer in this same chapter states that we are persuaded better things of you, and things that accompany salvation though we thus speak. For God is not unrighteous to forget your work and labor of love. Like the earth that drinks in the rain that comes often on it, brings forth fruits meet for them by whom it is dressed receive blessings, so God who is faithful, by whom you are called to the fellowship of his Son, is not unrighteous to ignore or disown his own work and to approve the righteous conduct of such as love and serve him; but he will bless them still. As the heavens send their rain on the earth causing it to bear fruit for them that dress it, so God begins the good work in his people, and he is the husbandman who purges every one that bears fruit that it may bring forth more fruit. Thus it receives blessings of the righteous Lord who is glorified in those trees of his own planting. But there is part of the earth that brings forth briers and thorns and is rejected. If one brings forth no good fruit what right have we to consider such as the Lord's people? Such are slung out.

The same brother also requests my view of Jude 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

One reading the book of Jude in

the spirit of understanding, it seems to me, will be impressed with the fiery majesty of the Lord against the ungodly, and his holy keeping of his saints in the sanctification of God the Father, and the preservation that is in Jesus Christ. For unto these mercy, peace and love are multiplied. Jude was diligent in writing to them of the common salvation—the salvation that equally belonged to all the household of faith. It appears that this writing was done before this epistle was written, for he refers to something he had already done. It is evident that we have not all that the apostles wrote, nor all that Jesus said and did. But we have what is needful for us to know. The exhortation of Jude is that we should earnestly contend for the faith once delivered to the saints. That faith is the doctrine of Christ in its entirety, and it will never be delivered to any others, nor any more. It was once delivered and that is enough. We should earnestly contend for that faith as the patrimony or legacy of untold value—the birthright, the wonderful possession our Father has given us. It was delivered unto the saints—committed unto them. Not a jot of it is to be given up; nothing is to be added to it. The saints of all ages have held the same truth, and thus it is common to all of them. It is not common in the sense of being of small value, or little accounted of, but common as belonging to all. Nor is it merely temporary

or for time only, or soon to pass away, but it is to the end.

Why should such vigilance be observed in guarding and contending for this Salvation? Because enemies are on the alert slipping in, creeping in to spy out our liberty. Certain men have crept in unawares, ungodly men, turning the grace of our God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ. We are not ignorant of this. For these men were of old ordained to this condemnation. Then look out for them. They are sure to come. One might say, well if they were of old ordained to this condemnation, why should we watch to resist them, or seek protection against them? If God has warned you that a certain danger is coming, should not that put you on your guard that you may be accounted worthy to escape?

Jude says; I will remind you though you alreday know this, that though the Lord saved the people out of the land of Egypt, making no difference, but saving all of the Hebrews, for there was not a feeble one among them when they came out of Egypt, yet he afterwards destroyed them that believed not. He judges nothing before the time, but when their wicked character is shown then he judges them according to their character and conduct. So when the rebels made manifest by their ungodly conduct what was in them then he destroyed them in the wilderness, though he had brought them out of the land of Egypt.

Let not one presume on past favors to give him license to present rebellion. Let him that thinketh he standeth take heed lest he fall. The prayer of David was, search me O God, and see if there is any false way in me! Cleanse me from secret faults, and keep thy servant back from presumptuous sins, let him not have dominion over me. Then shall I be upright and be innocent from the great transgression.

This prayer is an expression fitted to the condition of all that truly fear and love the Lord God. How dependent they are on the Lord.

The warnings they have through the judgements visited on others operate to make them watch and pray. See the reference to the angels that kept not their first estate, but left their own habitation that God hath reserved in everlasting chains under darkness unto the judgement of the great day. Even angels greater in dignity and power than men when they sin must receive punishment. The higher the position, the greater the knowledge, when such sin the greater the offence, because of their knowledge and position. The blackness of darkness under which those fallen angels are held called everlasting chains in which they are held unto the judgement of the great day, shows that God is no respecter of persons, but that all must be judged by him, and every transgression shall receive a just recompence of reward. Reference is also made to Sodom

and Gomorrah, and the cities about them which giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire. These cities did not retain the knowledge of God, but giving themselves over to fornication show in the way God destroyed them how that men that depart from the living God, or sin so grievously are held accountable to God.

Also 1st Peter, 2: 21, "For even here unto were ye called; because Christ also suffered for us, leaving us an example that we should follow his steps."

Peter encourages the Lord's people to take patiently the suffering they are to endure on account of righteous living. [If we do wrong and suffer for it, and take that patiently what praise are we entitled to? If we do wrong and suffer for it we receive the due reward of our deeds. This is only what we deserve. To be sure when we do wrong and suffer for it, we ought to take it patiently. This is the best we can do—our duty—but we are entitled to no thanks for thus enduring. But if we do well and suffer for it, and then take that suffering patiently this is acceptable with God. For even unto this were ye called. Christ thus suffered and left us an example that we should follow his steps. When he was reviled he reviled not again, but committed himself to God who judgeth righteously.

Christ is first of all our redeem-

er who himself bore our sins in his own body, and died the just for the unjust, and has redeemed us from all iniquity. When we are called to the knowledge of this salvation or to glory we are also called unto virtue, or to righteous living—that is to follow Christ as our exemplar, and thus we glorify him. Those who by patient continuance in well doing seek for glory and honor give proof that they are the children of God. Make the tree good and the fruit will be good. The distinctive mark that one is a sheep or a child of God is that he hears the word of Jesus and follows him, is meek and lowly as the sheep of God's pasture.

P. D. G.

Jesus Christ is come in the flesh.

"Every Spirit that confesseth that Jesus Christ is come in the flesh is of God, 1st. John, 4: 2. It would not be so marvelous to say or hold that the Son of God came to earth in his glory with all the holy angels with him; but that he should come alone, make himself of no reputation, come in the likeness of sinful flesh, be found in fashion as a man, take upon himself the form of a servant, be humbled unto the shameful death of the cross is the wonder of angels. It cost him every thing—he left the glory of heaven. It was not such a wonder to behold one in the form of the Son of God walking in the midst of the burning fiery furnace with the three He-

brews, and quenching the violence of fire as it was to behold him receiving and bearing the reproaches of them that reproached him, bearing the guilt of the vile, stricken for their transgressors, by whose stripes we were healed, who was bruised for our iniquities, who was put to death in the flesh, the just one for the unjust.

What a deep shameful sense of our guiltiness deserving damnation must we feel to be so abased as to call on the name of Jesus. To be crucified with Christ is to be dead to the world, and the world dead to us.

Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Then it is to the glory of God that Jesus is come in the flesh. This is well pleasing unto God. This is the love of God.

Was not Jesus able to drink this cup of bitterness unto death? Was he defiled at all though tempted in all points as we without sinning, or knowing no sin? Not at all. He was holy, harmless, undefiled and separate from sinners while he was found in the likeness of sinful flesh. He was as holy when made sin for his people, when he bare their sins in his own body, when in the grave, as before he was found in fashion as a man, or after his ascension to glory. He is the same yesterday, to-day and forever. Samson lost his strength in the lap of Delilah, who found the secret of his strength, but Jesus, though crucified in weakness, yet was holy. He condemned sin in the flesh, its

strong hold, abolished death, and destroyed him that had the power of death, namely the devil. Wherefore God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father.

When men serve God he blesses them. Them that honor him he will honor. But when was ever one so honored as Jesus, who though a son yet learned obedience by the things he suffered.

Is he not then able to save unto the uttermost them that come to God by him? Has not the Son of Man power on earth to forgive sin? For if we confess our sins he is faithful and just to forgive us our sins, and the blood of Jesus Christ his Son cleanseth us from all sin.

Jesus Christ is in those that believe in him. He is come in the flesh now to his people. If Christ be in you the body is dead because of sin. Sin when it is finished brings forth death, and that is the end of the condemnation. Sin is finished in those who are crucified with Jesus. He that is dead is freed from sin. Ye are not under law but under grace. As sin hath reigned unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Reckon ye yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. How wonderful that Jesus is come in the flesh. How wonderful to confess this.

Those that confess it plead that they are the chief of sinners, but that is a faithful saying that Christ Jesus came into the world to save such sinners.

P. D. G.

Brother A. J. Crumb, of Virginia, requests my view of 1st. Cor. 15: 22-23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are his at his coming."

Always the subject matter treated upon should be considered when one desires to know the meaning of the writer. When we know what one is writing or talking about we better understand what he is treating of.

Paul the writer is here treating of the resurrection of the dead, whether they be the Lord's chosen people or others. "For since by man came death, by man came also the resurrection of the dead." Now what does this verse mean? Answer, that by the man Adam came death to all mankind, even so by the man Christ Jesus came also the resurrection of the dead.

Jesus said, the hour is coming when all that are in their graves shall hear the voice of the Son of man and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation, John. 5: 28-29.

Jesus here states that because he is the son of man the Father has given him this authority. He

is the second Adam the quickening Spirit.

For as in Adam all die. We know that all corporeal death is in Adam. When we hear of a person dying we know this death is in Adam. This refers to the corporeal death of one. He is not writing of the death we died in Adam in the day of his transgression. But he is writing of our death of the body when soul and body separate, and the body goes back to the dust from whence it came. It refers to the present time. For instance, Elder J. C. Hall sickens and dies: now that death is in Adam, for as a man, a descendant of Adam, he dies in Adam, for all this death is in him. In another sense as a child of God he dies in Jesus. Blessed are the dead that die in the Lord. This is because he is in Christ Jesus as a child of God. But by nature he was a son of Adam as born of the flesh. And thus being in Adam, or a son of Adam and of the earth earthly, he dies in Adam. But since by man came death, by man also came the resurrection of the dead. Jesus shall raise all from the dead whether they be righteous or wicked. Some men do not think the ungodly will be raised from the dead. But there shall be a resurrection both of the just and the unjust, Acts 24: 15 is the language of Paul.

Christ is himself the first fruits of the resurrection, and if the first fruit is holy the lump, or his body, is also holy. Christ is the first fruit; afterwards they that are hi

at his coming. When he shall come the second time without sin unto salvation to be admired in all them that love his appearing. For the dead in Christ (his own people that sleep in Jesus,) shall rise first and the living that are his people, when he appears again, shall be changed in a moment, in the twinkling of an eye, and they shall all be caught up together to meet the Lord in the air; so shall they ever be with the Lord. Now this includes all his own people. Then the ungodly shall be raised from the dead in their own order to shame and everlasting contempt. But Jesus will raise them from their graves. Then he shall deliver up the Kingdom to God the Father. For he must reign until the last enemy death is put under his feet. Then comes the end.

P. D. G.

ELDER P. D. GOLD: PRECIOUS BRO.—I write to let you hear from me and mine. Since my last to you the angel of death has visited my home and taken from me my son that lived with me. He died the 23d of December, and leaves a wife and three children. I hope that our loss is his gain. Two of my children are dead, and two more are living prostrated in bed at this time. This is 43 days and they still have fever. What the end will be the Lord only knows. I know that the Lord does all things well; I know that he cannot do wrong. I pray to be reconciled to his will. Dear brother, I have often tried to tell how precious the Lord is, but I have failed. Some times I feel like my heart will break, and then the angel of his presence saves me from despair. I have been blessed with good health all the time my family has been

sick. I have been cast down in the depths of sin and sorrow, and have never felt more of his love and tender mercy in all my life. Truly as Paul said, I am troubled on every side, but not distressed; because I know it will all be right in the end, and God will save his people.

Brother Gold, what should I have done in all my trouble without that blessed hope that is an anchor to the soul both sure and steadfast? I feel in my heart to say, "Bless the Lord Oh my soul, and all that is within me bless his holy name."

The fever commenced about the first of Oct., and I cannot tell when it will cease.

Dear brother, I want to see you very much, hope it will be my happy lot to meet you once more on the shores of time. I humbly trust that you will be blessed with the spirit of truth that you may still comfort the people of God. I have written very hurriedly. Please cast the mantle of love over all, and give my love to all the brethren and sisters.

With much love to you and yours I am unworthily your brother in hope.

SAMUEL MOORE.

Bethel, N. C.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts; also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

Sister Mattie Luper's Post Office is St. Lewis, N. C.

OBITUARIES.

CAROLINE JONES HOUSE.

Our little band at Conetoe church has been broken. Our oldest member has been summoned home to glory. How we miss her sweet face and loving counsel.

Sister Caroline House, relict of Elder David House and daughter of Mr. Frederick and Mrs. Sallie Jones, was born July 16th, 1823, and entered into heavenly rest at the home of her birth in Edgecombe county, N. C., June 22, 1902. She was concerned about her soul's salvation in early womanhood; united with the church and was baptised by Elder John H. Daniel in 1853 in the lovely month of May.

She was frugal and industrious, and looked well to the ways of her household. Her home amidst the roses was such a sweet resting place for her beloved friends and relatives; especially the Baptists were always welcome at their lovely and hospitable home. She and her sister, Amanda, lived together and served their maker at home and at church, until in old age Elder David House, our beloved pastor, married Sister Caroline, with whom she lived happily, ministering to his comfort, and cheering his declining years. His death was indeed a sad bereavement to her and to the churches which he had so faithfully served. In her lonely widowhood she viewed herself as a little trembling lamb in a vast open field, exposed to the bleak winds of winter. In her dreariness these precious words were given her, "He tempers the wind to the shorn lamb." A poet by nature, she often gave vent to her finer feelings in poetic song. She was gifted and wrote beautifully concerning the things pertaining to the kingdom of our blessed Redeemer. After her husband's death, she returned to her old home and lived a humble, devoted and consecrated life. She exercised a gentle influence, which was felt by every one who came within her presence. Her

nature was refined, her disposition affectionate, and her kind heart ever responded with ready sympathy to the calls of the needy and sorrowing. She was faithful to attend her church meetings and so much beloved by us all, a mother in Israel, an example for the little folk, she possessed a spirit of sweet humility, and lived the life of true followers of the meek and lowly Jesus, and when she was called hence to abide in the Saviour's presence, she obeyed with exceeding joy, singing in her last moments that beautiful hymn:—

Oh! to be robed and ready,
Ready when the Lord shall come,
Oh! to be watching, watching
Waiting for the summons home.

Oh! to be robed and ready,
Ready for eternal rest,
Ready to join the ransomed
In the city of the blest.

Her funeral was preached by Elder George Robinson, and she was laid to rest in the family burying ground to sleep with loved ones gone before until the resurrection day. She was in her seventy-ninth year and retained her bright, intelligent mind until the last. One brother, Dr. J. W. Jones, and several nieces and nephews serve her. To them belongs this comforting assurance; "Blessed are the dead which die in the Lord."

EFFIE ROUSE GILLESPIE.

BENJAMIN H. MOORE

DEAR ELDERS GOLD AND LESTER:—
It is with a sad heart I attempt to write an obituary of my dear brother Ben. H. Moore. He was born May 15, 1875, and departed this life Sept. 23, 1902. He was married to Ella Campbell, April 6, 1901. He bore his suffering without a murmur. He was a firm believer in the doctrine the Primitive Baptists love. He leaves a wife and mother, and brothers and sisters and a host of friends to mourn his departure. He was a kind and loving husband, and a dutiful son and brother. He was loved by all who knew him.

He never was a member of any church. I asked him had he ever been changed, if so to tell his feeling

next time he wrote. He said I don't think I have ever been changed; I don't feel worthy to be classed with christians. He said, Charles, I need your prayers, I have learned to love my God, and love and crave to hear the Primitive Baptists preach. I enjoy reading your letter and pray to be a good boy like you.

Tell mama I am going to be a better boy and try and live a better life.

This makés me have a thankful heart for a joyful letter like this, and it makes me feel that he is at rest. I know we miss him here in this world, and I know that it is our loss. For we need not to weep for it is only a little while until our Lord will bid us come to meet him in a land where there will be no more parting.

O praise the Lord for his goodness. The Lord giveth and the Lord taketh away, Blessed be the name of the Lord.

Written by

CHARLES L. MOORE.

LITTLE LOU BAKER BRASWELL

It is with a sad heart I try to write the death of my little infant. She was the only child of Lou and Baker Braswell. She was born Nov. 14th 1901, died May the 22, 1902. making her stay on earth 6 months and 8 days. She was a great sufferer of catarrh of the head. It is hard to give her up. If we could feel it so, Oh! how much better that these little ones should go out from this world of sin and pain. The pains they endure in afflictions are all the trouble they know, when they pass through the dark valley and shadow of death, we have a hope they have gone to glory with our blessed Jesus. There is no more pain or trouble there. We trust the good Lord will give the bereaved father and mother grace to bear these sorest trials of our lives. Oh, may the sovereign grace of our Lord prepare us to meet our dear one in heaven is the prayer of the bereaved parents.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
Which never can be filled.

She came a while on earth to smile,
Then sweetly passed away;
Like early flowers in summer bowers
Just blooming in May.

Dear little darling, how much I miss you
In this world of grief and pain,
Oh Lord, I pray Thee prepare us
To meet our dear little babe again.
Asleep in Jesus, blessed sleep
From which none ever wake to weep.

LOU V. BRASWELL.

Tarboro, N. C.

ROSA ETHEL SMITH

She was born Oct. 14, 1882, and died Jan. 17, 1901, making her stay on earth 18 years, 3 months and 3 days.

My little girl was known by no other name in our family but Sissie, and how many times has that name been called by all, two brothers older and four younger, and no other sister to call on. We all felt as if we could not do without her. But God knows best and I feel that our loss is her eternal gain. She was gifted with a great love for music and singing that helped to scatter sunshine in our once cheerful but now darkened home. Her voice, her work, her cheerful face are all sadly missed. She never made a public profession of religion until just before she died. She called me and told me she was dying. I went and laid my baby girl, Ennice on the bed beside her and said, Sissie, here is the little sister you love so dearly, you don't want to leave us do you? She said, no, mama, I don't want to leave you; but I've got to die sometime, and that time is near, and I don't want you to grieve after me for I've asked Jesus if it was his will for me not to get well, to take me home to heaven. I asked if she had an answer to her prayer, and she said, yes, I'm ready, and told me to call up all the children, for she wanted to see all of her brothers, and wanted them to see her, and they must come quick or I shall be gone. She sang a song of praise and gently and peacefully breathed her last. I have often wished I had her dying words in large letters, framed on the wall that my boys might see and read them daily, but I have them

engraved on my poor heart forever, "My time has come and I am ready." Oh that we all could be prepared in our last moments to look to Jesus and truthfully say it.

Funeral services by Brother John Gardner were very simple, but to the point, and O so very comforting. While it has been a long, long time, I can't forget that day.

ENNICE GARDNER PARKER

My baby girl was born July 29, 1900, and died June 14, 1902, not two years old. The comfort my little sickly baby was to me, only a sad and bereaved mother can know. She never walked a step, but her health had improved, and she was looking so much better and brighter and hearty that I had a hope that she might be spared to me; but alas, in May she was taken with whooping cough, and was teething, and it all was more than she could bear. Oh, the parting with my last and only little girl, how sad to know they are gone forever from me; but they are safe with Jesus, and Oh, what a comfort, for I am satisfied in my mind that they are safe in heaven, where I hope to join them soon, if it is God's will.

The funeral of my baby by our neighbor, J. S. Moore, of the Society of Friends, was held at the grave yard, and the dear little baby was laid beside those gone before.

Brothers and sisters, all, please pray for me and mine. Some will read this that know what a trial I have had—that know me personally. Oh, please when at a throne of grace, remember me, that through trial's I may look to the great Deliverer for strength to bear me up and keep me trusting.

In loving memory of my only two little girls. A sorrowing mother.

UNION MEETINGS.

The Skewarkey Union is appointed to be held Friday, Saturday and 5th Sunday in March at Hopeland.

APPOINTMENTS

E. E. LUNDY

Tarboro.....Sat and 1st Sunday in Feb.
Conoho.....Monday
Hamilton.....Tuesday
Spring Green.....Wednesday
Bear Grass.....Thursday
Smithwick's Creek.....Friday
Jamesville.....Saturday
Skewarky.....2nd Sunday
Flat Swamp.....Monday
Briery Swamp.....Tuesday
Great Swamp.....Wednesday
Red Banks.....Thursday
Hancocks.....Friday
Mt Lebanon.....3rd Sunday
Sheffield S. H.....Sunday night
He will need conveyance.

W. J. STEPHENSON

Savannah, Ga., 1st Sunday in Feb. and at night.
Lanes Creek.....Monday
Fellowship.....Tuesday
Upper Black Creek.....Wednesday
Middle Ground.....Thursday
Statesboro.....at night and Friday
Bethlehem.....Sat and 2nd Sun
Upper Lotts Creek.....Monday
Pulaski.....at night
Lake.....Tuesday
Metters.....at night and Wednesday
Rosemary.....Thursday
Summit.....Friday night
Antioch.....Sat and 3d Sunday
Swainsboro.....Monday and at night
Hebron.....Tuesday
Lewis M. H.....Wednesday
Long Creek.....Thursday
Conochee.....Friday
New Hope.....Sat and 4th Sunday
Oak Grove.....Monday
Stillmon.....at night
Mt Olive.....Tuesday
Sunlight.....Wednesday
Cedar Creek.....Thursday
Anderson.....Friday
Bay Branch.....Saturday
Betty Grove.....1st Sun in March
Loves Chapel.....Monday
Glennville.....at night
Beards Creek.....Tuesday
Bethel.....Wednesday

The Contentnea Union is appointed to be held at Old Town Creek Saturday and 5th Sunday in March.

The Black Creek Union is to be held, the Lord willing, at Memorial Saturday and 5th Sunday in March.

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Mrs. P. D. Gold

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—AT—

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P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SELECTED FROM SIGNS OF
THE TIMES—APRIL 5, 1843.

BROTHER BEEBE:—I have long been a reader of your paper, and have found much in it to approve, nay, to admire; and some things to deplore. The hard shooting of brother against brother, is always a matter of regret to me: yet a zealous adherence to the truth of the gospel is always commendable. I have long preached and believed that there are both truth and error on the earth, and truth is mighty and will prevail. The Saviour is the truth, and the devil a liar and the father of it. These two heads have their mystical bodies in this world. Christ has sent out his Apostles, and the devil has sent out his: and the body of Christ do well when they try those who say they are apostles, and are not; and prove them to be liars who are of the synagogue of satan, or his ministers. The whole gospel is Christ and him crucified—here is the Way, and the Truth, and the Life. Everything else that is preached as merit, means, condition, or terms of salvation or eternal life, is but a lie of the devil, and proves its preachers to be the ministers of satan; and those who love or make such lies have no place assigned them in the church, but their place without its walls is with dogs, etc. I have believed

and declared my full conviction that there are but two great principles on the subject of religion in this wide world.—One is *grace* alone; the other is *works* alone.—These can never be blended, for if we are saved on the condition of some good works done, or foreseen to be done by us, the reward is not of grace, but of debt: and, if of debt, then it is no more of grace. So there is no grace in that plan, for grace is a favor to the unworthy: but if we must first fulfill some specified terms, in order thereupon to claim and receive the favor, we receive it as being entitled to it by services specified as terms, and rendered as such; and so the favor is obtained on the ground of worthiness, and grace is quite excluded. So we must still agree, that if it is of grace, then it is no more of works; but, if it is of works, then it is no more of grace—for the two plans will not blend together, for the one excludes the other.

I may be asked, Why do so many denominations, all in conflict with each other, exist, if they all belong to one great body as the synagogue of satan? I answer, they do not differ from each other on the great principle, but all agree without a dissenting voice, that we have our part, our work to do. Every heathen temple and every anti-Christian denomination sustains this great cardinal doc-

trine. Why then do they so differ?—They only differ about what it is they have to do,—but they all agree that we have got something to do, and only differ concerning what the something is. The Hindoo says we must go to the temple of Jugernaut to worship; the Jews say we must be circumcised and keep the law of Moses; the Mahometan must believe and obey his prophet; the Shaker must believe in Ann Lee and give up his marriage vows and property; the Mormon must receive the new revelation of Joseph Smith; the Catholic must receive the sign of the cross, count his beads, etc.; the Campbellite must believe that Jesus is the Christ and be immersed; the Methodists of various grades, and United Brethren, etc. must come to the altar, join society, attend class meetings, pay quarterage, etc., or do some *good works* as they call them. Now apply the rule to all parties, heathens, Jews, Mahometans, and arminians of every grade, and they all have their work to do—they must believe in the use of means and attend to and use the means of grace. Now who cannot see that these all agree in one great conditional plan of salvation, and differ only in detail—about what the work is which will fulfill the terms and entitle the performer to the blessing.—They all equally exclude grace and make some doings or other the term of obtaining the favor which makes the reward reckoned of debt and not of grace. I, therefore, in reference to the true faith of Christ, can make no preference of one denomination above another, while they all alike exclude Christ; and when I hear that the most popular of them, such as New School Baptists, Presbyterians, Methodists, etc., are all

uniting, I believe they are in perfect consistency.

The Old School Baptist church stands solitary and alone, as it always has stood:—"By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast." "Not by works of righteousness which we have done, but of his own mercy he saved us." "Who hath saved us and called us, not according to our works, but according to his own purpose and grace which was given us in Christ before the foundation of the world." From these texts we are positively told that we are not saved *by* our works, *of* our works, nor *according* to our works. Thus heaven has vetoed the whole plan of the arminians, and they may divide no more about its details. The inheritance is of faith that it might be by grace, that the promise may be sure to all the seed,—not at all conditional but well ordered in all things and sure.

My dear brother, the church of God is the family of his children, and Jesus is the Elder Brother; he was God's elect as heir of all things, as Mediator [not executor] of his Father's will, and surety for the indemnity of all the minor heirs. - These were all the children of God which he gave to Christ as their Mediator, Surety, Guardian, Saviour. They as individuals are the sons of God and brethren of Christ; and as a body collectively they are his church. Hence he says, Behold I and the children which God has given me! I will confess thy name among my brethren: in the midst of the church will I sing unto thee. He that sanctifieth [setteth apart] and they who are sanctified are all of one [Father,] for which cause he is not ashamed to call them brethren. These sons of God and brethren of

Christ are the many sons whom in bringing to glory the Captain of their salvation hath made perfect through suffering.—These were chosen as heirs in God their Father's will before the foundation of the world, and in that will were predestinated to the adoption of sons, and to an inheritance as heirs of this will, which Christ was Mediator and Surety of, in whom as such they were blessed with all spiritual blessings in heavenly places, [heavenly things] according to this early choice before the world; and God worketh all things after the counsel of this will. The immutability of his counsel he has confirmed with an oath to the heirs, that they might have strong consolation. This will, New Testament or covenant, is the will of the Father which Christ came into the world to perform or fulfill and execute.—He left nothing imperfect, but finished the work and became the Author of eternal salvation, and in him all the promises are yea and in him amen to the glory of God by us: for our gospel is not yea, yea, and nay, nay, but yea and amen. This is salvation by grace,—no hard conditions to goad the necks of the disciples: no boasting that we have made ourselves to differ from others; no neglect of Christ to trust in ourselves; no looking to the law works and our own righteousness to the neglect of the righteousness of Christ. This system is ALL OF GRACE! Grace was given to us in Christ *before the world began!* so we were chosen as heirs of God's will in Christ, in whom we were accordingly blessed with all spiritual blessings. In the fulness of time Christ came to this world to do or execute his Father's will in behalf of all the heirs, and settle all demands which could be legally brought against any or all

of them, and did finish all this work perfectly; and so by his one sacrifice he has perfected forever them that were sanctified, [set apart as heirs in the will he came to execute,]—all this was grace, —For ye know the GRACE of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be made rich. So the work of conversion, faith, peace, hope and joy is called great *grace* which was upon the churches. The gospel proclamation of Christ and him crucified, is called the grace of God that bringeth salvation to all men, [nations,] which hath appeared, teaching us [the heirs in all nations] the denying of ungodliness and worldly lusts, that we should live soberly, righteously, and godly in this present evil world. The renewed soul in this plan can never attribute any good in him, done by, or which he now anticipates or has heretofore enjoyed, to himself or his works; but is still bound to say, By the grace of God I am what I am. In all the trials of this state of pilgrimage and warfare, we can have no confidence in the flesh; but renouncing all hope in human aid, either our own or others', we are sure that every heir will finally and certainly possess the full portion of his Father's will; for that Father says, My *grace* is sufficient for thee. This grace is all suited to the unworthy—it saves the lost—it sounds salvation to the helpless—strength to the weak—life to the dead—and eternal beauty and glory to the sin deformed and polluted. The Spirit of this grace has been displaying its quickening energies in a number of churches in this state during the last eight or ten months; large additions have been made to a number of the churches. The saints have

been greatly refreshed. The ministers have been unusually active and arduous in their labors, and especially where the good work was going on. Their work has not been directed to frighten or convert souls: this is the Spirit's work; but they have labored to teach the renewed mind, and hold out Christ and him crucified to them that were seeking for the good old way. I thank my God that my family and the Lick Creek church, with many around, have copiously shared the blessing.

I have been leading willing subjects into the baptismal water, more or less, every month since last August, and they have all professed the faith. Different sister churches in several associations have been partakers in these blessings, and the cold and ice of the last winter have not prevented the young soldiers of Christ from being buried with him in baptism. This is no anxious seat revival; it is no missionary or arminian excitement, it is no noise and bustle, but solemn, deep, and of the Old School order; a rending of hearts and not of garments. There are none of the freaks of nonsense among any of our churches, and we hope there never may be.

Yours in the unity of the faith,

WILSON THOMPSON.

REMARKS

Elder Wilson Thompson, a great gift, lived many years ago. He describes a good bible revival. How I would enjoy one now.

P. D. G

ELDERS GOLD AND LESTER: VERY DEAR BRETHREN:—Though I know I am not worthy to thus address you, for surely I never felt my unworthiness and unprofitableness more deeply than at the present

time. I feel if I could be in your presence to-night it would do my poor heart good to hear you tell of the goodness and mercy of the Lord and riches of his kingdom, for I am sad and lonely, and down in the low dark valley where there is no light, no comfort, no enjoyment, and my poor aching heart refuses to be comforted, save for a few moments at the time. I know not how to ask my blessed Master, as he has taught me, I feel, in days past, for anything aright, and I often find myself murmuring and complaining at his providence and not content with my lot. O, how I desire a heart to bear my sorrows and trials with more patience and submission, knowing that he who gave himself that poor vile sinners, such as I, might live, suffered so much, and yet not a murmuring word escaped his innocent lips. But instead of that meekness and Christ-like humility that adorn his followers, I feel that I am the most unthankful, ungrateful, and the most discontented one of his children, if indeed I am one. Little did I think a few years ago, when all was love, joy and peace and I was on the mountain top, as it were, where I could look around and behold so many things that served to make my situation pleasant, and everything seemed to be good and life, and nothing troubled me for five months and a half, that my path would lead through such a dark wilderness as I have since had to travel; whose thorns and briars so often pierce my feet, and many things obstruct my way; where, sometimes I realize nothing but darkness, mud and mire, and follow so far behind my dear Saviour that I cannot even see his foot-prints. Little did I think that such sorrow and trials awaited me. Many dear ones warned me of it, but I could not believ

them, and even wondered what they meant. I thought, to be sure, they were trying to disturb my rest and peace. I could not believe that I ever would have any more trouble, or that I would ever sorrow or grieve again. I had a feast from day to day and nothing of an unpleasant nature was allowed to molest me. There was sweetness even in the air I breathed, beauty in the forest, and joy in the singing of the birds; and greatest of all, there was a new song in my mouth, even praise unto our (and I could then feel my) God; and it was my delight to meet with his dear children, and hear them tell of his goodness and mercy to poor lost sinners, for it seemed that love, joy and peace flowed from heart to heart, and their delight was in the Lord. Thus we were bound together in one bundle of love. I thought they were all happy too, I didn't see any trouble, and that every one that claimed the name of Primitive Baptist, was one indeed, and O, how it grieved my poor heart to hear a harm word spoken against one of them.

But those days of undisturbed rest and sweet peace are past and I have been brought to realize many sad and trying things, and instead of joy and peace and pleasure that I thought would be my lot alone, my poor heart is often drowned in grief and sorrow, and bitter tears and inward sighs and groans that cannot be uttered are my meat day and night much of the time, and if I ever have any sweet moments, they are so few and far between, and so soon succeeded by pain. So great has been my sorrow and trials within the past two years, that I have often been made to feel that death would be a sweet relief and the grave a calm resting place from the

surging billows and the howling tempests, whose fury ceases not, and whose roaring still increases.

I know the scripture says that all things work together for good to those that love the Lord, to them who are called according to his purpose; but do I love him? Will he ever speak, "Peace, be still?" And to the troubled ocean, "Cease to roar?" Or will I ever again realize his presence near, and his cheering, fatherly words, "Be not afraid; it is I." O, that he would lead, guide and direct by his unerring Spirit and draw me with the sweet, drawing cords of his everlasting love, that I may once more realize the joy of the hope of my acceptance of him. O, that he would teach me how to pray as I ought, and give me a spirit of reconciliation to his will in all things, for I realize that of myself I cannot have it. I desire a heart too, to be thankful for the many blessings he daily bestows upon me, and not to murmur when he gives me the rod, for I know I deserve it.

To-day is what people call Thanksgiving day, and hearing them speak of it lightly and in a kind of sporting manner, saying that they knew that they were thankful for this and that. I have been made to wonder whether they really know what it is to be thankful. And too, I have seriously meditated whether I am thankful, in a true sense, for anything, or whether I have ever had a spirit of thankfulness. While listening to people speaking to-day of the different amusements they have on Thanksgiving day, one lady said to me, "The Old Primitive Baptists never do anything on thanksgiving do they?" No more than any other day, I replied. I said every day is a day of thanksgiving with them when they can have

the spirit of thanks-giving.

Two lines of a poem:

(oft' shall death and sorrow reign
Ere we all shall meet again.

have been ringing in my mind most all day, while I could not refrain from tears part of the time.

Brother Gold, I thought I would not trouble you with any more of my imperfect writing, but I have written this and I can't tell why, but thought perhaps you would feel to give me a word of encouragement, of which I feel to be greatly in need.

Guess you will be surprised to know I am in Raleigh now.

I heard Brother Simpkins preach a very comforting sermon the 3d Sunday, from the words, "Father I will that those whom thou has given me be with me where I am." It was strengthening to the weak, such as I.

Can't you stop over here and preach some time in the near future?, I think I would be glad.

I don't ask you to publish this but if you do, and my correspondence see it, I hope they will receive it as a token of my warmest love, and that they will bear with me till I can send them something in return for their good letters. I remember with pleasure the good preaching I heard at the Little River Association, and the many loved ones I met, and what a blessing it was to me to be there. I don't know how to be thankful as I ought, even for the privilege of being there. I desire an interest in your prayers, and may the dear Lord continue his blessing upon you and all of his dear children and at last may he enable us to feel that:

'Tis not death to lay aside
This weather-beaten form,
And anchor in the blessed port
Forever from the storm.

With love to you and sister

Gold, and to the household of faith, I remain your little sister in hope.

LOUISA A. EDWARDS.
123 South McDowell St., Raleigh, N. C.

DEAR BROTHER GOLD:—This is the first day of the new year, and if not deceived I do feel to thank the Lord that He has spared my unprofitable life, and has blessed me with a reasonable portion of health and strength. When I first arose this morning, I thought this is the first day of the new year, and should I be spared to see the dawn of another day, I will have entered my sixtieth year, I truly desired to thank Him who had all these years watched over me, cared for me, fed, and clothed me; yet I feel too unworthy, Oh! Father I said should it please thee to spare my life, watch over me, guard me, and keep me from evil, that the remainder of my days may be spent more to thy honor, that I may love thee more, and serve thee better. Forgive this poor sinful worm of the dust for the sins I daily commit, that I may be clothed with the righteousness of Jesus Thy dear Son, for I know that in my flesh dwelleth no good thing.

Brother Gold, my mind is carried back, this morning, to the day I offered to the church. I was then living seven miles from the Red Banks. All the time on my way to meeting I was trying to beg the Lord to show me if I was fit to be among the people of God. No answer came until within one mile of the church house, when these words came with force to my mind, "Follow thy Saviour, obey his command, walk in his footsteps, bear thy cross, then wear the crown reserved for those who love and serve him here." Alas! my dear brother, I do not feel that I have followed him, nor obeyed

his commands, nor walked in his footsteps, nor borne the cross, yet I hope he will be merciful to my unrighteousness, and that some day I will wear the crown.

Brother Gold, I must tell you (for I can't keep it) that if not deceived, my soul is filled this morning with love to God and man. I rejoiced more for the last six months than I have in the past six years. Six years and a half ago, the Lord saw fit to take from me my dear companion. I was filled with murmuring and repining, I knew that he had done his will, and believed with all my heart that he had blest him in taking him from this world of sorrow, yet I could not be reconciled. I would often cry out, Oh! if he could only have been spared to me. I groped in darkness, could not come forth: sin, sin, fighting against the will of the Almighty, but thanks be to God he has given me, I hope, somewhat of a spirit of resignation, and while I look around and see the vacant chair, and miss the form of him who ever nestled near my side, yet I would not call him back were it in my power, for hope looks beyond the bounds of time. When what I now deplore, shall rise in full immortal prime and bloom to fade no more. Brother Gold, I have not yet told you why for the last few months the clouds of sorrow have gradually vanished. Six months ago a youth of seventeen, and a son of dear brother and sister Williams, united with the church. I had been with him right much, and listened while he told of his trouble, trials, and deliverance. Oh! I could see in him so plainly the image of Jesus. Now, a sister of his has been stricken down by that same power; has been made to talk of his goodness, and to love his doctrine, and these poor, despised Baptists

against whom so much evil has been spoken. A few nights ago she sent for me. I did not feel that I could in any way comfort her; I did not feel worthy to enter under her roof, yet I rejoiced while I sat and listened to her tell the dealings of the Lord with her. Brother Gold, this makes my heart glad, and at such times were I to hold my peace the rocks would cry out. Even in this we are bound to give thanks unto the Lord, for we can't rejoice in him unless he gives us the spirit.

For fear of wearying you, I will close. Give my love to sister Gold. May the Lord abundantly bless you is my prayer.

Your sister, I hope, in Christ
Jesus. JANE E. HARDEE.
Greenville, N. C.

ELDERS GOLD AND LESTER,
DEAR BRETHREN:—I have a desire to write to you and the readers of your paper concerning our faith; for it is said that Jesus is the author and finisher of our faith. This faith is the faith of God's elect. It is also the faith of the Lord Jesus Christ. We have received faith as an inheritance by being created in Christ Jesus or adopted into the family of God. Paul said, But when the fulness of the time was come, God sent forth his son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; And this makes us new creatures in Christ. Old things are passed away; behold all things are become new. I do not know how much these all things embrace, but I think they embrace the whole creation of God, both of nature and of grace, and why? Because

when the creature is made new he can for the first time see the world and the fulness thereof, praising God. David said, The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. So the whole creation is praising God, but we do not see it until we are brought to the knowledge of the truth as it is in Jesus. For it is said; All thy works shall praise thee, O Lord; and thy saints shall bless thee. Showing very clearly that all things that were made or created were for the glory of his name. It seems to me that faith connects us to Christ, or makes known all of the divine knowledge we ever receive. That faith in a sense is ours, yet it is the product of the Lord and closely related to him and cannot be separated from him. Daniel said; My God has sent his angel and hath shut the lions' mouths. One said; Lo, I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth one is like the Son of God. Paul said; It was faith that quenched the violence of fire. This shows very clearly that faith is the very authority of God, and in every instance it executes the work of God. For we are kept by the power of God though faith unto salvation. We might with propriety call faith the messenger of God. It is said, that Moses wrote the first five books of the old testament which include the creation of the world and the fulness thereof. It is thought that he had nothing of an earthly character to go by. Then it is evidently by faith that Moses gave the account of the creation of the world. For it is said, Through faith we understand the world was framed by the word of God. So faith was in the world

almost from the beginning of the world, though the word faith occurs but twice in the Old Testament. The first manifestation of faith was in Abel, and it was manifested time and again all through the days of the Prophets until the coming of Christ, and he was the very embodiment of faith, and faith makes known every thing that pertains to our salvation. The Spirit of Christ or faith that was in the Prophets brought every thing to their understanding that was necessary for them to know. The Prophets made no mistake, for the Lord was the author of their prophecy, so it had to be fulfilled in time and place in order to show that the Lord is upright, for it is said, Justice and judgement are the habitation of thy throne.

It seems to me that the throne of God is established here in the church, not only collectively but individually. So the judgement is here, and it is going on daily, and we realize it in our experience. The reason we are not consumed is because Jesus is our advocate, for it is said, We have an advocate with the Father, Jesus Christ the righteous. So in a divine sense there is none of the church righteous. For the Lord is our righteousness. So we are made righteous in Jesus, then we have nothing to glory in of ourselves; but we glory in the Lord. Paul said, by the grace of God I am what I am, so by grace we are the manifest children of God, so grace makes the difference between the children of men; for it is said, For who maketh thee to differ from another, and what hast thou that thou didst not receive? It is also said we receive grace for grace. Grace is favor; so this grace was given us in Christ Jesus before the world began. It is manifested to us in

time. Because this grace was given us in Jesus before time began is the prime reason why we receive it in time. Then we are indebted to the Lord for his mercy. We have nothing on our part to pay with, but the Lord sometimes gives us hearts of thankfulness for his mercy, and then we can render the tribute of praise to his great name, which is a sweet savor unto the name of Jesus. For at the name of Jesus every knee shall bow, and every tongue shall confess that he is Lord to the glory of God the Father. Jesus is our great Spiritual Joseph; for the children of Israel bowed to Joseph, for he was the glory of Pharaoh, and his kingdom; much more is Jesus the glory of his Father, and if we be the children of God, we are the glory of Jesus; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee, and that rejoicing will never cease, but will continue forever. The apostle said, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is. For we only see Jesus in part while we remain here in this life, but the complete knowledge of Jesus and his salvation will be fully realized when we quit the stage of action. It is thought by some that we will not only be like Jesus in appearance, but like him in knowledge. If we be like Jesus in knowledge, we will know Abel, Noah, Abraham, Isaac and Jacob, and all the redeemed of the earth. I think we will not only know them to be saints, but we will know them by name, though the ties of nature will be dissolved: for the question was asked Jesus, Whose wife shall she be of the seven, but in the resurrection they either marry, nor are given in

marriage; but are as the angels of God in heaven. God is reconciled to us by the death of his Son, but we are only in part reconciled to the will of God in this life. When we die we will be fully reconciled to the will of God, and the condemnation of the wicked will not annoy us in the least.

Yours in hope of eternal life.

ASA D. SHORTT.

Floyd, Va. R. F. D. No. 1. Jan. 2, 1903.

DEAR BROTHER GOLD:—I have been thinking of Mal. 3: 9-10: "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes in to the store house."

I do not know that I know what this Scripture means in every point, but as he is God and changes not, I conclude that it is for our instruction even in this day.

When I visit the places appointed for worship, and see so few of the faces there that we have a right to expect to be there, it makes me think that we all fail in many ways to bring our tithes into the storehouse that are of the Lord and are for his people.

And should we be surprised if we were and are even now feeling that curse upon us?

There seems to be such coldness among our churches, not more than one-fourth the members in attendance at any one time, and even those of us that do attend are so carnally minded; and carried away with the things of this world, that it seems more like a burden than a blessed privilege to assemble ourselves together, and a lack of faithfulness in so many things that we feel to be our duty.

While we are together sometimes listening to brethren who do not edify the church as a body, while they sit with their heads bowed down with shame, feeling

that there is no gospel in what they say, we give our enemies good grounds to speak reproachfully of us. Such brethren are not only a burden at home, but abroad. On motion of some apparently oversighted brother a presbytery is asked for, composed of strange brethren who meet and question him, and find him sound in the faith, and yet the questions are only such as any good deacon could answer.

But no dispensation of the gospel is committed unto him, thereby treating him unfaithfully. When if the church had acted faithful as a mother she would have taken him kindly by the hand and told him the truth of these things. I believe there are divers gifts and all to profit, and many useful gifts that are not for ordination.

She should not only be satisfied with him at home, but enquire of her whether they are glad to see him come or not, before she liberates him to go from home.

It would be wrong for me to let my children visit a neighbor, when he did not want to see them come, though I should think so much of them myself.

It does seem at times as if he was going to remove the candle stick; and we might adopt the language of one of old saying, "is there not a cause" we feel guilty in so many ways.

We should first seek the Kingdom, and we have the promise that all the other things shall be added.

The faithful pastor has no other end in view but to watch over the flock in meekness and in fear and love, bringing all his tithes into the store house in all faithfulness.

The church should watch over him as a servant taking heed to

themselves and to the doctrine, and bringing all their tithes in. If he can go generally several miles to serve them, they can afford to go half the same distance to meet him.

For if one is of that body he has tithes that belong to it, and should in all faithfulness bring them to the house that they may be shared in common.

Who knows but he would open the windows of heaven and pour us out a blessing that we could not contain. We have never proved him. Dear Brother Gold, if you think there is anything too pointed in this scribble you should not publish it, and it will be all-right with me.

Yours in hope

H. V. CALE.

Flint, Va.

ELDER W. A. SIMPKINS, MY DEAR BROTHER:—Your ever welcome and soul-inspiring letter reached me last eve, the time when I most needed it. I had already received it in my dreams the night before. I longed to receive it many days before it came, because I knew and felt that it contained crumbs from the Master's table.

I am indeed, sorry to hear that you have been sick with La Grippe; I had it two winters ago, I know something of it; I do hope you are well ere this. We all must need be afflicted. Sorrows are soul-refining, and are sent upon us for an all-wise purpose; by an all-wise God. We are his own creatures, and whatever he sees proper to put upon us is right, for nothing he does is wrong. How merciful he is to rebellious man, whom he daily blesses, and around whom he is a shield and buckler, every moment of his life. What am I, that he should so preserve and

keep me each hour of my existence? As you answer to such, so must I; "A sinner," and if saved at all, it is through the merits of one who said, "By grace are ye saved, through faith, 'tis the gift of God, not of works, etc.," "A gift" listen! The gift of eternal bliss through Jesus Christ our Lord. Nothing can be done by frail mortals by which to procure such. It belongs only to that favored throng with whom he had his delight before the foundation of the world. The half has never been told, nor will it be known until that blessed nation is seated around the great white throne in glory, in the midst of Him who died that they might live; giving him all glory and praise for that inheritance eternal in the heavens. Am I one? Whenever this question arises and is heard o'er the billows' roar (for no noise can drown it) then it is that I must drop my little anchor, and listen to his words across the waves: "Peace be still."

Brother Simpkins, I sometimes feel that my doubts are greater than all others. I am so prone to sin, yes, I feel it constantly. How can one like me be saved? My thoughts are so vile, they alone are enough to sink me into the depths of oblivion. But there is a Saviour, and I am so glad too; a propitiation for our sins, a sacrifice for all our iniquities; while he says, He will remember them against us no more forever. All this was finished upon the cross, when he exclaimed, "It is finished?" Salvation was complete; and all the Father gave him, arose with him from the tomb, and not one will he fail to take into his bosom, that blessed refuge from the storms and tempests of this life, where the wicked cease from troubling and the weary are at

rest. We only get a little foretaste in this life of what it will be in the next. Death is the gate through to enter there; yet if dying grace be given, "how blissful then to die." When I was quite young, I witnessed a death-bed scene of my aunt (a true Primitive Baptist) who was given this dying grace. She wished for death, and repeated scripture in the praise of her Redeemer. I go back to that scene and wonder if my last hours will be like hers. "If we only have hope in this life, we are of all men most miserable". It is a bright star that we are following, nor will we cease so to do until we find ourselves in the luminous presence of the risen Redeemer. A star guided the wise men in finding the Babe Christ, just so Hope guides us to the feet of our Lord and Master. "Give thanks unto God for he is good for his mercy endureth forever." I feel this morning that I could write forever, but must not tire you with my imperfect scribble.

Bear Bro. I hope to visit Raleigh the last of August and remain for the Association; but we cannot do anything unless God wills it. I know I will enjoy being with you all so much, I look forward with great pleasure to that time, and hope to hear you talk abundantly.

I got snow-bound from last Friday evening until Wednesday evening following; but it was the sweetest snow-bound I ever knew. All that time I was with six dear brethren and sisters, Brother Hast- ing Blalock and his daughters and son and sons-in-law. They are all settled on their father's premises, hence I was with them every day and at night until late bed-time. We read LANDMARKS that were printed when Brother Bodenheimer was the editor, all new to me,

I read and they all listened, then we would talk awhile, and often intersperse with singing. They are very anxious to meet with you, and said that any time you wished it, they would meet you at Lyndover, which is about a mile from their home. Brother Blacklock is a dear old father in Israel, and is becoming more and more disabled. I love to visit him and hope to do so, again whenever I can.

I feel so grateful to you Brother Simpkins, for your interest in my music, for which I can never forget you. I do love to hear from you and your dear little family. I hope to be permitted to meet you at South Lowell the 2nd Friday night. Where will you stay that night?

I close in love to you and all,
Your wife and children too;
And may you strive to make your call
And your election sure.

Pray for me dear Brother. Affectionately your sister.

LIZZIE HOLDEN

DEAR BROTHER GOLD:—This is Christmas day, or however, this is the 25th day of December. I don't know whether this is the corresponding day of the year on which Jesus was born or not, and I don't see how anyone else can know, except from history, or some kind of tradition.

Time has always been reckoned by days, and weeks, and months and years, and evidently Christ was born on some day of some year, and I suppose people are justified in celebrating one day of each year in memory of that glorious manifestation of the Son of God in the flesh.

I never could tell when, nor why it is, or was, that people ever formed the habit of celebrating Christmas day as they do. In this

section there is more liquor drunk through Christmas times than at other times, more shooting, more fiddling and dancing, cursing and swearing, and some will even pretend to plead justification on the ground that it is Christmas. Nearly all the religious denominations, (Primitive Baptist excepted, thank God,) go to their church generally at night, to gratify the lust of their flesh around their Christmas tree, and sometimes pretend to imitate Jacob's Ladder and substitute some child for the angel of God to ascend and descend upon it to bring down the toys to those to whom they are labeled.

But yet in the midst of all this there is a remnant according to the election of grace whose minds are now running back to the time and place where those Shepherds were keeping their flocks by night and their hearts bounding with praise to God for the glorious message borne to the earth by the angel messenger of God's love of the good tidings of great joy which shall be to all people; and well they fear and tremble for joy, yet their contrite spirits would follow the guidance of the dazzling star, not through the literal heavens, now, as if its distance could be measured in miles, but in its trackless course in the light of God's glory to Bethlehem, and by faith view the Son of God manifest in the flesh.

Jesus speaks to his bride from every stage and under every circumstance of his life. From the manger he says, I am born for you, and all through his life and ministry he says, I live for you. From the cross he says, I die for you, and in his ascension he says, I ever live to make intercession for you according to the will of God; and all this and every expression of his loving kindness calls for an

unbroken line of obedience from and by every child of his grace.

And now in the close I will say to all the poor, weak yet rich, strong and powerful army of Israel, according to all earthly papers the date of 1902 is soon to be thrust with all the preceeding dates into the never returning sea of the past, and may all those who may be blest to enter in upon the new date of 1903, be always mindful of the blessings of the past, and remember too, that humanity is so easily exalted when in prosperity, and while our minds dwell upon the wonderful benefits of the past year, let us remember, too, how much God has borne with our manners, and look and pray to him for restraining grace to keep us in the line of duty and humility. May our watchword always be onward, and our marching always upward, until we shall more fully attain unto the prize of the mark of our wonderful high calling in Christ.

A. M. DENNY.

Dale, Surry county, N. C.

REMARKS

Christ went up to Jerusalem at the feast of the passover, and then he was twelve years old. Then he was born at the feast of the passover; and he was crucified at the feast of the passover, and he is our passover who was slain for us.

The passover was in the spring of the year.

P. D. G.

Send money for Zion's Landmark by money order if more convenient to you, and keep receipt. If your date is not advanced in four weeks please notify me.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I will say I have been taking the LANDMARK since 1886, and will further say I am well pleased with the paper, especially the Editorials. You seem to be able at all times to open up Scriptures so as to comfort and edify in all your writings. This is why I like your paper so well. I would like to hear more of Brother Lester, or see more from his pen. There have been some of the correspondence that I thought too harsh on the subject of Predestination, and carrying it farther than bible authority will admit, so as to try to beat the other fellow; also in the case of time or common salvation, it is the same way. It makes me sorry to see it. I hope to see less of it in the future. All are agreed on salvation by Grace, which is the gift of God. On the other matters of difference they should reason together and not fall out by the way. The Old Baptists get persecution enough without biting and devouring each other, and trying to get the mastery over each other. We should strive together for peace. Then Zion would travail, leaning upon the arm of her beloved in the splendor of the righteousness of Jesus, her Redeemer, shining forth as fair as the moon, and clear as the sun, and terrible as an army with banners.

I will close. Pray for me and mine. Yours in hope of a better life.

W. H. HOWE.

Northview, Mo.

Any one sending us five new subscribers, with the cash, for the Landmark, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles.

DEAR BROTHER GOLD:—I am still serving five churches regularly, and that together with other special calls, take up about all my time; but the Lord has been good to me, so that, notwithstanding the heavy tax, my health is much better than for years past. My wife's health is also better. She is able to go with me most of the time. We have had some lovely meetings this year, especially this fall. I feel that the churches of my charge are in good condition considering the many things they have to combat.

Brother Gold, I appreciate very much your article on musical instruments. I think it true. Do you know that a number of our leading ministers in Georgia are advocating the use of organs in the churches, and I fear their influence in this direction will give us trouble in the future. In fact it has already disturbed the peace of some. I have taken the position that you hold, and hence you can understand my appreciation of your article. I do not think you can write too strongly against such a course. I predicted two years ago that the introduction of musical instruments into our churches would perhaps be the next issue that would lead to division of our people. I hope that the good Lord will use the tongue and pen of such men as yourself to avert such a calamity. I feel too weak to accomplish much in any contest, but I propose to do what I can to prevent my brethren from pursuing such a course. I, like you, feel that what our Lord and his inspired apostles have taught is sufficient.

May God continue to bless you with health and strength, and guide you by his spirit to contend earnestly for the faith once delivered to the saints. My wife joins

me in love to you and sister Gold. We would love to have you visit us at our home which we call Baptist Rest. Don't forget us at a throne or grace.

Your brother I hope in gospel bonds. S. T. BENTLEY.

ELDER P. D. GOLD, DEAR BROTHER:—I guess before now you have heard the sad news of Elder Austin's death; Oh how sad it was to me, because it leaves me alone in this section, and some churches destitute. The good Lord only knows how they will be supplied. I hope some of you Brethren will have the mind at least to visit us occasionally which will be very cheering and much appreciated. I expect the Lord willing to visit those churches down there in February, and afterward occasionally. The God of all mercies, is able, and will supply all our needs, through Christ Jesus.

But the great trouble with me is I don't know what I need except I know that I need his grace to sustain me through all my wayward journey. Annie joins me in love to you and dear family. I am I hope your Brother in hope of the resurrection to an inheritance incorruptible, undefiled, and that fadeth not away reserved in heaven for us who are kept by the power of God.

CHARLES MEADS.

Kehukey N. C.

January 3. 1903.

Brother G. B. Borough's Post Office is changed from Hat to Ty Ty, Ga.

Elder Peter Corn's Post Office is Ferrum, Va.

When requesting your postoffice changed, please state both the old and the new post offices.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.
P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 6

WILSON, N. C., FEB. 1, 1903.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

ISRAEL A LENDER.

When Israel obeyed the Lord God they were not under any tribute to any people, but loaned to others. They did not then borrow from any one, but were a light to others, a benefit to others, loaned or gave to others.

Literally, naturally, how should we conduct our business. Take a farmer here in our own country. How shall he conduct his business? Should he depend on foreign markets for his pork, or meat, his bread, and other supplies which he can produce at home? Is it not better that we should plant and cultivate food crops more, and not pay out so much money for provisions. When we plant so freely of crops of cotton, tobacco, etc., there is an over supply of these products which glut the markets, and reduces the price to so low an ebb that there is but little if any profit to the farmer. When we depend on for-

eign markets for our provisions the prices of these things are so high we cannot afford to buy them. For instance, when it requires almost two pounds of cotton to buy one pound of pork how can a farmer that must buy his pork live at that rate? In my knowledge generally I do not remember that I have ever known a farmer that produced plenty of corn and pork to be pressed for money.

Now in the beginning of the year is it not prudent to arrange our crops so as to plant freely for our own tables, and we will not be borrowers.

"Now the child of God that walks by the faith of Jesus, that thus dwells at home, (for the Lord is the dwelling place of his people) has a table filled with good things. He that abides in Jesus—that provides thus for his own household—that trusts in and serves the Lord Jesus—shall not beg his bread, nor borrow of others: but he will let his light so shine before others that they shall see his good works, and so they will glorify his Father in heaven. He that is diligent in business dwells in the king's palace. He that does not seek foreign commerce, or does not attempt by his own works to buy supplies outside of the Jerusalem above, but that abides in the stronghold of faith shall find his bread to be sure, and his water shall not fail. She that tarries at home takes the prey. To look well to your own house, to dwell in Jerusalem, in the sense of keeping your own

body under, is to be no borrower, but a lender.

Years ago I observed that one of our preachers stood about two hours in speaking to the people. After he spent about an hour and a half attacking Sunday Schools, Foreign Missions, Theological Seminaries, Protracted Meetings, and many other foreign things, he would spend about half an hour in preaching the gospel. I said to him—suppose you were a farmer, and after your crop is planted, instead of staying in the field and cultivating it, you spend nearly all your time outside of your farm in the woods hunting foxes, or other enemies, and should not cultivate your crops, how much produce would you harvest? If a fox or other enemy comes into the field shoot him. Keep your hedge up, and defend your home and farm: your place is in your own field at work.

Suppose after Ishmael was cast out, Sarah and Abraham had spent nearly all their time in running after Hagar and Ishmael, and neglected Isaac, then what?

Feed the flock of God over the which the Holy Ghost has made you overseers. They that wait on the Lord shall renew their strength—they shall not want any good thing. Seek ye first the kingdom of God and his righteousness, and all these things (needful) shall be added unto you.

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

WHAT NEW DOCTRINE IS THIS.

Mark 1:27.

This was the inquiry concerning Jesus when he began to perform miracles, such as casting out unclean spirits, speaking with authority as never man spake. For the word doctrine has special reference to what is taught religiously. So new and unheard of was the teaching of Christ that men were astonished, and inquired what new doctrine is this? We never saw it so before, they said. The doctrine that does not contain in it all that is needful for a man to know in order that he may be prepared to serve God here, and to enjoy his presence in heaven is not from heaven, but is of men. The doctrine of Jesus Christ is not of men, neither by man. He said my doctrine is not mine, but his that sent me. It is the doctrine of God and came from heaven, and is therefore perfect. No unclean spirit can dwell in the presence of the Lord Jesus, nor can any falsehood, nor anything that is wicked ever stand before the Lord. The doctrine of the Lord Jesus embraces the revelation of Jesus Christ in the flesh, and is therefore from heaven and is one. It can never be improved nor destroyed. In that doctrine is contained the nature, purport, aim, result and accomplishment of all Jesus taught and did. He planted truth in the earth. He overthrew falsehood or the money changers, and cleansed the temple of impurity. He puts truth in the inward parts, and fits

men for the presence of God.

Truly when men heard him speak and beheld his miracles they could say, What new doctrine is this? New? Yes, it never waxes old. It is always perfect, and perfects all to whom it is given.

The faith of the Lord Jesus dwelling in one purifies that one to speak with a new tongue, as the Spirit gives him utterance, and to live a new life, and calls him into the house of unity of the Lord's people, so that he follows with the redeemed of the Lord where there is one faith, one one Lord, and one baptism, even as they are called in one hope of their calling, one God and Father who is above all, and through you all, and in you all.

P. D. G.

CONTENTMENT.

"Be content with such things as ye have," Heb. 13:5.

The secret yet well known truth is that only such as are content with such things as they have are at all truly happy.

Mankind profess to be seeking happiness. They are pursuing the wrong road though, to find it. It is supposed by them that it lies at the end of the path of human ambition. The strife exhibited constantly by Adam's children to attain some worldly object they have not yet reached proves that they are seeking in vain for that prize.

Men are high-minded in the sense that they want to be great, and think if they can be promi-

nent, praised by men, attain a place that some body else covets, be looked up to, have others to flatter them—or be rich in worldly goods, and have all the opportunities that wealth confers upon its possessor, many avenues to happiness or satisfaction—that none but the rich can control, supposing that if they can attain these things then they will have power and be contented.

But the road to contentment does not lie in any of these realms. It is an imaginary dominion that yet has never been located or reached. There is no such region or situation.

His soul that is lifted in himself is not right. If one is lifted up in the Lord there is happiness. But to be puffed up in his fleshy mind is not the way of contentment, nor the path thereto. The disciples of Jesus disputed by the way (they were not then in the true way) who should be the greatest—Jesus said, he that will be great among you let him be your servant. Jesus the greatest of all was the servant of all. The Son of man came not to be ministered unto, but to minister, to serve or to give his life as a ransom for many.

The way of true contentment leading to happiness is in the valley of humility, though the world thinks it lies high above other ways. One feels if I could be as well off as others, or a little better off, could have as fine a house, as much property, or could be as much thought of then that one thinks he would be content.

Do the scriptures teach tha

we know that we have passed from death unto life because the brethren love us? No. Selfishness would say, I want to be as well thought of as others, I want to be well treated—have as good a time as any other. A little slight will offend such an one. Yea, he will take a slight where it was not intended. I have noticed people that profess to be very little, and not worthy of any favor, yet such are very easily offended, not at all content with their lot, are dropping out hints and insinuations against others. Such are murmurers, busy bodies in other men's matters.

Envy is a great destroyer of people's comfort and usefulness. Why should I hate to hear another praised? If I love him I would be glad to hear him praised, or to know that he is well thought of. If I hate myself I would hate to hear myself praised, and would be humbled to know that people thought well of me.

Job said, shall we receive good at the hands of the Lord, and shall we not receive evil? David said, in his humiliation, of Shimei who cursed him, "Let him alone, God hath bidden him curse me." Stephen when he was being killed prayed for his slayers. Jesus gave his life for his enemies, and saved those whose sins slew him.

Happiness lies in the way of holiness.

Seek not great things for thyself. Seek your master's glory, if Jesus is your master.

No man can be content who

covets anything that is another's goods. They that want much of this world's goods have in their bosoms a cancer that devours the element of quietness and peace.

The happiest or most contented man is the one with fewest natural wants. True freedom consists in being able to keep your wants satisfied with what you have in hand. Here is one we will say, that has not much of this world's goods. But he knows that a man's life consisteth not in the abundance of that which he possesseth. So he reasons, "I have not such and such things, but I will do without them. They would not make me happy if I had them, so I will not worry about them, but but be content with such things as I have, for I came naked into this world, and I shall go out of it the same way. The Lord knows what I have need of, and will supply my need. May I seek first—above all else—the Kingdom of God and his righteousness."

That man is pure who has no desire for anything that is another's, who would not take from a thread to a shoe-latchet of another's goods, who is not under the power of any unholy lust. Who hates no one, who owes no man anything but to love him, that is not so greedy after property as to make debts he cannot pay, and has not the monster debt for a master, who sleeps on his own couch, who is not a slave to drink, or any other thing forbidden, whose hope the Lord is, who is content with such things as he has. He does

not say, if I had so and so I would be happy. The man that reasons that way does not know the first element of true happiness. For there is no true happiness in anything of this world. Solomon was the richest man that ever lived, and the wisest, yet he branded it all with this superscription, "all is vanity."

He that hungers and thirsts after righteousness is blest. He that seeks true wisdom is wise. He shall awake with the righteousness of Christ and shall be satisfied.

Did you ever see a traveller trudging along a road, wading in the mud, exposed to the rain, cold or heat, dragging through the sand, or stumbling over rocks, with a great load of plunder on his shoulder that he could not well keep together, which was not worth half the labor and toil, anxiety and watchfulness, it required to keep it on his shoulder, and to move along; yet the man loved it so much he could not give it up, but he is going to a place where it is not worth a cent, and the more of it he has the worse off he is? Also here is another one going along a straight and narrow path, with but little on his shoulders, and he is not looking back, nor is he uneasy about losing what he has, for he has but little to lose. He has faith in the Lord to think that the Lord will supply his need. His elements of peace and rejoicing are in the Lord who will supply his need, and he has learned in whatever state he is therewith to be content, and does

not look behind, but lays aside every weight, and the sin that doth so easily beset, and runs with patience the race set before him, looking unto Jesus the author and finisher of his faith. Which is the happier of the two? Which would you prefer to be?

P. D. G.

ELDER P. D. GOLD, DEAR BRO:—Please give your views through the LANDMARK of ministers leaving their wives, getting a divorce, and marrying again, and especially an Elder of our faith. Do you not think it should be a test of fellowship? Ought not such an one be turned out of the church, his credentials taken from him and he advertised in our periodicals, that the household of faith might know who he is, and what he is?

We think the scripture condemns such, and we should also condemn it in our churches.

I would be very glad if Elder L. H. Hardy would give his views on the same subject, as I look on him as being able council also. Hoping that both of you will be very plain on the subject, I remain yours in hope of a better life.

S. M. PRICE.

Marrying is of the Lord. A very wonderful exhibition of its import and sanctity is thrown around it by the Lord God in the garden of Eden, and reaffirmed by Father, Son and Holy Ghost.

What God hath joined together let not man put asunder, is the language of inspiration. The very first effort of the devil was against marriage. His endeavor was to separate Adam and Eve.

God hates putting away. He

made them male and female, therefore shall a man forsake his father and mother and the twain shall be one flesh.

Jesus expounds the law on marriage and says, what God hath joined together let not man put asunder. There is only one cause justifying a divorce. If a man puts away his wife for any other cause he violates God's law.

The husband and wife are one. He should love her as he loves himself. Whosoever puts away his wife save for fornication causes her to commit adultery, and whosoever marrieth her that is divorced commits adultery. We should avoid doing anything that would cause another to sin.

How can a man put away his wife? They are one flesh. How can a man divide himself? In these modern times of lewdness and lust, of disregard for God's law, and of overriding the scriptures, it is quite common for both men and women to obtain divorces; but in the kingdom of heaven it is not so. There marriage is honorable and the bed undefiled.

If we love God we love his law, we honor his ordinances.

If a man's wife abandon him without his committing a fault then we should seek to comfort him. For then he is not to be condemned, but much to be pitied. He should not be held then in bondage.

This is not the case of one who leaves his wife and marries another woman. In such a case I do not see how the church can fellowship him.

P. D. G.

FAITH IS RIGHTEOUS.

Is it sin not to believe in Jesus? Yes. The Holy Ghost shall convince the world of sin, because they believe not in Jesus. If men were right they would love and serve the Lord Jesus, for he is altogether lovely, and all they that trust in him are blest.

Jesus heals all our diseases, and removes all iniquity. He cures all our ills, and straightens that which is crooked, makes darkness light, sets us in harmony with his law, so that we love the rule of righteousness.

God's ways are ways of pleasantness, and his paths are paths of peace to him that seeks the Lord and that loves holiness.

He that loves not Jesus or does not believe in him is utterly contrary to God. He that honors not the Son honors not the Father—for they are one.

What a wretched condition one is in who believes not in Jesus.

P. D. G.

FREEDOM.

To desire to do wrong, to be under the power of any vicious appetite or habit, to hate any one, to retaliate for an imaginary or real injury done to you, to covet that which belongs to another, to strive unlawfully for an object, to be under the dominion of sin in any form shuts one out from liberty, and imprisons him in a dungeon of misery.

To be led by the Spirit of the Lord Jesus into holy living, to walk in the light as he is in the light, to dwell on the mountain of his holiness, and in meekness and love to serve the Lord Jesus is

freedom, peace and joy in the Holy Ghost.

You need no worldly possessions to fit you for this mansion of joy and love. The blood of Jesus is the washing that frees one from sin. The walk by faith preserves one in this holy freedom. P. D. G.

ELDER P. D. GOLD, DEAR BRO:—As I am writing to you on business, I desire to add these expressions of appreciation. We hold the dear LANDMARK for the uniformity and sound consistent course pursued in its columns in advocating the pure, unadulterated truth of the gospel of Christ. How easy it is for us, where extreme views are taken, to drift to one side or the other of the extremes. But I am proud to say that the dear old LANDMARK has made straight paths for her feet, turning neither to the right nor to the left—knowing nothing but Jesus and him crucified, which tends to edify and build up the cause of our dear Redeemer. The LANDMARK is growing in favor among our brethren so I am able to send you some new subscribers along with renewal of old ones. I still hold in fond remembrance the time we met at Pleasant Grove church, in Panola County, Miss., where I heard you preach so nobly. We are both getting old now and may never see each other again on earth. May the blessed Lord grant us to meet in glory. A. B. MORRIS.

ELDER P. D. GOLD, DEAR BRO:—Will you please give notice through the LANDMARK that the next session of the Cedar Island Union is appointed to be held with the church at Bethel, Pamlico county, N. C., commencing Friday before the 2nd Sunday in March, 1903 and to continue three days.

JOHN P. TINGLE, Clerk.
Grantsboro, N. C.

OBITUARIES

SALLIE ANN MOORE

It is with a sad heart I attempt to write the death of my dear mother, who departed this life January 22, 1901, with hemorrhagic fever. She was the daughter of John R. and Mary Pitt. She was born November 2, 1832. She was married twice, first to Bennett Walston, the Lord blessed them with three children. The cold icy hands of death took him away and left her a widow with three little children, to bear the trials, and all that is for a poor widow to endure. I do not know how long she remained a widow. She married the second time to Moses Moore. The Lord blessed them with two children. She survived him and two children. She was a strict member of the Primitive Baptist church at Lower Town Creek. She always filled her seat if she could be there. We feel that our loss is her eternal gain. May God be with the bereaved ones. She leaves two children, one brother and three sisters and a host of friends to mourn her loss. Oh may the saving grace of our Lord and Saviour prepare us to meet her in heaven, is the prayer of her bereaved and lonely daughter.

A dear mother is gone,
Now her loss we deeply feel,
But tis God who has bereft us;
He can all our sorrows heal.
Out of the troubles and distresses
Of the night she has gone away
To the glory and blessedness
Of God's eternal day.
Yet we hope to meet her
In that bright world above,
Then we will meet our Jesus.
And sing redeeming love.

LULA B. DAVIS.

JOSEPH CALDONIAN POWELL.

By request of the bereaved parents, it becomes my sad duty to write an obituary of my dear little cousin, Joseph Caldonian Powell, youngest child of Eld. G. B. Powell and wife Lavinia, and only child of his last marriage.

Joe was born near Pernell, Wake

Co., Sept, 8, 1889, and died Oct, 19, 1902, and was buried the next day at the old family burying ground. A large concourse of friends and relatives were present to pay the last tribute of love and respect to little Joe. Loving hands completely covered his grave with sweet flowers, such fitting emblems.

There was much sickness in the family. Uncle Powell's widowed daughter and two of her little boys were down with typhoid fever, and Joe was ailing with chills. Just before he took his bed, he went to bring the cows one evening, and on returning, told some of the family that he would never go for the cows again. But they could not feel that Joe would be taken from them. He never gave up to the bed and Dr's attention until Sunday, Oct. 12. It was a severe case of typhoid fever, and he died the next Sunday following. He bore his great sufferings with remarkable fortitude and patience, saying all along he would never get well. A night or two before he died he would ask his mother to go with him home, saying, "Mamma lets go home." We believe he is at home with Jesus where he will never suffer again. Why should we tremble so at the thought of death? It is so much better to depart and be with Jesus, if we could feel it.

There is as much good can truly be said of Joe as any child I ever knew, and I knew him all his life, and I have known hundreds of other children. I visited his home much, and boarded there once and taught school. It has never been my privilege to teach a brighter, sweeter dispositioned child. He could do an unusual amount of school-work for one of his age, and was equally industrious at home, working like a little man, and so cheerful with it. I never heard him make excuses and try to shirk work. While he liked fun and jesting, he was very considerate of other peoples' feelings, he didn't want to offend anyone, and I don't think I ever heard him speak harshly to anyone. I very

often spoke of Joe's many bright and lovely qualities while he was living. He was so gentle with little children that mothers trusted their little ones to his care, feeling that they were safe. Joe and his widowed sister's little boys were like brothers to each other, and I know they will miss him sorely.

Another thing noticeable of Joe was his nice behavior at church. He gave close and solemn attention to preaching, and on returning home, could often tell his mother much about the sermon.

Dear little Joe's death was indeed a shock to us all, but it was almost like ship-wreck to his aged parents. Their hopes and affections had grown and twined around him, 'till they felt they could not let him go. They were preparing for and expected Joe to take care of them in their last days, all the first children being grown and with families of their own. All the family loved Joe so much, and, I suppose, had not thought that he would be taken in his youth. His sorely bereaved parents desire so much to feel submissive, but seems it is so hard, their grief is all they can bear, it seems, and indeed it is so hard for them in their declining age to sustain such sore grief. May the dear Saviour comfort them, for our days are but a little while in this life, after this life we feel that their sorrows will be ended, and like Paul they will then feel that all they have suffered here is not worthy to be compared to the glory that will then be revealed.

A little while, and all these bitter tears
will cease,

A little while and from care and woe
we'll find release,

A little while, and we'll go and dwell
with Joe in peace.

Yes, we hope, that sweet peace
that only Jesus can give, found only
in heaven.

Dear little Joe, we could write
much more of your life, but you
have lived it so much more worthy
than we can write it.

Farewell dear Joe, we hope to meet
thee,

In a world that's free from pain.
There amid angelic throngs to greet
thee,
Where we'll never part again.

One that loved him.

EMMA GILBERT, nee HINES
Benson, N. C.

JOEL D. GARDNER.

Just before the close of day, as the evening shadows were slowly gathering around us, and night fast approaching, threw its mantle of darkness over this broad land of ours, the grim messenger of death came in our dear old home, with much sadness to our hearts, and threw its cold and icy hands over our dear loving father, Joel D. Gardner, and took his dear spirit home to his blessed Saviour, who gave it. He was a great sufferer for about eight months before he gently passed away from this troublesome world. We had four different physicians to him. But alas! they could not stay the cold icy hands of death, gathering so fast over his bedside. They could only ease the pain. He had asthma, heart trouble and bladder trouble. Physicians and friends did all that was possible to raise the body to health again, but it was to no avail, for the blessed Lord came in his spirit's and power and showed that he had need for him in a more beautiful home that he has prepared for the faithful. His words were ever asking the Lord for his mercies. He wanted mother to stay with him all the time, as if she could relieve him of his suffering. But alas! there was no other hand to help but Jesus, who says he will come in death's dark and lonely hour. We can only say sleep on dearest father till the last trumpet shall sound and awake ye nations under ground. No tongue can tell, no words can express his suffering during the last two months of his life. Although he told his dear wife who was ever by his bedside only a few days before he died that he was willing to die. Although we sadly feel our loss, but still we believe it is his gain, for we feel that he is for-

ever at rest to-day with the angels above where parting will be no more. Papa was kind to everybody and never turned anyone away who came to him in distress, but kindly and willingly helped them. In sickness or trouble he was always ready and willing to lend a helping hand. Therefore, he will be greatly missed by his friends and neighbors as well as by his family.

He joined the church at Old Spar-ta, Edgecombe Co., the fourth Saturday in Nov. 1899, and was baptised on Sunday morning by Mr. M. T. Lawrence, his beloved pastor, where he remained a consistent member, ever filling his seat whenever he was able to go until the dear Lord saw fit to call him home to await the coming of the resurrection morn. Papa hadn't been able to go to church but once this year, but was always delighted to see his dear brothers and sisters of the church visit him during his sickness. Mr. M. T. Lawrence came to see him about three weeks before he died and he seemed to enjoy his visit so very much, he said he would never see him again, and the blessed Lord saw fit to call him home before they ever met again, but perhaps they will meet in that bright and happy home above where parting will be no more. It was his request for Mr. Lawrence to preach his funeral, but owing to his being away from home we could not get him, very much to our sad regret, but surely we all would have been better satisfied if we could have gotten him, as it was dear Papa's request, and it was the last thing we could ever do for him while here on earth, and he seemed to be so much devoted to him. Papa was 87 years old in August, I don't know what day. But he gently fell asleep in Jesus the 17th day of Aug. 1902. Blessed sleep from which none ever wake to weep. He was the youngest son of Dimpsey and Ar-sena Gardner. He was raised in Edgecombe Co., near Lower Town Creek where he was married the first time to Miss Sallie Cherry, then he bought a farm down in Pitt Co., where he resided until death threw

her cold and icy hands over his dear body and took his spirit home to rest from the trials and troubles of this weary world. After his first wife's death he was then married to Mrs. H. E. Mayo, who still survives him with three children and one grandchild to mourn his loss. Although we mourn not as those who have no hope, for we feel that he is now at rest in the arms of his dear Jesus. We know not how soon we too may be taken to our blessed home, to meet the loved one gone before us for to-day we may look well and promising for a long life, and before the sun rises and sets again death may throw her white mantle over us and claim us for one of her precious jewels. And we too, may be low in the cold and silent grave. The saddest thoughts that come to us in life is the thought that in this bright world of ours there are so many dear lives overshadowed by the dark and gloomy walls of death. Although we should not think God has forsaken us when our way is hedged about with thorns, when trials and troubles meet us on every side, but look ever to Jesus; he will carry us through.

How we miss dear papa at home no one knows, only those know who have lost loved ones. We miss his gentle voice, for no one can make home bright and comfortable and provide like a father. We miss him at the fireside at night for papa was always at home. We miss him at the table, at church and everywhere his place is vacant. None but those who have lost a father know how much they will miss him until he is gone, nor how sad, lonely and desolate home is. Although I know very well indeed I can never see his bright, sweet face on earth again, nor hear his feeble voice, but when my time comes to die and bid farewell to this fair world of ours, I hope I may be ready to meet him in heaven around God's white throne, where parting will be no more, is the sincere wish of his daughter.

Our father, our dearest earthly friend
has left us all here to mourn,

Although [the parting may] rend our
hearts he can never more return.

No more on earth his feeble footsteps we
will hear,

A voice we loved is forever still,
A place is vacant in our dear old home,
Which never can be filled.

Dear papa is gone but not forgotten,
Never will his memory fade.

Sweetest thoughts will ever linger

Around the cold and lonely grave.

Where he was silently laid.

Written by his daughter, —ANNIE.

APPROXIMATE

W. J. STEPHENSON

Savannah, Ga., 1st Sunday in Feb. and at night.

Lanes Creek.....	Monday
Fellowship	Tuesday
Upper Black Creek	Wednesday
Middle Ground.....	Thursday
Statesboro.....	at night and Friday
Bethlehem	Sat and 2nd Sun
Upper Lotts Creek ..	Monday
Pulaski.....	at night
Lake.....	Tuesday
Metters.....	at night and Wednesday
Rosemary	Thursday
Summit	Friday night
Antioch	Sat and 3d Sunday
Swainsboro	Monday and at night
Hebron	Tuesday
Lewis M. H.....	Wednesday
Long Creek.....	Thursday
Conocochee.....	Friday
New Hope.....	Sat and 4th Sunday
Oak Grove.....	Monday
Stillmon	at night
El Olive.....	Tuesday
Sunlight	Wednesday
Cedar Creek.....	Thursday
Anderson.....	Friday
Bay Branch.....	Saturday
Betty Grove.....	1st Sun in March
Loves Chapel	Monday
Glennville.....	at night
Beards Creek.....	Tuesday
Bethel	Wednesday

E. E. LUNDY

Grantsboro Friday before the fourth Sunday in February.

Beulah.....	Tuesday after
Rosebay.....	Wednesday
Tiny Oaks	Thursday
North Lake....	Monday after first Sunday in March.
Concord.....	Monday after third Sunday
Kitty Hawk	fourth Sat and Sunday
Cedar Island.....	Fifth Sat and Sunday
Portsmouth.....	Mon and Tuesday after
Hunting quarter.....	Wednesday
Davis' Shore.....	Friday night
Straits	Sat and first Sunday in April
Newport	Monday
Hadnot's Creek.....	Tuesday
Northeast.....	Wednesday
Southwest.....	Thursday
Bay.....	Friday
Wards Will	Saturday
Yopps.....	second Sunday

Will some of the brethren from Cedar Island meet me at Oriental Wednesday morning before the fifth Sunday in March. The boat reaches there about daylight.

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NO. 4.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA!

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

F. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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ZION'S LANDMARK PRINT.

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May
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The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

Subscription Price of Zion's Landmark.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs; also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post office.

Let each subscriber pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by money order, Check or Draft, or Registered letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

The testimony put forth by the Spirit
Cuts like a sharp two edged sword,
And hypocrites now are most surely
tormented
Because they are condemned by the
word.

The pure testimony discovers the dross,
While wicked professors make light of
the cross,
And Babylon is trembling for fear of
her loss.

Is not the time coming for the church to
be united

Into the one spirit of God?

Baptized by one spirit into the one body.
Partaking Christ's flesh and his blood,
They drink in one Spirit which makes
them all see

As one in Christ Jesus wherever they be,
The Jews and the Gentiles are bound
by the free.

Then blow ye the trumpet in the pure
testimony,

And let the world hear again.

O come ye from Babylon, Egypt and
Sodom,

And make your way over the plain,
Come wash all your robes in the blood
of the Lamb,

And walk in the Spirit as Jesus has done,
And by the pure testimony you will
overcome.

The world will not persecute those who
are like them,

But hold them the same as their own,
The pure testimony cries out separation,
Which cause your lives to lay down.

Come out from one Spirit and practice
too

The track of the Saviour keep fully in
your view,

The pure testimony will cut its way
through.

The battle is coming between the two
kingdoms,

The armies are getting around,
The pure testimony, wild persecution
Will come to a close battle ere long.

And gird on your armour ye saints of
the Lord,

And he will direct you by his loving
word.

The pure testimony will cut like a sword.

The great prince of darkness is
mustering,

His forces to make you his prisoners
again,

By slander, reproaching and wild perse-
cution,

That you in his cause may remain:

But shun his temptations wherever they
be,

And fear not his servants whatever they
say,

The pure testimony will give you the
day.

DEAR BROTHER GOLD:—Enclos-
ed is a very good and soul cheer-
ing letter from our highly esteemed
brother and Elder A. M. Denny.
I have read and re read it with
tears of joy to think and know
that I am remembered by such an
able minister of God as Elder
Denny. And many more precious
letters do I receive from the dear
people of God, and Oh! how I do
enjoy reading them, and hope I
thank the Lord for putting it in

their hearts to remember me. Many are the nights I sit here all alone until late hours of the night trying in my weak way to answer their precious letters.

Brother Gold, I would like to have Brother Denny's letter in print if you think it not amiss, and if you do not print it I hope you will return it to me, as I want to keep it. I have his consent to dispose of it as I wish. I feel that others will enjoy reading it, especially those who are acquainted with him, for I learn that he is very highly esteemed among the Baptists in his country. I hope he will have the mind to write to me again, and also Elder J. J. Ambrose too, who is another dear brother to me. I have received some very sweet and comforting letters from him, and Oh! how it always revives my drooping spirit to read a letter from this dear brother, he is such a comforting writer, and I have not a doubt but a dear Minister of God.

May God continue his blessings upon us all, is my prayer I hope for Christ' sake.

Your sister, I hope in Christ.

MATTIE LUPER.

St. Lewis, N. C.

MRS. MATTIE LUPER, DEAR SISTER:—I write you this, which I hope you will receive as a token of my appreciation of your manifested love and fellowship, and if you can draw a morsel of comfort from it I will be rewarded.

My mind has conceived an idea recently that about the greatest work the Saints have to do on earth is to comfort one another. One would think at once that the first and greatest of our objects should be to glorify God, and this is true; but every time we glorify God we comfort one another. Let us imagine Sister Luper that we can see a great company of people

travelling along a road, going a long journey; some of them are strong, and some are stronger; some are weak, and others are weaker; all are carrying a burden of about equal weight, and the stronger ones owing to their great strength bear their burdens as it seems to us with ease and comfort, while the weaker ones linger behind under the weight of their burdens, and can scarcely keep in line, and as it seems to them will be left clear out of sight. In this case how nice it would be for those that are strong to lend a hand of comfort to those that are feeble and weak, and help them carry their burdens.

Thus we see the great host of Israel, and why it is that some are made stronger than others is a mystery, too great for us to know. But so it is, and this gives us all something to do, and Paul tells us very plainly that, ye that are strong ought to bear the infirmities of the weak. We all feel our weakness, and none of us have any great strength in which we can boast, save in the strength of our Mighty Prince who hath said, ye shall come forth more than conquerors through him that loved us.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sin, Isaiah 40:1-2. Our feelings are not always in harmony with the scriptures, as we realize the great conflict through which we are having to pass, especially when clouds of darkness overshadow our way; but when the light is revealed again and we see more clearly that we are washed and made clean in the blood of the Lamb we know that our sins are many

and our debt to the law was great, but Jesus has not only paid it all but has given us all things in earth and heaven to enjoy through time and to all eternity: as a poet hath said, 'If God is mine then present things and things to come are mine.'

The church of Christ is united by all of the strong ties of family devotion. The relationship of father, mother, husband, wife and children are all applied, and that of brother and sister is applied alike to all, whether weak or strong, and all that are strong should look down with allowance upon those that are weak, remembering that the God of the strong is also the God of the weak.

When we look at man as he is naturally born, we see some with straight limbs, and nice smooth features, so that we call them pretty. They have also a strong mind of quick wits, and we call them smart. Others are deformed with crooked limbs, their features are rough, and some have dwarfed intellect, but yet all are equally related to their parents, and so far as heirship is concerned are equal. And now to explain myself, I will ask, What had you and I to do with the manner of our natural birth, or with the shaping of our features, or that we were not born idiots, or even that we were born at all? Then what superiority have we over those of more unfortunate birth? We answer at once, None at all. So in like manner we are of God just what God has made us, and if he has indued us with a spiritual gift how willing we should be to impart to others and comfort them with such things as he hath given unto us. I humbly hope that I have some true knowledge of my own weakness and imperfections, yet I have been trying to

preach and to publish the riches of Christ's kingdom for more than thirty-five years, and after all my travels, toils, labors and trouble, the greatest reward I have ever received is to realize that my labor has been blessed to the comfort of some poor saint of God. Yet we know it is said, he that soweth must first be partaker of his hope, and as I preach I know my soul is fed, but if there is no food in my preaching to others there is consequently none in it to me.

I am not saying these things to you sister Luper, as though you knew nothing of Christ, but as to one who as Peter says, has received like precious faith, and to one who is inclined to drop words of comfort to the way-worn servants of the same God whom you serve in the same spirit of meekness and patience as those who in all ages of the world have glorified God in the salvation of their souls, who as a Ruth of old, can go out in the field of Boaz and glean after the servants that reap down the field for the master, and gather the rich handfuls of purpose, and carry the golden grain home to your mother Naomis, and tell of the high honor conferred on you by the good man who is Lord of the harvest. And as you glean and pick up the handfuls of purpose that are dropped for you until your soul is glad, and to rejoice under the droppings of the sanctuary, you are also inclined to drop some words of comfort, and to cheer the heavy hearts of the servants who reap, and yet in all things you will reserve the honor, the glory and the praise to him who hath called the servants forth, and put them in the field and enabled them to reap.

I hope the Lord will still bless you to go on in his great strength sowing the seed of pleasantness

and peace, and to comfort those around you with your words fitly spoken, which are like apples of gold in pictures of silver.

In the bonds of christian fellowship to you and all of our folks in that country, I remain as ever,
Yours etc. A. M. DENNY.

DEAR FRIENDS:—For some time I have been impressed to write something of the dealings of the Lord with me, but could never feel just as I desire when writing on such a precious subject. Now with the help of our Lord and Saviour I will make the attempt, and trust him to be my guide. I have had serious thoughts about the welfare of my soul almost ever since I can remember, but never felt condemned for my sins until I was nearly grown. I then saw myself as I was, a condemned sinner in the sight of the Lord. I tried to pray but could not get relief. At times it would wear off and I would enjoy myself very much but when that awful feeling came back it would have more weight each time, until at last it got so heavy it seemed I could not live any longer in that condition.

About this time my health became so bad I could not go about like other young people. I felt as if every body had forsaken me, but worst of all I thought I was going to die and that destruction would be my doom. Oh, no tongue can ever express the agony of my soul while in this condition. To think I must die without hope for heaven, friendless on earth. Lord have mercy on me a condemned sinner. I would leave the house and go to the most lonesome place I could find where I would fall with my face to the ground and beg of the Lord to have mercy. Sometimes I would feel better, but at others I would feel so

much worse that I would think it not right for me to even ask God for his mercy. Sometimes I would almost promise never to pray again. I thought it surely was a sin for me to call upon his name, but my very heart was pleading for mercy, and I could not stop it to save my life.

I remained in this awful condition several weeks. Finally one night I dreamed that I was in a small house and there were several others there also. All at once I saw that they were burning and I began to fear and tremble. I looked around for a chance of escape but saw none, for the house was a solid wall. I turned back and found that my clothes were catching a fire, I then gave up all hope, thinking I would have to burn with the rest, but all at once a peaceful voice came down from above and spoke to me, saying that the people who were burning were lost but I was saved. All fear then left me and my heart was uplifted. I saw the people still burning, but I had no more fear of the flames. I then looked around and saw two more that were saved. They were the prettiest people I ever saw, they shined so brightly. I have never found words to describe how beautiful they looked. I thought they were saved just like I was and that we were all alike.

Next morning when I awoke the heavy burden was gone. I could not imagine what had happened, I felt so different from what I had been feeling.

While I was doing my morning work I was studying over my dream and desiring to know what it meant when I heard the same peaceful voice that spoke to me in my dream, and it said that I had prayed to know what would become of me, and this was the an-

swer to my prayers. Now, dear friends, my tongue has never been able to express the joy of my soul at that time. I went to the door praising the Lord. Everything looked the grandest I had ever seen it. I loved everybody. I did not think I would ever see any more trouble. I reviewed my road through life and it was as straight and smooth as could be. Not a thing in the way but a narrow black line across the road that I thought was death, and so small to be compared with the glory to be revealed afterwards that I rejoiced and exclaimed, "Oh, I will never fear death any more." This was in the fall of 1897.

I then enjoyed peace of mind for a short season, but soon found that I could not live as I had once thought I could. Everything turned dark and I almost lost sight of the glorious promise I had received. I tried to pray to the Lord to show me whether I was deceived or not, to show me what was my duty, for I did love the Baptist church so well that I wanted to abide with them, and I craved to be baptised so bad that I could not rest day nor night. I did not have a doubt in my mind but that the Primitive Baptist church was the church of Christ. I dreamed several times of being baptised and Elder G. O. Key was always the one that I would dream of baptising me, and I would feel so much happier that I would go away rejoicing.

When I would wake up I would think of going and offering my poor unworthy self to the church at the next opportunity, but when I had a chance something would say, you are deceived, or you can't tell anything if you do. So I kept putting it off from time to time till Saturday before the fourth Sunday in March, 1898 I

went before the church at Union in Surry Co. N. C., and was received. I was baptised the next Sunday by Elder G. O. Key. This was certainly a happy little season to me. Though I have undergone many trials and sorrows since, I feel strength to contend for the precious faith once delivered to the saints.

I hope you all will remember me in your prayers, kind friends, and bear with me in my weakness as this is the first time I ever attempted to write anything for publication. Remember me at the throne of Grace, is the wish of your little unworthy sister in hope of eternal life. "If one at all, I feel to be the least of all."

MRS. MARY J. BOGETT.

Ashe Hill, Surry County, N. C.

MY DEAR BROTHER GOLD:—
There was such a sweet season given me yesterday that the impression still abides with me, and I feel as if I must tell some one. Having no one to speak to, the thought came, to write to you, and as you usually have to listen to my sorrows, I feel that I want you to share my joys.

There has been no comfort for me in the Bible, no enjoyment in anything spiritual, and if I tried to pray it seemed mockery. It appeared to me that Satan had me completely under his power. How wonderful to me, then the deliverance, for such I am led to think it was.

On Sunday while suffering in body and mind, and feeling almost ready to give up, I sat down with Bible in hand to read, but did not open it at once. I was thinking of my condition, and remember that just as I opened the book there was in my heart such a pleading wish that I might find some comfort, but had hoped so

many times in vain, I hardly expected to do so.

The book fell open at the 14th Chap. of John, and they seemed to me the sweetest words I ever read. There were beauties in the chapter which I had never seen before. The first sentence so filled me with joy that I hardly cared to read further, but I did, and as one comforting promise after another came to view, somehow I could claim them all.

Yesterday morning I was feeling somewhat better, but in spite of the pleasant season of the day before, the same old thoughts and feelings began to revolve in my mind.

Suddenly as if brought to a standstill something questioned me thus, "Which of your trials or crosses would you be without, if you could? Would you be willing to have them all taken away?" and I quickly answered, No! no, for in an instant I realized that if they were taken away all my hope would be gone.

With this there filled my heart such peace and joy as I cannot express. I felt that I was willing to bear anything, would gladly, joyfully do so, if it was for Jesus' sake, that I did not wish the burden one iota less.

I was shown in a way I had never been shown before that it is only through suffering we have any ground for hope, and I desired to rejoice that I was counted worthy to suffer.

Brother Gold, I know you will think I have expressed my feelings telliously, and I am sure they are imperfectly written, for I cannot tell you just how it was, but to me it was a most precious manifestation. If I am deceived, it was a sweet delusion.

It was short, almost momentary it seemed, but long enough to

make me willing to bear all that had gone before, and more to have been so greatly blessed.

I know not if it was "balm of Gilead" poured in a bruised heart, or whether it is meant to strengthen me for some coming trial. I think it should be that I tremble, lest I, like poor Peter, after all my boasting, should deny my Master.

I know I shall, if I have not already done so, unless kept by the power of him, who is able to keep me from falling.

Oh! pray for me that I may be kept, and may not do anything to reproach his dear name.

There is another little experience I want to tell you of sometime, but not now, lest you think me "exalted above measure", but let me assure you the thorn is ever present in the flesh—so sharp, so pricking, that I cannot forget it, if I would.

Trusting the coming year may be one of rich blessing to you and yours.

I am affectionately,
LAURA A. REED.

Winston-Salem, N. C.

ELDERS P. D. GOLD, AND LESTER, DEAR BRETHREN:—There was an error in my experience published in the issue of Jan. 1st, which I would be pleased to note in your next issue. The sentence "Have lain down many nights and prayed that God would not let me live to see the sun rise again, should be "and feared that God would not let me live to see the sun rise again." As stated it is so far from my feelings that I would not like for any one to have it that way. I have always prayed God to let me live as long as possible. I have never yet seen my way so bright that I wanted to abandon this world so quickly. I am your sister in hope of eternal life.

CARRY MAY LINVILLE.

ELDER P. D. GOLD, DEAR BRO:—I think it time to remunerate you for the labor you have been so faithfully doing for me since May 15, 1901. I have truly enjoyed your expositions of the word of God. I should not have allowed you to do the work on a credit this long. I know it is wrong, and I keenly feel it. The truth is I do not sleep sound on account of the way I have done you. I have said many times I will attend to the sending my remittance this very day, but would neglect to do so. Direliction in duty seems to be my failing. I have nothing cheering to write you. However we were permitted to have another peaceful and harmonious session of the Yellow River Association. Enclosed find minutes of the same.

When miners find a rich vein of precious metal in a mine, they will follow it in their energetical operations, in order to procure its contents to the last particle. The more they find the richer they become, and the greater is their joy. So it is when the LANDMARK comes, at the first opening the reader strikes a rich vein of truth, and most all of its readers that have a discernment of truth from error, continue to read from first page to the very last, in order to get the last crumb. In the blessed book of God is that rich spiritual mine. The contributors of the golden truth, removing the earth and stones, as it were using a seive, (by the gift of the Holy Ghost,) do continue to follow the scarlet lines, the same vein of the blood of Jesus that the Apostles followed, as a rich mine of gold, pure and refined. Every page serves to confirm the hearts of God's dear children more and more in the new and old truths of the bible, and all such confirmations tend to make the believer in Jesus

glad, and feeling blessed of God for such sweet and lovely contributions to the LANDMARK. Here I wish to say that there is no other religious paper of all the other denominations in America, editors, nor contributors to the same, that write, talk, or preach, like the Apostolic Primitive Baptists; and why? Because the Baptists are pressed to write, talk and preach as they do. The Lord will have it to be as it pleases him, and the people of the Lord are pleased when they hear what He has taught them. All those others are not pressed to write; but write for the press some new sermons no one has ever heard of before; and nobody knows but the Primitive Baptists whether it is truth or not—a fine oration, flowery illustration, etc., but no honey in it.

Now since you have done so much for us, and this God blessed year is drawing to a close, even the yellow foliage of the trees and all vegetation's leaves are dropping back to mother earth; so we too, one by one, will in like manner drop back to our long homes, our mother's house. I may not have to write you any more in this life, if not, I want to say something, and this is it,—I look upon you as the poor man's best friend. You sure have been good to me, and I often feel to be poor. You have gone long ways to relieve the poor when you knew there was no money in it. You have published the Landmark and come to our house filled with sweet counsel and comfort, and it will not be long before it will be said, Elder Gold has gone up higher. In life he was a great blessing to the poor in spirit and comforted the poor all over America. It is truly the poor that are rich, and receive of the Lord solid comforts—from his ordained messenger. May the good Lord

continue his blessings to you, spiritually and physically.

January 2nd, 1903. I read a precious letter, a few minutes ago, from Elder Isaac Webb, of Virginia, and I had this old letter written November 10th. I came right to my desk to send you five dollars at my own risk. I believe it will be carried straight to your hand. I pray the good Lord to forgive me for being so sinful and negligent. You will, I hope, look over my faults.

Yours in hope, A. J. WEBB.
Robersonsville, N. C.

REMARKS.

DEAR BROTHER WEBB:—I have nothing but love to you so far as I know—no charge against you. Would that I could be as you state, a friend and comforter to God's humble poor. They are kind to me.

May love and mercy rest upon you, and the blessings of God abound to us all through Jesus Christ.
P. D. G.

DEAR BROTHER GOLD:—I feel to send you a retrospective view of my exercises of mind and ground of a precious hope.

Conceived in sin and brought forth in iniquity under the law, I have been brought wonderfully along through the multiform mazes and vicissitudes of life's career amid sorrow and joy down to the evening of mortality, soon to realize the sunset of this mortal existence, to try the realities of a state of immortality, I trust, freed from the great tribulations of our earthly pilgrimage in exchange for a reign of eternal peace and felicity. With this retrospective view, how wonderfully gracious do I find the leading by the God of Israel through the wilderness,

stretching from Egypt to Canaan.

In early life I felt a solemn accountability to God and the infinite space between myself and such a being, and though a mere vile worm, desired his condescending compassion, in contemplating the end of the wicked.

From some incentive I was induced to read his holy word and gravely listened to the conversation of those that would talk on divine topics, pertaining to the scriptures and their experiences, also the proclamation of the gospel, while I felt to be nothing more than an alien and a stranger to the commonwealth of Israel. The same incentive, I feel, so restrained my course as to cause me to live a moral life. I feared to do whatever I conceived to be wrong. In process of time, instead of acceptance with God for anything I could do in a moral sense, I felt to be unworthy of the natural blessings bestowed; then how much less worthy of the blessings of heaven. I felt to be a lone wanderer with no relief from earth or heaven, and, that the time was now past for any expectations of relief from above, hence I must be a reprobate.

My cries were unavailing; so would it be were I to ask the petitions of the saints, for God is unchangeable, his purposes are fixed. I deeply desired to be under pungent conviction for sin or the least indication of divine clemency and felt willing to suffer anything in this life for a safe hope beyond the grave.

This was to me a gloomy night season. But bless the Lord! "Sorrow endureth for the night but joy cometh in the morning." While I had no righteousness to plead I trust the Son of righteousness rose with healing in his wings and I was enabled to exclaim:

Sweet Jesus, can this be for me! O, this seemed too good for such a vile creature. Then came to me this language: Wheresoever the Lord begins a good work he carries it on to the day of Jesus Christ. I did not take this as a hope, but as an assurance of a hope to come, a hope for a hope, and in expectation of some miraculous manifestation. It did not come in the way I had looked for it. Here I found the use of preaching. It seemed to find me and the crumbs from the Master's table were sweet and I was led and instructed and enabled to look back to early life and take courage in the belief that even then the Lord began the good work that led to Jesus. Then the thought, why sweet to me if not my Saviour?

When I offered to the church I went by a drawing of love and propelling for fear of judgment, feeling, too, the church was able to judge my case. And when received and baptised, I felt the answer of a good conscience before my God which is learned by first taking the yoke, then rest and peace follow in obedience.

How devious the christian path way, if I know it. And in accord with my prayer, I feel the force of circumstances, the out come of divine presence, has marked my way, whether in rough or smoothe places. We watch and pray in the valley and pray and praise on the mount. Our Immanuel is to the weary and heavy laden, rest. It is through tribulation we find rest that yields the peaceable fruits of righteousness.

What a line of providences is enchaind to the purpose of God. His promises are sure, laying a foundation in Zion the infernal powers cannot move or prevail against.

Innumerable besettings have

followed my pathway through the different stages of life in the way of sickness, bereavement, temptation, persecution, wars within and wars without, yet through sovereign mercy and grace I have all along been preserved and brought safely on so far. In hope of the continuance of his mercies and ultimate bliss, I am as ever,

Yours, S.W. OUTERBRIDGE.

GREAT TRUTHS.

BY DR. A. N. JOHNSON.

It is incontestably, incontrovertibly, indisputably, irrefragably, undeniably, unquestionably and indubitably true, as the faithful heart of the living God, that Christ Jesus came into this world to save sinners. This salvation, without chasm or flaw, he wrought on the cross for them. But his dying for them still left them in their persons lost condemned sinners, dead in sin. It is by the life of Christ imparted to us that we are personally saved. It is by the quickening power of the last Adam, the Second man, the Lord from heaven, who was a quickening Spirit, exerted in our souls by the presence and power of the Holy Spirit that we are saved. He imparts eternal life to our souls, forming Christ in us the hope of glory. Of a foe he makes a child of God; of a sinner he makes a saint, but souls in a saved state, called the inner man, or the inward man, or the hidden man of the heart, which was a part of us by a natural conception, and natural birth, are the first to experience the changing power of saving grace and redeeming love. This workmanship of the Holy Ghost in us insures the actual salvation of the mortal bodies, although they may slumber in their graves

for thousands of years. The act of the same Spirit that gave eternal life to our souls, gives eternal life to our vile bodies in the resurrection of the just. It is, therefore, incontestably, incontrovertibly, indisputably, irrefragably, undeniably, unquestionably and indisputably true, and worthy of all acceptance, that Christ Jesus came into the world to save sinners by dying for them, and by the power of his Spirit making new creatures out of them, and preparing them to enter with him in due season, first in their souls, and after the resurrection in their entire personality, into the heaven of his eternal glory. "All hail the power of Jesus' name."

MRS. E. A. BURTON, BELOVED IN CHRIST:—Your letter came in due time, and I was only too glad to hear from you. I could say "dear sister", but feel too unworthy to claim that relationship with as pure a christian as I believe you to be. My heart was filled to overflowing with joy to find that you could think enough of this poor little unworthy and bodily afflicted sinner, to write him words of encouragement. I feelingly exclaimed, "Bless the Lord, Oh! my soul, and forget not all his benefits."

Do you really think the church would take to live with her a poor unworthy sinner like I am, not a friend in the world, and lonely and cast away? Poor, little and afflicted! Do you think the church could fellowship such a one as I am, so little and afflicted that I don't feel that they would like to have me live with them. Notwithstanding my poverty, I have been blessed many times to hear the gospel, and to shed tears of joy, and desired to go and be with them, but a burning sense of my

unworthiness has kept me away.

I will try and tell you a dream I had. I dreamed I was in a weary land, cast away and lost, and I went up to a white house, went in, and there was Christ and his people. All seemed to be happy, sitting together in a circle, and Christ said to me, "Come, take my yoke upon you and learn of me, for I am meek and lowly, and you shall find rest to your soul." I went and gave him my hand and the prettiest light shown around me, and I awoke, but the dream was so sweet to me that I rejoiced and praised the Lord for his mercy to me. Yes, I love the church and desire to be one with them, but keenly feel my unworthiness. I wish I could meet you and hear you talk, for your writings are so comforting to me spiritually, but since distance forbids this I am glad to have sweet communion with you through the medium of the pen. Tears of joy did run down my cheeks while reading the cheering words in your letter. I have not told you half that I wished to tell you, but I am weak today bodily as well as spiritually, and am so troubled that I cannot express that which I desire. I have not felt well for some time, and I hope you will pardon me for not writing more, for my two little fingers have given out. Mrs. Burton, I have only three fingers in all but I am satisfied with my condition, knowing that the Lord knows how much and whom to afflict. When I reached this point in my letter, my fingers were so given out I could not finish.

Will you please tell Misses Hattie and Emma Hines, and Miss Eula Whitley, also Miss Louisa A. Edwards that I would love so much to hear from them, and see their writings in the LANDMARK.

Letters from them to me would

be of great comfort to me in my lonely condition. Mrs. Burton, you write often for the LANDMARK for I derive much comfort from your writings.

I will close, lest I worry you. Write me as early as convenient, and pray for this poor sinner.

Love to you. I am your friend.

TONEY W. COX.

Ridgway, Va.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—With much weakness and inability I attempt to write a few lines, expressing my mind on the talents. The Scriptures teach the kingdom of heaven is as a man traveling in a far country, who called his own servants, and delivered unto them his goods. His goods is that which was given of the Lord. Five talents he gave one, to another two, to another one, and straightway took his journey. The one that received two, and one received five traded, and gained other talents. Can one improve on what the Lord has done? Man cannot create, or make anything. God is the creator of all things, but this was the Lord's goods, and two of them traded and gained by trading. Some think the talents are the joy, but I do not feel so. If man has a horse he can trade that horse, and sometimes gain some: or anything else, but in this sense the horse must be a gift. The Kingdom of heaven is a gift to his people. Fear not little flock, for it is your Father's good pleasure to give you the Kingdom. Two of them had faith, the one talented had no faith: that is a gift of God, the kingdom is a gift. Two of them set forth the giving of the kingdom, and the diversity of gifts in the kingdom. Two of them had faith, while the one did not. So without faith it is impos-

sible to please God. Two of them pleased God, for the Scriptures say, well done, good and faithful servant, thou hast done well over a few things. I will make thee ruler over many. Enter thou into the joys of thy Lord. The scripture says, add to your forth virtue, and to virtue knowledge, and to knowledge, temperance, and to temperance charity, and brotherly kindness. So you see he had what he had gained. According to your faith so be it unto you. There are diversities of gifts, but all of the same Spirit. Without faith we have no works. The obedient one shows faith by his works, and enters into the joys of the Lord. Joy means rejoicing.

When we have a godly walk and conversation we enter into the joy. If we have faith and are led by the Spirit, and follow we enter into the joy and rejoice with the Lord; not what we have done, for it is all of the Lord. And his people desire to give him the glory. The one talented man set forth, the Jews not having faith; so he had no obedience. I understand, the Lord has wrought all of our works in us. He had the Kingdom of heaven given him, but had no faith. Saying he was a hard man, and when the Lord came to reckon he had no obedience. He said, I was afraid, and hid the talent. Were not the Jews afraid that Jesus would be their king, and rejected and put from them the Kingdom of heaven; and the Lord took from him the talent, and gave them that have; for to every one that hath shall be given, and he shall have abundance. So the one talented one had no faith, and the Lord took from him the Kingdom of heaven, and gave to the ones that had faith, and cast him into outer darkness, a state of unbelief. J. J. HALL.

DEAR BROTHER GOLD, AND ELDERS OF THE LORD:—I learn from the LANDMARK that some of the Baptists are adding somethings to the house of worship that are not according to the word of God. Everything that is not according to the word of God comes from a corrupt source. It is written that my house shall be called the house of prayer; but ye have made it a den of thieves. Now I may cut some close, but let the righteous smite me. I now write from a sense of feeling, and I hope the Lord is in the matter. I understand this house under consideration to be the Lord's house, and to be composed of members such as are the Lord's own choosing, and the Lord places the members in the body as it pleases him. I exhort elders and members to hearken to the word of God. I am also an elder and I hope according to the word of God, and with meekness of heart I write this hoping it may reach each one of God's children in love. The church is the house of God. He is thy maker, and God the Father created the church in his Son Jesus Christ unto good works, which God hath before ordained. Then let each one of us take heed how we walk, and abstain from every appearance of evil, and leave off every thing that is not according to the word of God, such as organs, or life insurances, or anything that is not according to the word of God. Paul says, if eating meat causes my brother to offend I will eat no more meat while I live, and now my brethren, let us go by the standard of truth, and say these things by the same. May God help us to come together and clean up our church houses. The Lord says, come out of her my people, and I will receive you. Cut down your groves, wash you, make you

clean in the blood of the Lamb. Christ says, ye can do nothing without me. What did these children cry when Christ rode in Jerusalem? What did the high priest say? What was the answer of Jesus to them? Out of the mouth of babes and sucklings thou hast perfected praise, Matthew 11: 16. O, dear child of God, when Christ came to you in the pardon of your sin, what could you do, but sing hosanna to the Son of God. Then it was out of the mouth of babes and sucklings thou hast perfected praise. If this praise is made perfect out of the mouth of babes and sucklings, where is the use of your organ? Christ coming to Jerusalem riding the colt wheron man never rode, was a figure spiritual, and not carnal. Jerusalem, natural was not spiritual, but carnal, and these priests were made after a carnal commandment, and they could not understand the cry of these children when they cried hosanna to the Son of David, and they were angry with them. Neither can the carnal mind understand it today. The carnal mind can understand the organ because the carnal carnal-minded man made it, and all these carnal ordinances were kept up in Israel until the fullness of time, which God has put in his own power, and according to the purpose of God, Jesus Christ was born of woman, made under the law to redeem them that were under the law, for the law made nothing perfect, but the bringing in of a better hope; and so my brethren and sisters, Christ came not to destroy the law, but to fulfill. Then Christ is the end of the law in the fullness thereof, and all the carnal worship, and the demands of justice were satisfied according to the covenant of works, such as slain beasts, shed

blood, burning incense, sacrifices on altars, pipes, harps, organs, dulcimers, or anything of the kind. This covenant of grace which God made with the house of Israel is not according to the law covenant: but the priesthood is changed, and Christ Jesus is made a high priests, after the order of Melchisedec, which is after spiritual order, and that order is the life of Christ in us making each one of us an heir and a joint heir with him in glory. Then this praise is perfected in the mouth of babes and sucklings. Then O, dear brethren and sisters, lets go forth unto Jesus without the camp bearing his reproaches, offering the sacrifice of praise to God continually that is the fruit of our lips, giving thanks to his name; and now let each one of us follow every precept laid down in the word of God in the fullness of the righteousness of Christ. Touch not, taste not, handle not that which is to perish with the using thereof.

I have not written this to sow discord, but for the comfort of Zion. May the God of peace rule in the hearts of his children, and guide us by his Spirit is my prayer

Brethren, pray for me that I may be kept in the way of peace and love. To all who may be concerned, God bless you, dear readers of this subject. Amen.

W. T. BROADWAY.

DEAR BROTHERS, GOLD AND LESTER:—Here is a piece of manuscript sent me by Brother Johnson two years ago. I would like to see it published in our very good old LANDMARK. It is as fresh now as if it was just written. I have a lot more on hand for publication that I will send soon.

Love to all the household of faith.

JAS. D. TRACY.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 7

WILSON, N. C., FEB. 15, 1903.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

Brother W. L. Flinchum requests my view of Tim. 4: 2, 3.

The Spirit spoke expressly, says Paul. He speaks clearly, unmistakably, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

In the latter times some shall depart from the faith. They shall turn away their ears from the truth, and shall be turned unto lies. By what shall this be done? By seducing spirits. Satan appeared to Eve as a seducing spirit in the garden of Eden beguiling her into transgressing God's law. There is a witchery—a deceitful, subtle, cunning teaching in these lying spirits that has great magical power over men to decoy them into sin. They speak lies in hypocrisy. Appearing to be very devout and religious, they will mislead by building up a party on something the scriptures has not prohibited. For instance they

will forbid to marry which was ordained of God. Some have perverted that ordinance of God and been cruel and unfaithful to their wives, and some women have been untrue to their husbands; yet that does not vitiate marriage, nor furnish any excuse for approving or condemning marriage. Some have abused their appetites and became gluttonous, yet that does nor authorize any one to abstain from meats which God has created to be received with thanksgiving of them that believe and know the truth. Meats include all kinds of food which God has created.

There is no merit in departing from the word of God in anything. Nothing can improve on that word. Whatever would attempt to change it in any respect is sin. It furnishes us the only perfect rule of conduct in all matters of conscience.

But suppose one's conscience is hardened as though burnt with a hot iron that it is dead or past feeling, and hence made insensible to all proper impressions from the teaching of God's word, so that one becomes deaf to its teachings, is not such a character a fit dupe to proclaim the doctrines of devils, or to oppose God's word?

Paul elsewhere tells us that in the last days perilous times shall come, when men shall be lovers of themselves, covetous, boasters, proud, blasphemous, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady,

high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. This is the description the Holy Ghost moved Paul to give of the condition of the religious society in the last days. Men shall become that way. They are professors of religion, having a form of godliness, but they deny the power of godliness.

Is this a picture of the professors of this day, or is it not? Men can become inured to a condition of things at first shocking to them, but their conscience will become so seared as to finally regard it as all proper. It is popular and fashionable and pleasing to their nature. They love worldly pleasures, to eat and drink, supposing that gain is godliness. They dress fine. They are without natural affection. They disregard their word or obligation. They are heady and high minded. They are the very opposite of Jesus and his humble followers; yet they profess to be his followers. The love of money with the evils connected with it prevails corrupting the very heart of society. Yet the age thus described is regarded very religious. But foul and seducing spirits control men, and the dreadful substitution of the doctrines of devils for the doctrine of Jesus is made. The remedy of the humble followers of Jesus is to withdraw from such.

Also Prov. 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." There must be much bad training in the world according to what the wise man wrote. What Solomon said is the truth. The failure is in the training. To train a vine is to so direct it that it shall grow just as you wish it, and it will remain in that position or state. To train a child in the proper way for it to go is to implant within it the proper principle, and hedge and fence these principles with the habits that are in harmony with the right inward principles so that what is within is in full accord with what is without, and they act reciprocally to the mutual edification of principle and habit. When the principle or life of one is protected by good habits which that correct principle has demanded, then we have apples of gold in pictures of silver, or new wine in new bottles, and both are preserved.

One may often think he has brought up his child in the way it ought to go, but afterward provided his child has sorely disappointed him by bad conduct, he is disposed to attack the proverb of Solomon. The fault is not in that proverb, but is in the defective training. There was a waywardness in the child that never was destroyed, though it appeared to be, until temptation allured it away.

People that we consider the best may do their utmost to properly train their children, yet

those very children may become utterly abandoned as though they had never been told what to do. Some parents that are drunkards may have as sober children as any one.

The teaching remains true that if a child is trained up from infancy in the way it should go when it is old it will cleave to and follow that good training.

Is it wise for parents to flatter their children continually, and indulge them in excessive dress, and toys, such as spending money, not laboring any, not teaching them to obey, and to be respectful to old people? How can one expect a child to form the needful habit of economy if it is never required to earn a dollar of money, or to take care of a dollar? Why should they not be extravagant in old age, if they never learn how to save a dollar when they are young? Youth is the time the seed are sown, old age is the time when the crop of that sowing is gathered. As we sow so is the reaping. If the child is trained in early youth up to manhood in the way he should go, in old age the crop will be good.

If one is not taught in youth to obey its father and mother, and to honor them, who can expect that one to do so when grown? If the parents do not themselves bring up their children in the nurture and admonition of the Lord, but trust that to such as cannot take the place of a parent, what right have we to expect such children

when grown should honor their parents?

What a serious, solemn, blessed thing,—how important, for one to train up a child in the way he should go. Do you love the truth? How good for your child when it is old and you are in your grave to love and practice what you have loved and practiced. P. D. G.

Also 1st, Cor. 7: 14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean: but now are they holy."

The subject matter here treated is the case of a husband who is an unbeliever, but his wife is a believer, or a wife who is an unbeliever, but the husband is a believer. Now suppose the unbelieving wife will not live with her husband because he is a believer, not because he mistreats her, but just because he follows Jesus, and she leaves him on that account, and will not live with him, shall he be condemned? No. He is still to be fellowshiped by the church. It does not mean that he is to be in bondage because of his fellowship in Jesus. So on the other hand, if the unbelieving husband will not live with a believing wife who is faithful or well behaved in her conduct, but leaves her she is not to be condemned, but is to be retained in the fellowship of the church. It is not wrong for a believing wife to live with an unbelieving husband who is content to live with her. The children of such a marriage

are clean or holy—that is lawful children. There is in no sense any vitiation of marriage because one party is an unbeliever. The believing one so sanctifies the marriage that the children are clean. The holiness of Jesus sanctifies the man that is joined unto him, so that his body though of the earth yet is clean as joined unto Jesus. As the altar sanctifies the gift put on it: so the believing husband sanctifies the unbelieving wife, so that the marriage is pure and the offspring clean or holy—all because Jesus is the life and holiness of the church, and of every member of his body. So that if a man is himself an unbeliever it is better for him that his wife is a believer in Jesus.

P. D. G.

BROTHER GOLD, DEAR SIR:—It becomes necessary for me to write to you and send up my subscription for another year. I love to pay in advance.

THE LANDMARK comes very regularly, I have not missed a number for over two years. It comes to me with good news and glad tidings far and wide which is a feast to me. Your editorials in the Landmark are sound and so rich to poor unworthy me, sometimes it makes me rejoice in God our salvation—to think that he has not left us without a witness, or many witnesses to testify in his name. So I will return my thanks to you for the many consolating words I have received from your pen. When it goes well with you, remember me a poor and unworthy one almost worn out..

I hope the Lord will bless you in the future as he has in the past.

Yours in love, J. J. ELLISON.

ODD THOUGHTS

I am always glad to know that I am pleasantly remembered, and especially so when that remembrance is based upon the substance which I have been enabled to set forth to the people in speaking and writing

It often occurs to me that I ought to write more, sometimes from a reminder of the brethren and sometimes in a natural involuntary way, but I find one particular difficulty which almost as often besets me, and that is I have never yet learned how to think, and therefore, though I feel that I ought to write, yet I cannot think what it is I ought to say. While we should desire to fill our appointments and to comply generally with our obligations, yet I often find myself pressing on to the place of meeting for preaching with only a kind of feeling that I ought to go, with not the slightest idea as to what I shall say when I get there. Now what am I to do? I somehow feel that I ought to trust in the Lord, but I do not know how to trust in him. I cannot say that I never have trusted in him, for I am persuaded that I have trusted in him, but I cannot now recall just how I did it. I awoke from sleep this morning as I have so often done, and yet I do not know how I did it, nor can I tell any one else how to do it. I believe there is a proper fitness in the Lord's arrangement, but I do not always see that fitness and therefore I am more or less distressed. Here is the place of

meeting and the people are here, and so am I, but I am unprepared, I am not ready to preach, I do not remember, I cannot think, I know nothing, I have nothing, and am myself less than the least of all the saints present to hear me preach. What shall I do? What do I do? Sometimes I go away leaving behind me the wreckage of a miserable failure, at other times I am minded to ask the brethren for a text and am frequently given one and we have a good meeting. Now and then a brother or sister will refer me to the Lord as the text giver, and seem not to understand that the Lord can send a text by them to me just as easy as he can send a sermon by me to them.

I often feel to be as the clay, passive in the hands of the potter, realizing that I cannot preach when I would, as I would, nor what I would and feel that I soon shall have descended to the lowest point attained to by conscious sinners, and must lie down in the midst of the depths and wrap myself in the thick darkness which seems to have gathered about me there to muse upon my misery and bemoan my leanness, when directly, as by the breaking in of eternal day, I am in the midst of great light, and my very bones, as it were, seem to be filled with the burning vigor of life, as from the dead, and I am lifted up as upon the wings of the morning, and given to ride upon the high places of the earth, and to eat the increase of the field, and to feel that surely this is the field which the Lord

has blessed, whose fruits send forth a goodly smell like the fruits of Lebanon, and for the time I feel sure that this God is our God and will be our guide even unto death, and that this is his truth and am sure I am blessed forever and forever.

While we are all more or less governed by the circumstances around us and seem to be assigned to work together for our weal or woe and ultimately for our good we trust, and our goings forth are equal to the combined force of the environments which are set round about us and for us whether of this sort or that but for our good. Yet it seems to me that I am in some respects governed by the effect of forces, I might say peculiarly and distinctively, yet not exclusively, my own, because of which I may not be at all times understood. For instance some brethren dwell much and often upon their personal experiences while speaking, but though I have launched upon this or that point, yet but once in my life did I try to tell my reason of a hope by way of preaching and then I failed to tell anything, or to feel for the time that I had anything in that line to tell. There are those who seem to see from the start the substance matter of the text at home and therefore just what they aim to say and at what point they will have finished their discourse, whereas I, when I have a text on my mind, most generally have to come before the people with nothing but the empty, naked portion

of scripture with neither start nor finish in sight, and sometimes I never do see anything and sometimes I do, but in either instance I am at times blessed with the assurance that it is of the Lord that we preach and that it is of the Lord that we do not preach.

It is commendable to covet earnestly the best gifts, but we do not always know what is best, however we have our ideas about it, and must generally conclude that the best is that which we do not feel to possess.

Paul says, I show you a more excellent way, which we understand to be charity, but though I have learned this I trust, yet I do not at all times remember it, and therefore I find myself seeking after something for which I have often sought and as often failed to find. The difficulty may grow out of a kind of progressive idea that seems sometimes to intrude itself upon my consideration. But I have never learned how to progress, neither have I learned how to preach. I do not seem to learn how to be one that is to acquire knowledge to preach by the application of my mind to the subject, and to move forward in spiritual attainments.

My experience of the reason of the hope which I am sometimes given to enjoy came in a way that I knew not, and so did that which I have received whereby I preach the gospel, and I can only view them by way of review as I follow along back towards the source whence they came. The end hav-

ing been declared from the beginning, it is only when I am in the end that I can see the beginning. It may be if I could keep in mind that there is but one of whom it is said, he was in the beginning with God, and that it is enough for me to be in the end with him in whose hands the pleasure of the Lord should prosper in its blessed fulfillment, I should more readily see that the Lord from the beginning declared the end while we, in the midst, behold Him who is the beginning and the end, the first and the last.

We are taught that the Lord fore-knew while we remember, but I do not seem to keep this well in mind at all times, and therefore I want to foreknow some things occasionally, and in my presumption want to see that face from which the heavens fled, and which no man can see and live, whereas the Lord is pleased in mercy to show his back parts that we might see at all and live. It occurs to my mind now as I am dashing along that if the living God with whom we have to do, who is our God and the rock of our salvation, should reveal his face but for a moment, the knowledge thus imparted would be so vastly and wonderfully glorious that we would be utterly consumed from the face of the earth. How graciously merciful is our God, and how suited to our need is that mercy and grace.

While I feel to be one peculiar to myself, yet I should be greatly troubled should I find nothing in

the hearts of those whom I esteem as the children of God and ministers of his word that readily responds in mutual testimony to the truth of a likeness of characteristics. I know that the children of God are peculiarly and wonderfully alike even according to the likeness of him whose image they bear, but when I undertake to determine who bears that image and what relation they sustain to each other and to me I am unable to determine whether they or I should maintain the relation. Paul gives us a pattern in which he sustains a certain relation to the saints which he declares to be universal and particularly peculiar to himself especially in the size, which is too small for me. His greatness seemed in a wonderful sense to consist in his exceeding smallness. I often feel to be the least, but he was exceedingly so—less than the least, therefore, I can not be like him, and it would add nothing to him if I could, so I will have to turn and see if there is any one like me.

There is one of whom it is said, In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. That is what I need. I am a sinner. I need to be reconciled to God. I need to be purged, sanctified and cleansed. For whose sins does he make reconciliation? For those like whom he is made, for his brethren. Now what I need at

this point is the blessed assurance that I am one of these of whom it is said, He is not ashamed to call them brethren saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee.

P. G. L.

Brother S. H. Gower requests my view of the character represented by the strangers buried in the Potter's field.

It seems to me it represents the Lord's people redeemed by the blood of Christ. These people are pilgrims and strangers on earth. This world is not their home, but they seek a city to come. The world has not room for them.

The thirty pieces of silver they paid Judas for the innocent blood he could not hold or retain any more than the whale could retain Jonah when the time for his deliverance came—a figure of the resurrection. So Judas in the throes of a guilty conscience disgorged this ill-gotten gain, throwing it down at the feet of the chief priests and elders, saying, I have betrayed the innocent blood. These Jews, who strained at gnats and swallowed camels, said, it is not lawful to put this money in the treasury, because it is the price of blood. So they took counsel, and bought a potter's field to bury strangers in, this is the field of blood. The Lord had appointed this for Jesus.

These vessels of mercy, these

strangers, are in the hand of the potter, and he shall fashion them unto honor in the resurrection, as it pleases him. Till then they rest in their graves sheltered by that blood—where the wicked cease from troubling, and where the weary are at rest, and no evil can befall them. The lion's mouth is closed, the violence of fire is quenched, death is abolished.

They sleep in Jesus.

P. D. G.

Elder Tracy refers in his notice in the Landmark to communication of Dr. A. N. Johnson.

ELDER P. D. GOLD, DEAR BROTHER:—I herewith enclose to you an experience written by Mrs. Mary J. Bodgett, of Ash Hill, Surry Co.

This lady was married about two years ago to Mr. Coly Bodgett who was a consistent member of Union church.

She lived in constant dread the first half of last year, feeling that the last of July or the first of August, some fearful judgment was going to overtake her. She was so much wrought up that she tried to get one of her husband's sisters to stay with them a week covering that dreaded period.

On the eve of July 31st all were well and retired with no evidence of the long dreaded judgment.

About one o'clock during the night a terrible crash of lightning struck the bed and killed Mr. Bodgett and also struck her but not fatally. Their infant lying between them was not harmed.

In this sad hour she was blessed to realize that it was God's will and was made to praise his name.

She wrote out quite a long his-

tory of her trials and asked me to re-write the experience and also the other writing and send to you for publication. Owing to press of business I have very much delayed the matter.

Hope you will print and send her a copy. All are well.

Yours in hope,

O. J. DENNY.

Brother Denny refers to communication of Sister Bodgett.

The Prospect Hill Union meets at Flat River Friday, Saturday and 5th Sunday in March.

There will be a Union meeting at Wilming on Saturday and 5th Sunday in March.

The Toisnot Union is to be held with the church at Castalia Saturday and 5th Sunday in March.

DEAR BROTHER:—Please state in Landmark that my address is changed from Arba, N. C. to Snow Hill, N. C. R. F. D. No. 4.

And oblige,

LEVI J. H. MEWBORN.

Clerk Contentea P. B. Association.

DEAR BROTHER:—The Mill Branch Union is to be held at Piraway, N. C. Saturday and 5th Sunday in March.

Your Brother,

M MEARES.

Clarendon, N. C.

Send money for Zion's Landmark by money order if more convenient to you, and keep receipt. If your date is not advanced in four weeks please notify me. P. D. G.

Elder Peter Corn's Post Office is Ferrum, Va.

OBITUARIES.

SUSAN TREZINA WALSTON.

DEAR BROTHER GOLD:—At the request of my sister, I ask you to please publish the death of Susan Trezina Walston, the only darling child of their parents, Frank and Mollie Walston. She was born 11th, of June 1900, and died 11th, of Oct. 1902, making her stay on earth two years and four months. My dear sister asked me to state that her little darling girl was born on her papa's birthday and died on her mama's. She said it was the saddest birthday she had ever witnessed, and Oh, indeed it was sad for her. She never was a very healthy child, but she was so sensible and sweet. Those that knew her learned to love her most. all the children loved her so much. We could hear them saying so often, little Susan is so sweet. She took her medicine so well, and was so good during her sickness. She was so devoted to her mama and papa. She wanted them to nurse her most all the time, which they did with so much patience, never growing weary at all.

Sister said she tried to pray for her little girl night and day, and seemed as if it didn't reach any further than her lips, said she felt Oh, if some one would pray for her that could pray.

Her papa dreamed the night before she died, two angels came in about three feet of his little one, and he awoke. They have had two other babies to die. He felt it was the sign of her death. They both say they feel she is so much better off than being in this world to suffer, but it was hard to part with her. All that loving hands and physicians could do for her was done, but none could stay the hand of death. Oh, if we could only feel and say at all times, Thy will be done O Lord, not mine.

May the Lord comfort their poor, bereaved hearts, and cause them to feel and say, the Lord giveth and

the Lord taketh away, blessed be the name of the Lord.

Written by her sister.

BETTIE CRISP.

MRS. JENNIE WHITE.

DEAR BROTHER GOLD:—I am requested by Sister Taylor to write the obituary of her dear daughter, Mrs. Jennie White, wife of Mr. William White, who died of pneumonia in Williamston, N. C. November 25th 1902, after 25 days of patient and severe suffering. She was born Oct. 6th 1876, and was the daughter of Henry and M. A. Taylor.

Soon after her mother got there, though very sick, she related a dream she had sometime before about starting to heaven and there were steps to go up, but she was not afraid to go. She saw underneath a deep pit and others falling into it, and saw three old gray headed men coming down who were the old prophets, and they told her Christ was up there waiting for her, and she says, Mamma I am not afraid to die. She with her husband united with the Missionary Baptists in 1898, but she never seemed to be satisfied then and she told her mother she wanted to hear Brother King White preach, but she never did. In her last hours she desired to tell her mother something but she could not understand it, but would say, O, blessed Jesus and looked at her mother and said, the Baptist Church. She requested her mother if she was the longest liver when she died to have her carried up home and to have the writer preach her funeral, but her husband said he could not allow a preacher of another denomination to preach her funeral, and so she was buried at Williamston, and her Pastor, Elder Mason performed the services. Her mother found a piece of writing by her own hand in a letter to a friend written just before she died, she says, 'For in his own word he says, 'I am the way, the truth and the life and whosoever cometh unto me, I will in no wise cast out.' And Oh, how sweet these words seem to

me, for as you say, when I feel low down I take this as my foundation, for I can never forget the hour when I felt as if my sins were so great that there was no chance for me at all, and these words came to me as if some one had spoken them to me."

All was done for her that willing and loving hands could do. But the summons of the Master which must be obeyed came and took her away. She leaves to mourn her sad loss her husband, three children, one step son, her father and mother, brothers and sisters and other relatives and friends. May they all have the comfort of the Lord's presence in their sore trials.

Affectionately yours

M. T. LAWRENCE.

MRS. SUSAN E. PITT.

Mrs. Susan E. Pitt was born July 6th 1836, and departed this life Nov. 3, 1902. She was the widow of the late Dr. F. G. Pitt, who was so well known as one of the most charitable doctors in the community. He also served as captain during the Civil war. She was the mother of eight children, one of whom, Mrs. Nora O. Jenkins, survives her. She had been a great sufferer for about a year being a victim of that dreaded disease, cancer of the stomach. She bore her suffering patiently without a murmur, and seemed perfectly resigned to the will of God.

Everything was done for her that medical skill and loving hands could do, but all to no avail, for God saw fit to take her from this world of sin and sorrow to a brighter world above.

She was a believer in the Primitive Baptist Doctrine, though not a communicant. She remarked once that there was only one thing that she left undone, that she had failed to unite with the church and be baptised.

She often said that she hoped she would not live to see her last child die, she had seen seven of them pass away and she earnestly prayed that she would not live to see the last one go. She was ever gentle, lov

ing and kind, so thoughtful of those around her, and forgetful of herself in her efforts to make others happy. No one knew her but to love her. The writer has come in touch with her kindness and remembers it with pleasure. During her illness she prayed that she might be relieved of her sufferings for a few moments before she died, and we could not but think that her prayer was granted for she passed away so peacefully without a struggle, and her features showed no trace of pain. Just before she died she opened her eyes with such a peaceful look and said, O, my happy, happy home. Blessed Jesus! Repeating the words over and over again. With those words upon her lips she passed quietly away.

While it was hard to part with one so good and true, we can but feel that our loss is her eternal gain. May we, too, be ready when the summons comes.

'Tis hard to part, but God knows best,
And well we know his ways are wise.
Some day from the dreamless dust
Our fondest hopes again will rise.

We feel and know that she is blest,
We should not murmur when we weep.
She was weary, but now at rest.
God giveth his beloved sleep—

We can but trust, and trusting wait,
And waiting will not be in vain.
Some day we'll read 'The Book of Fate',
And God will make his purpose plain.

M. L. HOWARD.

The wife of Friend J. L. McDaniel, of Rutherford Co. N. C., departed from this world of toil and confusion, distress and death on the 9th of October, 1902.

I have known her almost all my life, and knew her father. She was brought up in the same country with myself, and she was perhaps about 65 years of age. Her people were Primitive Baptist in sentiment, and some of them were members. Our friend never united with the church. She was a friend to the Primitive Baptists, a modest, meek and quiet woman, a faithful wife, a loving mother, and kind neighbor.

I have asked her to give a reason

of her hope, but this she declined to do. Just before her death she owned that she was blest with a good hope through grace. Her husband and the family of children no doubt sadly miss her. But they have relief of mind in knowing that her troubles are ended, and her joys are begun in that life of freedom from care, sorrow, weakness and death—that life that is eternal and perfect.

P. D. GOLD.

ELDER P. D. GOLD, DEAR BROTHER:—Please note enclosed obituary of Sister Lula Proctor, which we will thank you to have published in the Landmark. Next issue if possible.

Yours in hope.

J. C. MOORE.

IN MEMORIAM.

Sister Lula Proctor, a loving and faithful member of Hopeland church at Whitakers, N. C., fell asleep in Jesus on July 25th, 1902. She was born January, 25th 1880, making her stay on earth 22 years five months and fifteen days. She was the daughter of Brother Newsome Taylor and wife Ellen, and the youngest of the four children. As a child and loving daughter she was obedient to her parents. Although she was by nature good and kind and truthful and honest and much beloved in consequence of the elements in her which make up a true lady, yet when the light of God's Spirit reached her heart and the dead faculties of her soul were quickened, she saw and realized that she was a poor sinner and great transgressor of God's law and needed a righteousness she did not have. God sent her relief in leading her through the law to death that she might live unto God. She united with the church here on 1st Sunday in August, 1894, and was baptised by the writer on the same day. She was a live and active member, strong in the faith of Jesus, rich in experience, and drew consolation and instruction from the Holy Scriptures. Although her sufferings were great,

she bore them with patience and resignation, and felt her time was short on earth, while her home in heaven was before her with all those precious words express. Her strong faith enabled her to bear up under pain and sorrow and look to him the author and finisher of our faith. She said she was ready and willing to go, and Jesus was her hope. She had several visions of her Sister Maggie who had preceeded her by several months, and was sure she should follow soon. She left a good and kind husband to whom she was married a few years before her death, and one child a boy about two years old. May God sanctify this dispensation of Providence to their good and may they bow in sweet submission to his heavenly decree, and rest assured that Lula is at rest and peace in her happy home in heaven.

Dearest Sister, thou hast left us,
Here thy loss we deeply feel.
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled.
There in heaven with joy to greet thee
Where no farewell tears are shed.

A. J. MOORE.

Send me new subscribers to the LAND-MARK when you can. All our brethren and friends are requested to act as agents. P. D. G.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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Macon, Ga.

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APPOINTMENTS.

E. E. LUNDY

Grantsboro Friday before the fourth Sunday in February.
Beulah.....Tuesday after Rosebay.....Wednesday
Tiny Oaks.....Thursday
North Lake.....Monday after first Sunday in March.
Concord.....Monday after third Sunday
Kitty Hawk.....fourth Sat and Sunday
Cedar Island.....Fifth Sat and Sunday
Portsmouth.....Mon and Tuesday after Hunting Quarter.....Wednesday
Davis' Shore.....Friday night
Straits.....Sat and first Sunday in April
Newport.....Monday
Hadnot's Creek.....Tuesday
Northeast.....Wednesday
Southwest.....Thursday
Bay.....Friday
Wards Will.....Saturday
Yopps.....second Sunday
Will some of the brethren from Cedar Island meet me at Oriental Wednesday morning before the fifth Sunday in March. The boat reaches there about daylight.

J. J. HALL.

Sandy Grove Saturday and 3rd Sunday in February.
Fellowship.....Monday
Middle Creek.....Tuesday
Mt. Gilead.....Wednesday
Raleigh.....Thursday
Elder W. A. Simpkins is expected to be with him at Sandy Grove.

S. H. DURAND

Roxboro Saturday and 2nd Sunday in March.
Flat River.....Monday
Surl.....Tuesday
Mt. Lebanon.....Wednesday
Durham Thursday night, Friday night and Saturday.
Raleigh.....3rd Sunday and at night
Goldsboro.....Wednesday night
Memorial.....Thursday
Wilson.....Saturday and 4th Sunday
Reidsville.....Monday night and Tuesday
I desire our people to hear Elder Durand. Other appointments can be arranged for him if agreed on.

I hope to be with him part of the time.
P. D. G.

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Change in Price of Loyd's Hymn Books

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SILAS H. DURAND.
Southampton, Bucks Co., Pa.

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WILSON, NORTH CAROLINA!

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, EDITOR, Wilson, N. C.

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It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

'Tis my desire with God to walk
And with his children pray and talk,
Though I should persecuted be
Jesus did suffer so for me.

'Tis my desire baptized to be
As a command O Lord from thee,
To be baptised like Christ my God,
Who was immersed in Jordan's flood.

'Tis my desire around thy board,
To meet thy saints my dearest Lord,
In union with the church to be
And oft commune with them and thee.

'Tis my desire with saints to meet
And wash the dear disciples' feet.
To do as Jesus Christ my Lord
Hath bid me in his holy word.

'Tis my desire to flee from sin
And ever keep my conscience clean
For Christ to count all things but loss,
And glory in my Saviour's cross.

'Tis my desire above the rest
To lean upon my Saviour's breast,
To live as I would wish to die,
And then to dwell with God on high.

WROUGHT RIGHTEOUSNESS.

This is one of the wonderful things that the holy men of old did through faith. Heb. 11:33. But how? What example of this have we in the Scriptures? How can a sinful man work righteousness? How can a bad tree bring forth good fruit, or a corrupt fountain send forth sweet waters? Only by faith in Christ can a man work righteousness, for there is

no righteousness before God but that which is "of God by faith of Jesus Christ." Rom. 3:22. Therefore "without faith it is impossible to please God."

Now the examples of the works of faith which the Apostle gives are very peculiar, for in them the natural will and understanding appear to be set aside, as having nothing to do with the work, and in the work the will and power of God alone are manifested, and the man is *in a sense*, passive, acted upon by the power of God, and made a witness of power, so that to him faith "is an evidence of things not seen."

Thus Abel was moved by a power and wisdom that do not appear to the natural understanding of a man, to make such an offering as showed himself a sinner, and Christ crucified his Saviour. And he then obtained—not gave—witness that he was righteous, his righteousness being in the gifts of God to him, of which the Lord testified. Thus by faith Enoch was translated. What had he to do with that work, except to experience it? Thus by faith Abraham went out, not knowing whither he went; but he made no mistake, for by faith the will and knowledge of God were his, and he was directed in and by them. Thus, also, Isaac by faith blessed Jacob when in his own mind he

was deceived and thought he was blessing Esau. His faith was not deceived, for he said words that did not belong to Esau. "See, the smell of my son is the smell of a field that the Lord hath blessed." By faith also Jacob "guided his hands wittingly, though he could not see, and gave the sons of Joseph a cross-handed blessing, placing the younger above the elder. "By faith the walls of Jericho fell down:" but what had the children of Israel to do with that, except to be astonished witnesses of the power of God, both in the falling of the walls, and in their own willingness to walk about the walls under the leadership of Joshua, and their desire to shout when they had encompassed the walls seven times on the seventh day, with the feeling and assurance of victory in their souls. By faith Daniel "stopped the mouths of the lions," so says Paul, yet Daniel said the Lord sent his angel and did that work. In the same way by faith the three Hebrew children "quenched the violence of fire." It was an experience on their part of the work of God in their behalf, and faith was the evidence to them, to Daniel, and to the women who "received their dead raised to life again."

Samson appears to be one of those to whom the apostle refers as having "wrought righteousness by faith." That his works were works of righteousness does not appear under the old dispensation, nor does it appear now to the natural understanding. It only appears to those who have been called by grace; those who have been made alive unto God. Those have come unto Mount Zion, to "the spirits of just men made perfect." The Spirit that moved Samson, as well as all of the holy men of old, was not made manifest to

the people of that time. It did not appear in its perfection until the gospel dispensation came. We of the gospel are now come to the full meaning of the works done by those just men, to the spirit that moved them in the work, which was the spirit of the Lord; and to us, therefore, they, though dead, yet speak, and we see and understand the perfection that was signified in their works.

Even Samson's father and mother, though they had the knowledge and fear of the Lord in their hearts, "knew not that it was of the Lord" that he desired to take a wife of the Philistines. To them he only appeared as moved by the natural feelings of a youth, and to himself, also, there probably appeared only the passions and desires of the natural heart. But by faith he was working righteousness; and not only in that, by the Spirit of the Lord moving him, he began in this manner to deliver Israel from the oppression of their enemies, but also in that, in his various works, though apparently moved by the passions of his nature, and by a desire to be avenged of the Philistines, he yet presented in a figure the works of Jesus in delivering his people from the bondage of sin and from the enmity of the law.

So the lion that roared against him as he went down to Timnath (which means a portion assigned) to see the woman whom he wished to take to wife, may represent the lion of the law, whose enmity Jesus slew, as it stood between him and his bride, and roared against him. His father and mother were with him, but they did not know then what he had done to the lion, neither did he at that time tell them. But when he returned with them to take his wife he gave them of the honey that

was in the carcass of the lion; and the kindred of Jesus taste of that word of salvation which is sweeter than honey and the honey comb; and they know the meaning of the riddle, which the Philistines can never know, except in the letter, even though they have it repeated to them by those to whom he has made it known. His people know that the law is the strongest of all things below the sun, for it is the strength of sin, the sting of which is death, and that Jesus, who slew the enmity of the law, brought forth out of it that sweetness which is sweeter even than honey, and it is as one with his people that he says, "I have eaten my honeycomb with my honey."

Even in the sleep in which Samson lost his strength, he is a figure of our blessed Jesus, who took our sins and shame upon him, and became weak before his enemies, and was had in derision by them, who had him for their sport, and treated him shamefully. He became their by-word, and he was crucified through weakness. But it was finally they who were deceived and overcome by him; for in his death he brought down their stronghold and power, and finished the work of their destruction, and of the final and eternal deliverance of his people.

In Samson, as in Gideon, and Barak and Samuel and David also, and the prophets, the Spirit of the Lord so wrought that the honor and glory of God were first in their desires in all that they did. Yet that glory only appeared to them through the ordinances of the first covenant, and the worldly sanctuary, and the things that pertained to the nation of Israel. The shame of the bondage in which the Israelites were held by the Philistines and other enemies

at different times, rested upon Gideon and Samson and Jephtha, and David, and they were moved by the Spirit of the Lord to break that yoke; and so by faith they "subdued kingdoms, wrought, righteous, obtained promises, escaped the edge of the sword, out of weakness were made strong" and the like. The works which they did they ascribed unto the Lord, and to him they gave all the glory.

They are the fathers and we of the gospel are the children. Their hearts are now turned to us, and our hearts to them. Mal. 4:6, Luke 1:17. "They without us could not be made perfect." We are exercised as they were, but we see Jesus as having now done what their works and prophecies pointed to as yet to be done. Yet the finished works of Jesus were shown to them in their experience, and thus made theirs by faith. When Abraham saw the ram through the offering up of which his dear son was to be delivered from death, he rejoiced to see the day of Christ. He saw it and was glad. The light and glory of that blessed day filled his soul with a theme of praise the fullness of which he could not understand, as he received his son again from the dead in this figure.

We in the gospel day can only work righteousness by faith, the same as our fathers did. We have no power of our own, no merit of our own. We are delivered from sin, from evil, from our own depravity, only by the revelation of Jesus as our righteousness.

I have just read a celebrated theological writer, Dr. Mortimer, of Phil., who says that "Luther invented a doctrine of justification that is absolutely immoral. He taught that a man was justified by being declared and reputed righteous, the merits of Christ being

made over to him, by what he might term a legal fiction." This teacher of theology could not rejoice in David's description of "the blessedness of the man unto whom the Lord imputeth righteousness without works." Rom. 4:6. He cannot join the glad songs of thanksgiving and praise unto Jesus as "the Lord our-righteousness." And yet the only way of righteousness presented in the Scriptures of truth, the only hope of righteousness given to any of the fallen sons and daughters of Adam, is that Jesus "is of God made unto us righteousness." The heirs of this spotless, heavenly righteousness sing in the spiritual land of Judah, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us." These works that are wrought in us are our works;" and when by faith we are enabled to work them out in our life and conversation, to work our own salvation in an orderly gospel walk, then we are manifest as brethren of those who in the old times, by faith "wrought righteousness". Paul says that of those the world was not worthy. Yet they were bitterly opposed and cast out by the world, and wandered about in sheepskins and goatskins being destitute, afflicted, tormented. They wandered in deserts and in mountains, and in dens and caves of the earth. Shall we, for whom the better things of the gospel have been provided, that is, the substance and realities of those types and shadows; shall we complain and be discouraged because the world despises the doctrine of God our Saviour which we love, and because they despise and reject us because of that doctrine? Our blessed Saviour has told us that we shall be hated of all men for his name's sake.

Those who have been blessed with "the hope of righteousness by faith," and with the love of God in their hearts, do feel a desire to walk in that righteousness, and to show forth in a godly walk "the praises of him who hath called them out of darkness into his marvellous light." When they are overcome by the flesh and sin willfully, they find themselves in a land of death. When they "through the spirit do mortify the deeds of the body," they live the sweet life of the Spirit. Their prayer to God is the prayer of David, "quicken me after thy loving kindness; so shall I keep the testimony of thy mouth." "I have gone astray like a lost sheep; seek thy servant for I do not forget thy commandments." Ps. 119: 88, 176.

SILAS H. DURAND.

Southampton, Pa.

DEAR BROTHER GOLD:—If you regard this article as according to the truth of the gospel publish it in the Landmark. If you think it conveys erroneous sentiments do not publish it.

Your brother in hope.

SILAS H. DURAND.

Remark.—This is the precious doctrine of God, our Saviour.

P. D. G.

DEAR BROTHER GOLD:—As it has been some time since I have written anything for the LANDMARK, I will write a few lines, should you think them worthy a place in its columns. I do not know why I should ever feel as I do to night, but we are taught that God's ways and thoughts are not ours and that they are past finding out. I have been hoping for quite a while for that which I have not seen, but somehow I do not feel that I am patiently waiting for it. I desire to wait pati-

ently upon the Lord believing that my strength will be renewed. The scriptures so beautifully describe the poor pilgrim's way, but I am such a fool and so slow of heart to believe what they set forth.

Brother Gold, I have read and re-read so many times this scripture: "The just shall live by faith," but I just can't fully content myself with that kind of living, for I so often find myself seeking some visible sign by which I might know more of the Lord and his kingdom. I have a desire to learn in scriptural things and while meditating over these things I often feel rebuked in spirit, for no such things are promised us as visible signs. The disciples said, Lord increase our faith, but Jesus assured them if they had any they had enough and then taught them in words something of its power, but they could not understand such teaching. There is but one way for us to learn and that is by experience. So when we think of living by faith and what it means we are made to fear and quake and wonder how can I do my duty seeing of first all I am afraid I am not divinely impressed. Next one thinks if he is impressed of the Spirit he does not see how he can do what seems to be required of him and he just has to groan from the depths of his heart and say as Paul, "What wilt thou have me to do."

Not long ago I thought if I could just see and believe as dear old Elijah did—fire come down from heaven and consume the water right in the midst of my enemies I could not ever doubt again, but then the thought seemed to arise in my mind and the question was asked, what sign did Elijah have that it would rain when he felt impressed to pray? and I was made to say none only as faith

taught him. Now if there had been a single cloud in sight when he began praying he could not have prayed by faith, but we are taught that one appeared while he was praying, if I am not mistaken, about the size of a man's hand and he told his servant there was a sound of abundance of rain. Now here is something that is still felt in the hearts of God's children in the days of famine. It seems at times we are so hungry and thirsty we are made to pray from heart felt need, yet we cannot see how such blessings can be sent as we feel we must have and without which we must perish, but God is a present help in time of need, so right in the spirit of obedience Jesus appears in the fulness of the gospel and we are just made to see that all things are ours and we are Christ's and Christ is God's, and then we can say as did poor doubting Thomas, "My Lord, my God." What a blessing to feel this. Who can think of such without fear and trembling and thinking that such is too wonderful and good for me. None of us feel worthy to claim such a thing, but I notice in the dear old Landmark, some very precious letters signed your unworthy brother, or sister in Christ. Now dear ones, let me say this is wrong, and such expressions unsound and dishonoring to God, for surely if we are worthy at all we are only worthy in Christ. Now I hope no one will take this for criticism, for I have not sense enough to be a critic, neither do I want that. But the Apostle says, "hold fast the form of sound words—that the aged men be sober &c., and I think our words should be sound, and while I am stirring up the minds of some I desire to speak of another thing that is equally as unsound as the above. In writing

obituaries I notice it is often written such and such a one has gone on to receive their reward which in a sense is equal to saying they are gone to hell, for according to my understanding hell is a reward, but heaven is a gift. "The wages of sin is death, but the Gift of God is eternal life, through Jesus Christ our Lord." Now we know a reward is something merited, but none of us feel that we merit heaven. Now there is another point I want to mention to the writers while I am quarreling with you, which is this: I want to beg you one and all to give your post-office as well as your name, for I do so much enjoy some pieces I read and when I only see the name I feel, well I do wish I could write to this one and tell them as well as I can how they have comforted me. Brothers and sisters, these are to me as letters from home, for the church is a sweet, sweet home to me, and if not badly deceived I love you and I shall never see many of you in this life, and I often feel very serious when I think of the profession I have made seeing I have come so far from the mark of the high calling. But I do hope and trust when I lay this armor by that I may be received through the merits of the crucified and risen Redeemer and with this hope I can at times say with Job, all my appointed time will I wait, till my change comes. Hoping no one will be offended by what I have written and begging an interest in your prayers.

I am yours in love,

W. A. SIMPKINS,

Raleigh, N. C., Jan. 7, 1903

THE POTTER, THE SEAL, THE VESSEL.

"It is turned as clay to the seal." Job 38: 14.

These are the words of God. A prophet nor an apostle did not utter them. They are truth, and furnish a key to all Scripture of like character.

The Lord asked Job concerning the morning, if he had commanded it since his days and caused the dayspring to know its place, and then used the words above quoted to illustrate what he was talking about.

In olden times every potter had his seal. It was a cylinder and turned with a crank. On this seal were whatever letters he wished to imprint on the vessels which were made by him. When he had made his vessel he brought it in close contact with his seal, so that in turning his seal the vessel was turned by it to the seal and the desired printing was done on the vessel. Some of these old seals (I am told) are preserved in the museums.

What is the morning light, or the day, but the imprint of the sun upon the earth? Therefore, is not the sun this seal, and the earth this vessel? Is not God the great Potter who manages the sun, causing him to revolve the earth and the dayspring to break forth to shine to his glory? We are told in Judges 5: 31 that the sun goeth forth in his might. Is he not God's representative in this great system of worlds! the great drive-wheel which moves all the others to the glory of the great Creator? Joshua spoke to the Lord and said Sun, stand thou still, &c. Notice, he spoke to the Lord, and gave this commandment, which was obeyed. Why not have commanded the earth to stand still? Any person who has any understanding of machinery knows that to stop the power which moves all the different parts the piece which is out of order is stopped, but to under-

take to stop this one piece endangers the whole machine. Therefore the sun, the great central power, is stopped, and his impression, the daylight, continues in that place for about a whole day, or he went not down for about a whole day.

How could the sun know his going down (Ps. 104:19) if he did not work it himself? It is declared that he ariseth and goeth down. Eccl. 1:5. Here is a manifestation of power. Something that does something. This shows that power is manifested. He works all things which are given unto him and works them just according to the laws given and there are no clashings.

In his wonderful prayer the prophet Habakkuk saw the sun and moon stand still in their habitation. Hab. 3:11.

It appears to me that all these things are very figurative of things we see and feel in our own experience. If there is no experience in them they are of but little use to us.

God is the great Potter who has made us according to his holy purpose, and he has so ruled us that he has made his light to shine upon us and given us the glorious day of his salvation. The prophet has told us that the sun of righteousness shall arise with healing in his wings. Mal. 4:2. How does he arise? Is it not by turning us to himself? Turn us, Oh Lord, and we shall be turned. Turn us, Oh Lord, and cause thy face to shine. Here is the dayspring opening up in our poor depraved hearts and we rejoice to see the face of our blessed Jesus. Our darkness has gone and his light appears. Has he moved out of his place to make this change, or has he turned us to himself as the clay is turned to the seal? We know that there is no change in him, but he has

wrought the change in us. Therefore our works praise him, for he hath wrought all our works in us, and as he works them in us we work them out to the praise of him who has led us about and unto himself. When our spiritual Joshua speaks to the Father for a standstill it comes, and it makes no difference how much we wish to move on, we must remain as we are and abide his pleasure. It is he (our Jesus) who is still for the time, and we cannot move until he moves. Here is the cloud over the camp of Israel and he must abide in his tent until the cloud moves and then he must move in the regular order of the appointed march. We do not stand still and the sun of righteousness pass around and around us, but he turns us in his revolutions of mercy and grace, and as his glorious rays penetrate into our souls we see the light of the sun and rejoice in the daylight of his holy presence.

Does the meridian sun have any mind, any knowledge that he should know his going down? Truly the Lord is speaking of his own work in our hearts. When it is his holy will to do so he hides his face from us and gives us to see the darkness of our own nature and we feel our own sinfulness. Thus are we in the shadow of this earthen vessel and can see nothing but the darkness of our natures. The more we look on this awful picture the more horrible it gets to us and we mourn for the day once more. This Lord God is a sun and a shield; Ps. 84:11, and one that shall no more go down; (Is. 60:20) but we are only under a cloud and cannot see his face. Even in our best days and times we see only through a glass darkly, or through the agate window. Yet these glimpses are very sweet to us as we emerge from the darkness

of our own corruption and catch a little view of him through the cloud as one who showeth himself through the lattice. All this time we are in full view of his holy eye, for he looketh at us through the window and he knoweth our whereabouts. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. In the firmament God hath set a tabernacle for the sun. Ps. 19;1-4. He is behind a veil which mysteriously hides his face from us. If he should shine forth in all his power upon us we would not be able to bear his heat nor his light.

The high priest went into the holy of holies once every year. He was arrayed in all the beautiful garments which were made by the special direction of the eternal God. When he did the work of the atonement the veil shut him out from the view of the people, but the golden bells rang and were heard and the odor of the pomgranates came forth, telling them that the high priest was doing the work which had been appointed him beyond the veil. Just as this work was accepted so were all Israel accepted for the full time for which this atonement was made. Yet they could not see the glory of that high priest. When our blessed high priest did the work of the atonement for his Israel no one saw him for darkness covered the earth all the while this holy work was being done. No darkness was ever like this which entirely hid the great Redeemer in this blessed work of expiating guilt. He was there, he did the work, his voice sounded out in the darkness when he cried, "It is finished." As he bowed his head in death the earth quaked and trembled and the veil of the temple was rent in twain, the rocks rent and the graves opened and many

of the saints arose and went into the holy city and were seen of many. Thus, though the priest was unseen, the evidence of the atonement was fully demonstrated in all that came to pass at that time.

Here was a wonderful work done. The promise had gone before that the people of God and their iniquities should be separated as the east is separated from the west. Consider these extreme points of the campaign. One might take the speed of lightning and go directly west, around and around the earth so long as the world should stand, and at the end he would be no nearer to the west than he was at the start. Even so if he should go towards the east. Thus we see it is impossible for these points ever to be brought together. This is the Lord's illustration. When did this separation of his children and their sins take place? Was it not there when the Roman soldiers pierced his side and the blood and the water poured out upon the earth and settled away to rise no more forever? There all the sins of all spiritual Israel were forever washed away, nor shall they ever arise until God shall visit the cross with the resurrection. Of such a visitation there is not the slightest inference in all the Bible.

The body is taken down and laid in the sepulchre. On the morning of the third day the angel of the Lord comes down and rolls back the stone and sits upon it and Jesus rises from the dead. Where is the blood? Yet at the foot of the cross, and there are the sins, but the body is risen from the dead and his children are the members of this body in particular. They virtually arose from the dead but their sins continued to sleep in the dust, forever washed away in the

blood of the adorable Lamb of God our great High Priest. He has ascended up on high within the veil where He makes intercession for the saints according to the will of God. Our hope is there, He is our hope. We are anchored there and cannot turn our faces any where but there.

There the great Potter inked the type of His seal with the blood of His own Son, our Redeemer, and as He turns us to Him, He stamps upon us His own name. Thus He marks His sheep. This blood is indelible. Not a hand in heaven nor in the earth nor under the earth can ever blot out one single character, nor will one of them ever grow dim, but will ever be read in clear titles to mansions here and hereafter.

Blessed be the great Son of Righteousness who giveth us light and heat and continually turneth us whithersoever He will. Praise His name ever and evermore.

Yours in the sweet enjoyment of this blessed peace and love.

L. H. HARDY

Reidsville, N. C., Jan. 22 1903.

ELDER P. D. GOLD:

Dear Brother in Christ:—I wish to renew for the LANDMARK again, as my time is out this month. You will find here enclosed \$1.50 for this year. I am happy to say the good Lord has been wonderfully good and kind to me all through my life. There has been a time I did not see this, but now I can see he has been with me in all my sore trials. His kind hand has been underneath me to raise poor me up again with praises unto his name for his mercy bestowed on one so unworthy. I have my dark times, with many billows to pass over me. Some times I feel as if I am almost gone, but his kind hand brings me back with rejoicing

for a moment. My time of real rejoicing is only for a few moments I wish it would last longer so I could realize it better.

When I first united with the church I thought when I got old I would be bright in the faith and the Lord's works would not be such a mystery to me. How mistaken I was. I did not see my unrighteousness so plain as now in viewing Jesus. He is all holy and full of righteousness and beauty, while I am nothing more than a helpless lump of clay ready to moulder away. But I hope he will remember me still on to my journey's end, with his mercy and forbearance awhile longer; for the time will soon come when I shall be no more in this life. The Lord is able to make death easy to our mortal bodies. May it be so with me when I am called.

I have a precious hope in my heart of meeting the heavenly saints where all sorrow, trials and pains are no more forever. Kind brother, remember me at a throne of grace

Your unworthy sister, I hope,
CHLOE A. BURNETT.

ELDER P. D. GOLD, DEAR BROTHER:—If one so sinful and unworthy as I, may be allowed to claim such relationship to one that I esteem so far above my poor unworthy self. I have felt a long time like I wanted to write to the dear brothers and sisters through the LANDMARK, and tell them some of my ups and downs, troubles, trials and warfare, but have felt too unworthy to make the attempt and do yet, and also for my dear children to see in print.

I was concerned about my future welfare and had serious thoughts when a mere child. I was raised by very strict Primitive Baptist parents and respected their pro-

fession above all others. I thought very much about dying and would wonder what would become of me when I died. I could hear my father speak of heaven and hell, and that good people go to heaven and bad ones to hell. It would trouble me so much I would go off by myself and shed tears. When my father would go to family prayers, he would pray for us children, and it would fill me so full I would have to leave the room just as soon as prayers were over and go to bed, for I was ashamed for any one to see me crying. I was afraid some of the family would ask me what was the matter for I could not tell them for I did not know. As time passed and I grew up to be a woman I became more and more concerned about my future state, but would go to parties and partake of all the pastimes except dancing, for that was against my father's will and I didn't want to disobey him, for I dearly loved him, and tried to do as he told me, but when I would go and partake of the vain and foolish things of the world I would be in so much trouble I would think I would not go any more, but the next opportunity that offered I would do the same thing again.

When I was about seventeen years of age I was taken with dyspepsia and a liver disease which brought me very low down in health. I thought then I would change my course and be a better girl, and commenced trying to pray but it seemed that the more I tried to pray the more sinful I was, for I thought it was a sin for me to call on the Lord, although my trouble would pass off at times so I would think it was nothing but imagination and I would throw it off, though I had a great desire to be a christian, but soon

found out that I could do nothing towards saving myself, and my troubles would return worse than ever, although I would be as cheerful as I could for I didn't want the family to know anything was the matter with me.

My parents put me under the treatment of a physician and my health got some better but I was not cured. On December 24, 1857, I was married to a man that was a Primitive Baptist. I thought I would not have him to know anything was the matter with me for anything in the world, but it was not but a few months before he found out that there was something the matter with me. He asked me if I didn't want to walk over his land some, I told him I would go with him but he did not know how I had tried to shun his presence that day, for I was in so much trouble that I wanted to be alone, so no one could see me crying, but I went with him and tried to keep behind him for fear he would see me shedding tears for I could not keep them back. We were walking through the fields talking and he looked around and asked me what was the matter, I told him not much of anything, he asked me if he had said or done anything to hurt my feelings, I told him no, but he insisted that I should tell him what the trouble was; I told him that I was afraid I would die a wretched sinner and if I did torment would be my portion. He told me that he was glad of it for he had been thinking that of me for some time, so I went on with a heavy burden on me. Primitive Baptists would visit us, and they would talk with my husband on religious matters and I would be so full I would leave the house and go off to myself and try to ask the Lord to have mercy on me a poor sinner.

Sometimes passages of scripture would come in my mind that would be some comfort to me, and at other times they would condemn me.

On January 18, 1861, it pleased the Lord to take my dear father from time to eternity which was a great trouble to me, though I fully believed that he went home to rest with his heavenly Father. In the spring following the war commenced, and there was another trouble, for I thought if my dear husband had to go and leave me it would be more than I could bear with all the rest of my troubles, but in about twelve months he had to go and leave me and two little children and his aged mother who lived with us. Oh, what a heart-rending it was when he left I didn't think I would ever see him again, but the good Lord spared him to come home on June 30, 1865 after being a prisoner of war three months. Not long after this I went to bed one night with a heavy burden on me. I was in so much trouble I didn't expect to sleep any, but did go to sleep after a while and had a dream or vision: I thought I was in a small crowd of people walking in a wheat field, we were all walking along together and we came to a round pond of water, the most beautiful water I ever saw, it was clear and bright as could be. I looked to my right hand and saw a man standing by me dressed in white; I thought he was Elder C. B. Hassell: I thought he was the loveliest looking man I ever saw, he held his hand to me and said follow me; he lead me down in that beautiful water and baptised me and when he raised me up I was full of love and joy. I commenced trying to praise the Lord, and when I came to myself my dear husband was calling me and asking me what

was the matter. I told him I had been baptised, and we both shed tears of joy together. I didn't sleep any more that night and I didn't want to, for I wanted to stay awake and rejoice and praise the Lord.

Soon after I arose next morning something seemed to say in my mind; you need not claim a hope in Christ for that was nothing but a dream you had last night; and you need not put any confidence in dreams. It troubled me very much, I tried to pray to the Lord if I was deceived to undeceive me. I soon had another dream: I thought I was at a meeting at Flat Swamp and when the door of the church was opened for reception of members, I went forward and told them I wanted a home with them. I thought they received me and appointed my husband to baptize me. I thought a very large crowd went to see me baptized. When I got in sight of the water I feared and trembled; but when we got to the water I wanted to go down in it and he led me down about waist deep and repeated these words; "In the obedience of the blood and righteousness of our Lord and Saviour Jesus Christ I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." I came up rejoicing, I felt happy and light, and woke up and found it was a dream.

I had a greater desire to go before the church than ever, and thought I would the next opportunity, but before that time came I got in doubts and stayed away several months. In August 1877, I saw my way more clear under a sermon delivered by Elder J. T. Roe. His text was 17 verse and the 22 chapter Revelation. "And the Spirit and the Bride say come." I was very anxious for the next

week to pass; so on the first Saturday in September, which was the next Saturday, I went before the church and was received, and was baptized next morning by Elder J. L. Ross and I thought that was the happiest day of my life. I then thought my troubles were over, but I was very sadly mistaken, for it was not many days before I was very low down and was afraid I was deceived and had deceived the dear people of God, and would ask the Lord to undeceive me if I was. I can witness with the poet:

Sometimes my hope is so little I think
I'll throw it by,

Sometimes it seems sufficient if I were
called to die.

I have many troubles and trials, doubts and fears, and made to cry out and say, Oh, is there any one like me. My heart's desire and prayer to God is that all my dear children may be brought to know and love the Lord Jesus.

Dear Brother Gold, if you think this is worthy of a place in your valuable paper, you can publish it, if not all will be well.

Your unworthy sister, if one at all.

JULIA F. ROBERTSON.

The next session of the Smithfield Union is appointed to be held with the church at Little Creek, Johnston County, N. C., Saturday and fifth Sunday in March. Visiting brethren and sisters are cordially invited to attend.

Affectionately,
A. R. GILBERT.

The Eastern Union meeting is appointed to be held, the Lord willing, with the church at Bethlehem, Tyrell County, N. C., commencing on Friday before the fifth Sunday in March 1903.

C. F. BENSON, Union Clerk.

ZION'S LANDMARK

'Remove not the ancient Landmark which
thy fathers have set.'

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 7

WILSON, N. C., MARCH. 1, 1903.

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EDITORIAL.

PREACHING.

I have been comparing the manner of our preaching to day with that of those whose preaching I recall as associated with my boyhood days and the earlier years of my own exercises in the ministry, and it seems to me there is a difference in some respects quite perceptible.

In the first place it seems to me those old soldiers of the cross must have been men of more stamina and force of character than we, their sons, wield or even possess. In fact, it seems to me that the general character of men, in whatever stage of life, commanded a better premium then than it does in this day. Truthfulness, honesty, virtue, nobility and punctuality then characterized the integrity of society, and the church was truly the salt of the earth, and the minister of the gospel stood in the midst of the people as the anointed man of God, and his preaching

was in demonstration of the Spirit and of power, and brought forth the better qualities of men and directed attention to the source of all good and perfect gifts, commending them as the adorning graces of the Spirit and the indisputable evidences of a heavenly birth, and exhorting that these graces should be gracefully worn, whereby the wearer should adorn his profession by an orderly walk and a righteous and Godly conversation

They taught that it was right to do right for righteousness' sake.

It seems they taught more as having authority than we do—that their preaching carried with it a burning conviction of the truth of the word preached, and tended more to impel men with the vast and pressing importance of the business at hand, and of the present beneficial blessing in observing and doing the word according to a heavenly inborn principle and for the sake of that principle. Their preaching made men feel that honesty consisted in being honest—that there were no by-ways, no near cuts to doing that which is right. That a man's promise and obligation to his fellow-man carried with it a seal which kept in force and virtue during his natural life time, and that therefore the virtue of the promise should be equal always to that of the seal. It could then be most truly said of the church that it is the pillar and ground of the truth and of the ministers. These men are the servants of the most high

God which show unto us the way of salvation, and many could say "I was glad when they said unto me let us go up to the house of the Lord."

In those days the very presence and inherent virtues of the church demanded the respect and confidence of all who feared the Lord and loved the ways of Zion. Her light so shined that men saw her good works and glorified the Father in heaven. Her membership held and enjoyed the confidence of men in the business affairs of life, and with them to be a Primitive Baptist was, generally speaking, equal to a good bond made doubly sure by approved security.

The lack of this state of affairs to a greater or less extent to-day I attribute to a corresponding lack of that manner of preaching or teaching administered in those days.

The minutes of the business of the church meetings from planting the churches in this part of the country from one hundred and twenty-five years ago down to within the last thirty years show a better and more faithful application of discipline with consequent better results than in this day. Members had come to fear to do wrong if they had no cause to love to do right. That Primitive Baptists paid their debts was proverbial. I do not mean that there were no exceptions on the one hand then, nor do I mean there are none on the other hand to-day, but I do think the contrast is such as should not be.

It seems to me the man whose very preaching does not demand the faithful application of sound gospel discipline and thus maintain the order and dignity of the house of God is lacking in the essential quality of a pastor of churches. In this respect I have never felt qualified for this service.

In those days the actual and direct services of the churches must have been far more arduous than in this day. In the days of great declension and division the true servants served with the trowel in one hand and the sword in the other because of their enemies, and they fought as good soldiers for Christ and labored faithfully in the Master's vineyard, but they had no time to wrangle with each other.

Those faithful fathers seem to have exercised in their respective gifts according to their several ability, preaching to the people the doctrine as they understood it. And it seems to me that is about as well as we can do to-day if we could but think so, allowing such differences as seem more apparent than real, making salvation by grace the foundation stone.

I recall another feature of the preaching and general service in my earliest recollection of such things which seems largely to have lingered amidst the scenes of the past, and that was the peculiar solemnity with which they came before the Lord and ministered unto the people the consolations of the word of reconciliation. There was to me a pro-

fundity about the preaching and entire service which impressed me with its sacredness. Their prayers were characterized by a primitive simplicity and plainness, with no apparent pretensions to effectiveness nor affectation. The preaching was an earnest, plain, practical presentation of the word of Truth, as of a father speaking to his children. Especially was this true of those who because of long, faithful service were "elders indeed," who were esteemed by the entire membership of the congregation as common fathers in the gospel.

One special feature of the order of the preaching as I recall it was to finish up with the doctrine and consolations of the resurrection of our Lord and of all those who believe in him as being raised up in him and by him, which was, as it were, a kind of benediction as the apostle said: Comfort ye one another with these things.

As to the manner of preaching with respect to doctrine, I am of the opinion that the doctrine as it was specially needed in that day was preached and with such ability as that it could be truly said of those who preached it, that they were according to the measure of the gift of grace and faithful ministers of the new testament. For reasons consistent with truth generally considered the principles of doctrine considered as leading in that day are not so considered now, but may be in the not far distant future. The atonement according to the election of

grace perhaps more universally lead them, while now predestination and salvation seem to be upper most in many sections.

I am of the opinion that in each generation or age of the world principles of doctrine to some degree peculiar to the special need of the church in her pilgrimage predominates in the word preached, and that certain men here and there according as they are chosen and gifted for the work appear upon the threshold as men whose coming is for the hour, and who are for the special purpose born, and with special ability serve their day and generation and who though dead yet speak to many hearts. For the country at large I might instance Elders Wilson Thompson, Gilbert Beebe, C. B. Hassell and Wm. Mitchell, while locally I might mention John Stadler, Jesse Jones, Joshua Adams and John C. Hall, whose lives as open books are being read and will so continue until such time as was determined by the purpose of him who worketh all things after the council of his own will.

While these able and precious gifts and many more who were yoke fellows with them have been called upon to lay their armours by and have entered into everlasting rest, I am glad to feel that the Lord has not left us without faithful witnesses who are to day doing valient services in the fore front of the battle, who shall only cease from their labor and service of love in time to give

place to those who shall come after them.

After all, things pertaining to the kingdom of our Lord may not be really so different as I have intimated, and wherein there may be perceptible differences it may be that therein are special and valuable lessons which in the mind and purpose of our God we must learn. If so, doubtless they are in some special and precious sense peculiar to us in our day and generation, which shall in the end be no less to the praise of the grace of God than were those things peculiar to our fathers, that all in the end may surely know that all things work together for good to them that love God, to them who are the called according to his purpose. P. G. L.

Brother W. A. Gourly has requested my view of Ex. 4:24, "And it came to pass by the way in the inn that the Lord met him, and sought to kill him."

Moses greatly felt his insufficiency to go to Pharaoh. He had fled from Egypt after killing an Egyptian. He had deeply incurred the displeasure of Pharaoh. He felt his incompetence to conduct this important business—was not eloquent, was slow of speech—He feared to go—his trials were such as to fasten on his mind his incapacity. He was a very meek man.

However the word of the Lord was stronger than his word or will, as it always is, and Moses begins his journey. He had how-

ever neglected circumcision which was a plain command of the Lord, and was to be observed by every Israelite. Moses had not circumcised his son. Their mother was not a Hebrew woman, but was a heathen woman, or a gentile.

When one receives a command to serve the Lord there must be a putting away of idols, a reformation, a faithful obedience to what God has commanded. If this is neglected it will be as an enemy—the Lord will meet with him to slay him.

Moses may like some men have been intimidated from serving the Lord in the matter of circumcision because his wife was not a Hebrew, and was not hearty with him in the service of the God of heaven. Sometimes a Baptist has an impression to pray in his family, or preach, or exhort, but he has a wife not in sympathy with him, and that increases his cross, and gives him additional excuses for not following the Lord; and his burden becomes so heavy he is afraid the Lord will slay him.

Moses' case was something of this sort. When he was on the way to Egypt the Lord met him at the inn where Moses was stopping, and sought to slay him. How? By presenting his disobedience and the consequences in the judgment of death, if he did not obey. Moses was held by the Lord who stood as an adversary to bind him, so that Moses could not do anything. He entreated his wife Zipporah so that she

took a sharp stone and circumcised the lad saying, thou art a bloody husband. She had no love for circumcision. But when she circumcised her son then the Lord turned Moses loose.

We think that the disobedient child of God knows in what sense God sought to slay Moses. We have had a certain fearful looking for of judgment and fiery indignation in consequence of our sinning against God. In this sense we could not flee from the presence of the Lord who is everywhere beholding the evil and the good. Our sins become as accusers, and the righteous hand of God it seems will slay us. But we are granted repentance, for we at once feel there is relief for sinners, and we go on our way rejoicing in the Lord, and are inclined to obey him; but we must forsake every earthly tie in doing this, Truly it is a dying to follow Jesus—a bloody work, for it requires blood which is the life, even the blood or life of Jesus to redeem us. We must be cut off, circumcised in heart, crucified to the world to follow Jesus, and our flesh so near to us answering to the wife of our youth must be forsaken to follow Jesus. We must be cut off from everything of the world, self, the devil, dead, risen with Christ.

P. D. G.

THE ONLY SAFE RULE.

There is much confusion among mankind about religion. Many say lo here, or lo there. Among Baptists there is contention in

some sections. Some seem anxious for new things. They project some departure from the old paths—the ancient LANDMARK—and the leaven soon begins to work. Some will endorse their course and get up a party, and breed division. They are not content to abide in the doctrine of Christ as declared in the bible, and confirmed to us in the revelation of Jesus in us by the Spirit as the way, the truth and the life?

Does not the bible or scripture thoroughly furnish the man of God unto all good works—everything to be believed, and to be done or observed, and nothing new can be added to that, nothing there can be taken away.

The Lord God has given all that is needful to be known or believed in his worship. Those who love him are content to hold to that doctrine, and cleave unto him. They do not desire any new thing or departure therefrom, nor any confusion or strife, nor do they wish any to come in among them to make strife. People that desire strife and war can find plenty of others fond of that, and I would suggest to such as desire confusion and fusses to let the Old Baptists alone, and go and join the fellows that can accommodate them. But it is a freak and trait of the devil to meddle with such as are better than he is, and to provoke strife and discord among the Lord's people.

Some spring new points of doctrine as they call it, or attach undue importance to some point to

the neglect of some other part, and thus disrupt the harmony or order of the doctrine. It is all doctrine and all practice in a sense. Everything that is taught in the bible is doctrine, and it is but one doctrine; and everything that is taught is to be observed, and in that sense it is all godliness, or to be obeyed. One part is as important in its place as any other part. He that neglects one part and dwells all the time on some other part causes strife. If God sends a preacher he will respect every part, and no part will be unimportant to him.

Why should Baptists have conventions to announce what they believe? If the Lord has not shown you what to believe are you a Bible Baptist? Do you go to men to find out what you believe, or what is your faith? All God's children are taught of him, and great shall be their peace. When you speak to each other or commune you find you all believe the same things, if the Holy Spirit guides you. When you hear one preach, and he tells you what God has already taught you, then you know the Lord has sent him. When you read from the pen of one, and he writes what you have already felt, you know he is of the Lord. The Lord gathers the solitary and sets them in families. They dwell together in peace. They are satisfied with the doctrine of God our Saviour. They do not want any new articles of faith, or declarations of what to believe. They have the scriptures

and that is complete. If any come bringing any other doctrine receive him not into your house, nor bid him God speed.

We know the whole world lies in wickedness, for we have been there. We know that the believer in Jesus has an unction from heaven that teaches him all things for he has received that unction. We know that faith is the gift of God, and that by grace we are saved. We know that without the Lord we can do nothing, but through him that strengthens us we can do all things.

Love—the love of God—is the bond of union, and the greatest of all things to have.

P. D. G.

KEPT BY THE POWER OF GOD THROUGH FAITH.

The divine declaration that the people of God are kept by divine power through faith unto salvation admits not the possibility of their falling away to everlasting destruction. It is God that preserves them by his power. The means he uses in order to do this is faith. Would the Lord employ a means that might fail—since it is his purpose to save them? Would a man who aims to do a very important thing resort to an uncertain method or means of attaining his purpose if he could avoid it? Would he take any chances? Would he not use the most available means possible?

Where is there any record that

the faith of God has ever failed, or blundered, or come short of attaining that which was purposed? Jesus Christ is both the author and finisher of the faith of God's elect. Therefore this faith cannot fail.

This is the faith through which God keeps his people. Therefore it is not the uncertain product of the deceitful heart of man, but is a fruit of the Spirit of God—a holy, precious faith. This faith must be in the heart of man, but it is a heart purified by faith. Therefore faith is greater than the heart of man, and it saves the man. Thy faith hath saved thee, said Jesus. He rejoiced at faith in one, for that faith is the work of God which Jesus always owned, and is the substance of things hoped for.

The spirit that owns Jesus, that believes he is the son of God, and came from heaven, that believes he has all power both in heaven and in earth, the spirit that believes there is no failure in him, the spirit that loves him, trusts him, worships him, obeys him, is of God. To them that believe he is precious.

The man blessed with this faith owns he is a sinner, and feels unworthy of God's blessings on him. He is not boasting of his work. He is a beggar for mercy. He hopes in God. He calls on the Lord. It is of faith that it might be by grace, in order that there should be no failure. If salvation is of the Lord it cannot fail. Boasting is excluded by faith.

This faith lays hold of the power of God, the righteousness of Jesus Christ, and obtains witness of the righteousness of God in the salvation of every one that believes.

This is God's way of saving sinners, and hence it is a perfect way and in harmony with every attribute of heaven, and is all that a holy law requires, and nothing less than this can satisfy it.

This faith works by love. It is active, not a dead faith. Its most wonderful performance and triumphs are when dangers appear the greatest, and opposition the strongest. How beautifully it works in the burning fiery furnace, in the lions' dens, in the face of death. What a saying of faith that Jesus Christ came into the world to save sinners, and each one saved feels he is viler than others and more unworthy.

This faith pleases God, for it brings and offers what God has provided, the humiliation unto death of his own Son. It pleads Jesus crucified and risen as God's unspeakable gift to men.

Those who have it are not conscious that it is produced by any act of theirs, nor can they claim any merit in themselves, or that they have caused it. The weakest one has most of it. Abraham was strong in this faith when he had no power at all to bring that which was promised. But he gave glory to God in accounting that God was able and faithful to do all he had promised.

Faith is the substance of things hoped for, and those having this

faith will be sure to come to God. For divine power draws them.

P. D. G.

DEAR BRO. GOLD:—In your last LANDMARK I have read a letter to you by A. M. Denny in which I find something I do not understand. He is very much opposed to the use of organs in the church. I think his view upon this subject is very clear, but he says, if there be some in the congregation who are not Christians, if they have a mind to join with the congregation in singing, he says he would not object to that; yet he would exclude the organ from the church. We read those that worship God must worship him in spirit and in truth. There are hundreds of pious deluded creatures in churches and among the Baptists who hear (I mean the Primitives). The preacher will tell the congregation that it is mockery for those in nature's darkness to attempt to worship God.

Now, what is the difference between having the organ in singing and those poor creatures that have no more spiritual life than the organ. It seems to me that the preachers are afraid to keep themselves clear for fear of losing popularity. Watchman, what of the night? I am as much opposed to the use of the organ as any living. What I want is the preacher to put a stop to this unholy singing.

JOHN McLARTY.

Wallacetown, Ontario, Can., Jan. 26.

REMARKS.

Elder Denny is able to make his own defense. But Baptists in this country welcome such as have a mind to join in singing with us to do so, even if they are not members. There were some in the day that Christ was on earth wishing

certain ones to hold their peace when Jesus was entering Jerusalem. He replied, if these hold their peace the very stones would cry out.

Elder Denny stated in substance if any at our meetings have a mind to join in the singing he was pleased to see that. If we worship God by singing, and others present not members have a mind to praise God, is not that a good thing? Is it wrong for people not church members to attend preaching? We are pleased to see such a thing, and would encourage them to attend our worship.

The notion that we wish no one present at our meetings but members is a selfish unscriptural one. We find continually others besides disciples were present when Jesus preached. We do not know who are the Lord's people. We are to sow beside all waters. We are to let our light so shine before men that others may see our good works and glorify our Father in heaven.

Is there no difference between a man that has a mind to join with God's people in singing praise to God and an organ or machine made of wood or iron? Judge ye.
P. D. G.

The White Oak Union will be held with the church at Wilmington on the 5th Sunday, and Saturday before, in March.

Affectionately yours,
G. J. SCOTT.

Change Sister Eula Whitley's postoffice from Selma to Archer, N. C.

DEACON WARREN WOODARD

This noble brother, a prince in Israel, passed out of this world Feb. 1, 1903, after a few hours of illness, at the advanced age of about 77 years. He had long been a member of the church at Wilson, was of a family famous for devotion to the doctrine of grace, and in him was happily illustrated the beauty and power of that blessed God—given doctrine. He was gentle, sober, firm, faithful, kind and loving in all the relations of life. We greatly miss him. The loss is ours: the gain is his.

P. D. G.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the Spring Session of the Bear Creek Association will convene with the church at Lawyer's Spring, Anson County, N. C., on Saturday May 2nd 1903, and continue three days. Carolina Central Railroad runs in one fourth mile of the meeting house at the town of Peachland, N. C., where those coming by rail will get off. Those wishing to be met will write to either of the following: H. M. Baucom, Peachland N. C., E. W. German, Peachland, N. C., Colman Pond, Peachland, N. C. Stanley Edwards, Boylin, N. C., or the undersigned, and conveyance and accommodations will be cheerfully provided. We will be glad to have you with us.

J. W. JONES, Clerk.

Boylin, N. C. Feb. 10, 1903.

I hope to attend, if the Lord will.

P. D. G.

MARRIED

Mr. Geo. Bradly and Miss Pattie Griffin, at the bride's father's on Feb. 3rd 1903, by Elder M. B. Williford.

OBITUARIES

HATCH B. HILL.

By the request of sister Basheba E. Hill I will try to write the obituary of Brother H. B. Hill.

He was born August the 4th, 1821. He and Francis Taylor were married August the 10th 1842. She died August 18th 1858. There were born unto them seven children, of whom five survive him. On November the 28th 1858 he was married to Basheba E. Quinn. There were born unto them six children, of whom three survive him. Thirty-four grandchildren and thirteen great-grandchildren and an aged and afflicted wife mourn his loss. But not as those who have no hope. He offered to the Baptist Church at Newport July the 14th 1888. and was received and Baptised the following day by Elder L. H. Hardy.

He lived a lovely Christian life, always filling his seat when he was able to go to his meetings. I have known him to go to meeting when he would give out before meeting broke. His walk was orderly, his conversation Godly. There never was anything against him. He was a hard working man all of his life, and had a great deal of patience in all of his afflictions, and said he wanted to be resigned to the Lord's will. On Friday before he died Wednesday he told his daughter and daughter-in-law he wanted them to sing "When the storm in its fury on Galilee fell" I sang that, and "Oh happy day long waited for" He slapped his hands and said I see, I see, and shed tears freely. On the following Sunday night he was taken worse and we all thought he was gone. But he revived; while he was in that agony he prayed for his wife and children that they might be led in the right way. In all of his sickness he said he hoped that when he was called to go he might go easy, although he wanted the will of the Lord done. On Tuesday evening before he died his wife went to the side

of the bed and sat down, and he put his arm around her and he said he hoped the Lord would bless her and he believed he would.

His only son lived with him and did all he could for him. His son was always ready to do anything he could, and all the rest of his children that could get to him. Myself and wife, one of his children, staid with him the most of our time. In his latter sickness the brethren and sisters of the Church all visited him, and were kind to him. He was a kind husband, a loving father, and a good neighbor.

On September the 9th. 1902, he gently passed away. He was 81 years 1 month and 6 days old. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Written by J. F. GARNER,
Newport N. C.

Sleep on dear father, sleep on,
Nothing can disturb thy rest.
While the angels of God with thee sing,
And Thou dost reign with the just.

So now dear mother weep not,
For we can all say
That he has gone to heaven,
And there he shall ever stay.

Though many are the trials,
While in this world we stay.
But let us try to bear them with patience,
Like our father who's gone away.

So sleep our dear father,
While we are lonely here
We hope in that bright heaven,
That we may all appear.

Written by his loving daughter,
M. J. GARNER,
Newport, N. C.

WILLIAM T. TAYLOR.

By request of his bereaved widow I send you the obituary of her husband Brother W. T. Taylor. He was born June 6th 1827, and after a severe spell of sickness, lasting for several weeks, he died on June the 17th 1902, at his home in Castalia, Nash Co. N. C.

Brother Taylor was married twice, first to Amanda Perry, on June the 6th 1850. How many children were born unto them I do not know, but am informed that eleven children

were living at his death. I do not know the date of her death. On the 14th day of Feb'y, 1888 he married Mary L. Dew, with whom he lived peacefully and affectionately until his death.

Brother Taylor joined the Primitive Baptist church on the 2nd Sunday in May 1870, at Wilson. N. C., and was baptised by Elder P. D. Gold. Afterwards he moved to Castalia, and was one of those who constituted the church at that place, where his membership remained until his death. I am sure all who knew Brother Taylor will fully agree with me in saying that, he was indeed a kind, loving husband, devoted and affectionate father, highly esteemed citizen, being very useful in many respects. His judgment was often sought by his neighbors and friends, and was esteemed profitable and useful to all concerned. As a church man he was strong in faith, zealous in good works, letting his light shine, punctual in filling his seat and attending to the business of the church, and thoughtful about the pastor's welfare. Being pastor of the church of which he was a member, I know this of our dear brother.

May the Lord bless our dear sister Taylor who has lost so devoted a husband and companion in gospel bonds, and be a father to his children, some of whom I believe already have a hope in his precious name. And though we so fully feel the loss of husband, father, and brother, may the Lord reconcile us to his divine will that we may not grieve as for one we have no hope, for we believe he is at rest.

M. B. WILLIFORD.

Elders Gold and Lester Dear Brethren by request of the deceased and the bereaved family. I will now try to write an obituary of sister Rebecca Moore. The subject of this notice was born Jan. 22nd, 1817, calmly fell asleep in Jesus Dec. 13th, 1902, making her stay on earth 85 years, 11 months, and 3 days. She married Abram Moore in the

year 1835, and to this union there were born fifteen children, four survive, one son and three daughters to mourn for her. She united with the church at Upper Town Creek Saturday before the 3rd, Sunday in Sept. 1852, and was baptised by Elder Jesse Baker, and remained a faithful member until death, keeping her self unspotted from the world for half a century. In my last interview with her she seemed to be more reconciled and resigned to the Lord's will speaking of the love she had for the brethren: which is good evidence that she has passed from death unto life.

Sister Moore was a correct old fashioned Baptist earnestly contending for the faith once delivered to the saints, ever ready to give a reason of the hope that is within her, believing that salvation is of God. Just before the last she spoke of crossing the river of Jordan, and repeated hymn 275 and several more.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

☐ I long dearest Lord, in thy beauties to shine.

No more as an exile in sorrow to pine,
And in thy image arise from the tomb,
With glorified millions to praise thee at home.

May the Lord comfort the bereaved children and guide them into all truth, and pour out his all important blessing upon them.

Affectionately

D. T. BILLUPS.

Tarboro, N. C.

WINIFORD MEWBORN.

Obituary of Winiford Mewborn, wife of Joshua Mewborn, daughter of Thomas and Nancy Wootten, was born April 17th 1831, and died Sunday morning without a struggle Jan. 25th 1903, making her pilgrimage here 71 years, 9 months and 8 days.

She was married to the writer Tuesday Oct. 11, 1853. Of their union eight children were born. She lived to see all grown but one which

died in infancy and all married but the youngest. She leaves a husband two children, twenty four grand children, five great grand children and one sister, with a host of relatives, friends and the church to mourn their loss.

She had in her family at one time, a preacher, two deacons, a magistrate, a lawyer, a doctor and four school teachers.

She offered to the Primitive Baptist church Saturday before the 3rd Sunday in Aug. 1853, and was received at Mewborn's meeting house in Greene County, N. C., by Elder Parrott Mewborn, Sr. She was a faithful member over fifty years and not a charge was ever brought against her. She attended her meetings faithfully when not providentially hindered. She was a good wife, indulgent mother and a good neighbor.

Why do we mourn departing friends,

Or shake at death's alarm?

'Tis but the voice that Jesus sends

To call them to his arms.

JOSHUA MEWBORN.

Snow Hill, N. C.

R. F. D. No. 4.

The next Session of the Prospect Hill Union meets at Pleasant Grove Saturday and 5th Sunday in March, and not at Flat River, Elder B. B. McKinny informs me.

P. D. G.

Elder L. H. Hardy suggests that Elder S. H. Durand preach at Surl on Monday, Flat River Tuesday, and Mt. Lebanon Wednesday, and he will meet Elder Durand at Flat River and convey him to Mt. Lebanon. Brethren and friends will please note this change.

P. D. G.

Sister Mattie Luper's Post Office is St. Lewis, N. C.

APPOINTMENTS.

E. E. LUNDY

Straits Sat and first Sunday in April
Newport Monday
Hadnot's Creek Tuesday
Northeast Wednesday
Southwest Thursday
Bay Friday
Wards Will Saturday
Yopps second Sunday

Will some of the brethren from Cedar Island meet me at Oriental Wednesday morning before the fifth Sunday in March
The boat reaches there about daylight.

S. H. DURAND

Roxboro Saturday and 2nd Sunday in March.

Flat River Monday

Mt. Lebanon Tuesday

Surl Wednesday

Durham Thursday night, Friday night and Saturday.

Raleigh 3rd Sunday and at night

Goldsboro Wednesday night

Memorial Thursday

Wilson Saturday and 4th Sunday

Reidsville Monday night and Tuesday

I desire our people to hear Elder Durand. Other appointments can be arranged for him if agreed on.

I hope to be with him part of the time.

P. D. G.

J. E. ADAMS.

South Quay Sat and 1st Sunday in April

Elizabeth City Tuesday night

(Brother C. C. Adyette please arrange)

Flatty Creek Wednesday

Elm (Powells Point) Thursday night and Friday.

Kitty Hawk Sat and 2d Sunday

East Lake Tuesday and Wednesday

Bethlehem (Tyrrell county) Sat and 3rd Sunday.

Brother Holida, please meet him at Fort

Landing Thursday.

Gum Neck Monday night

Church on North Lake some day during

that week, Brethren please arrange the day.

Masons Point Sat and 4th Sunday

Tiny Oak Monday

Rose Bay Tuesday

Beulah Wednesday

Sandy Grove (Beaufort county) Sat and 1st

Sunday in May.

Bethel Monday after

Goose Creek Island Saturday and 2d Sunday.

Brethren can arrange during the week.

Cedar Island Sat and 3d Sunday

A. W. PATTERSON.

Smithfield Sat. and 1st Sunday in April

Raleigh Sunday night

Durham Monday and at night

Lebanon Tuesday

Dutchville	Wednesday
Camp Creek.....	Thursday
Surl.....	Friday
Roxboro.....	Sat and 2nd Sunday
Shiloh.....	Monday
Stories Creek.....	Tuesday
Ebenezer.....	Wednesday
Flat River.....	Thursday
Whealers.....	Friday
Prospect Hill.....	Sat and 3rd Sunday
Lynchs Creek.....	Monday
Harmony.....	Tuesday
Arbor.....	Wednesday
McRay's.....	Thursday

G. W. BOSWELL.

Creech's Wednesday after 4th Sunday in March.....	
Salem.....	Thursday
Clayton.....	Friday
Little Creek.....	Sat and 5th Sunday
Smithfield.....	Monday
Union.....	Tuesday
Bethany.....	Wednesday
Cross Roads.....	Thursday
Beulah.....	Friday
Scotts.....	Sat and 1st Sunday in April

Conveyance needed.

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SILAS H. DURAND.
Southampton, Bucks Co., Pa.

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ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths ~~where~~ is the good way."

By the help of the Lord ~~this~~ paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

□ All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

DEAR BROTHER LAMM:—I have had a mind for sometime to write to the Landmark some of the things I hope to be the dealings of the Lord with me, but feeling so unworthy and fearing it was not of the Lord I have not. But if the good Lord will give me the spirit and liberty I will try to write you a few lines and if you think it worthy of publishing you can send it to Bro Gold, if not throw it aside and all will be well. Bro Lamm, if I have ever been convicted of my sins it was when I was 13 years old. I saw my self a lost and condemned sinner before God and with out his mercy I was banished from Him forever. I began to try to pray and to beg the Lord for mercy on me a poor sinner and it seemed the more I tried to pray the worse I got. I felt like I knew the Lord was just in all his ways and I thought how could he be just and save a sinner so vile as I was. I went on in this condition for 12 years feeling that I should be banished from the Lord forever. I have retired many nights begging the Lord for mercy, never expecting to see the sun rise again and expecting that my family would find me dead and my soul would be in everlasting punishment where the wicked burn forever. I got so I could not even part my lips to ask the Lord for mercy, but the very beatings of my soul

were, God be merciful to me a poor sinner. Dear Brother, I feel like you know what a condition I was in. I would go to preaching and it seemed like the preacher would make me the meanest of all God's creation. But if I am not deceived when I gave up all for lost the Lord removed my burden and placed a new song in my mouth, even praises unto Israel's God. Then I became in trouble about joining the church, and I believe the Lord showed me the right church, and that was the Primitive Baptist. I had no doubt in my mind but what they were right, but the trouble with me was, was I one?

I shall never forget the blessed words that came to me on Tuesday before I joined the church on Sunday. I was in the field at work, and I was trying to pray to the Lord to show me whether I was one or not, and these words were spoken to me. You love them and love to hear them preach, and that is evidence that you are one. It was so plain to me that I looked around to see if there was any one about me, and I did not see anyone, but I believe that the Lord was there, for a few hours I had no doubt it seemed to me but what I was one, but in a short time it seemed to me that it was all imagination, there was nothing of it, and then I was in trou-

ble again. But I believe that the Lord did make me willing on Sunday following to join the church and be baptised. I thought then I would not see any more trouble, but it was not long before it seemed like my temptations were stronger than ever before, but when I can have the spirit of the Lord with me, I can say like one it is good for me to be afflicted for before I was afflicted I went astray, so I find that it is through trials and tribulations that we have to pass through here if we ever enter into the everlasting glory that is prepared for them that love the Lord, and I feel if we love him the time will soon come when we will see him and be like him and be satisfied.

Remember the unworthy writer,

J. W. HOGWOOD.

Lucama, N. C.

ON THE TEACHING OF CHILDREN.

DEAR BROTHER: I will not mention the Brother's name, for these notes are for all.

I will try to explain my views in regard to the first six verses of Psalm, 78th chapter, "Give ear O my people to my law, incline your ears to the words of my mouth," and so on.

I took the position that it was still proper and necessary to teach children in some way the Scripture, wherein are the statutes of the Lord, and referred you to the Psalm quoted. You replied that was under the law, and that in the gospel day "They shall no more teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know him from the least to the greatest of them," In the first place, teaching the statutes of the Lord is quite a differ-

ent thing from teaching to "know the Lord", for none can know the Lord, except as Peter knew him.

Only the Father can reveal him unto us, for like the natural sun he is seen only by his own light. The passage evidently does not refer to the teaching of the word. I asked you if the Kingdom of Christ was erected on the ruins of the law, and you answered in the affirmative. Have you any authority for such a position? Christ was given, being the living law, he honored the law and fulfilled its demands, at the same time affirming that not one jot of it should pass away. True we cannot come to God through deeds of the law, nor was that ever possible, yet the law given in the garden, even before Moses, was an eternal law, and will never pass away.

Paul (1 Cor. 9-21) says that he is not without law to God, that the Gentiles are not without law, and that men were sinners from Adam to Moses; witness, Cain, the deluge, Sodom and Gomorrah and the like, Moses was inspired to codify this same law. It is that same law that Christ came to fulfill and that the Spirit writes on the hearts of his children, so that it becomes a living law. A bill of lading describes the articles sent, and the goods have to be like the bill of lading, thus the living law is like the pattern or type given in the law. At no time was Christ revealed to men but by faith. "By faith Abel offered a more acceptable sacrifice than Cain," etc. This eternal truth was taught to them in type as is taught to us by the gospel, the truth that Christ is the great sacrifice for sin. The ritual law is done away in Christ, but the moral law remains as ever. If there had been no law before Moses there would have been no sin.

and therefore no need of a sacrifice for sin, nor of a promise. But we find that the promise is in conformity with the law through Christ in bearing Gentile transgressions, and God leads us by his Spirit in conformity to the law by having the love of God shed abroad in our hearts as the law demands. Therefore we are dead to the law of sin by the law of love, and thus we establish the law, for the righteousness of the law is fulfilled in us. You teach that everything under the gospel is absolutely new, and that there is nothing left for us in the old. But the old Scriptures were all that existed in the days of the apostles, and they often quote examples for our guidance, as Psalm, 78, Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old; which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath done. For he hath established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children, which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments. Compare also Is. 38-19, "The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." In the light of these, and many other like passages, I can only say,

duty to teach to the rising generation God's law, his word, and his truth? No man can impart to another the knowledge of salvation, for that is the work of the Holy Spirit alone, but it is quite a different thing to teach the letter of the Scriptures. This is possible for us to do, and we are strictly enjoined to do it. Shall we be restrained from doing our manifest duty in this regard because some absurdly talk of teaching religion? Shall we withhold from our children the word of God, because we do not know them to be subjects of grace? If so in order to be consistent you must not preach to men until you know all your hearers to be spiritual. In order for such an objection to have any sense or reason in it, we must believe, either that the word of God may work harm to the natural children, or, on the other hand, that the work of the Holy Spirit may be thwarted or hindered by the word of God in the spiritual, and I can imagine no Old School Baptist taking either view. No! Let us teach our children the wonderful works of God from his word, and not continue our practice of sending them to the Arminians to be taught, and then lament that they are alienated from us.

Suppose an idolater to have become a true believer! Would he not point his children to the only true God, and reprove and forbid the folly of idolatry? What would that be but teaching the nurture and admonition of the Lord? You admit that we should teach good morals, but how can this be done so well as by saying, "Thus saith the Lord?"

I wish to refer again to the passage you quoted, "They shall no more teach every man his neighbor or brother" etc.

This evidently does not mean that there shall be no more preaching, or that we may not expound the way of the Lord, to another, for the apostle after quoting this very passage goes right on to warn, counsel and reprove his brethren. He saw no contradiction of the text in so doing.

We shall let our light shine as Christ commanded. You also said that the plain precepts of the old scriptures must be spiritualized. Every word of God is spiritual, but every word is not figurative. "Thou shalt not kill." Is that spiritual as "Ye must be born again," or "Thou shalt love the Lord thy God"? So too, the command to train children in the nurture and admonition of the Lord is spiritual, but not figurative. A spiritual experience produces in the life fruit like the spiritual command. The fruit is just as spiritual as the tree which produced it. Honesty is a plain precept, and is not figurative but spiritual. There is a deplorable tendency to regard the plainest admonitions as being mere types or figures, thus avoiding all the ensamples of the Old Scriptures.

I believe that the destruction of Sodom was a real fact, and the causes that led up to it, so also the history of Abraham and his remarks found in Gen. 18-19, "And the Lord said, Shall I hide from Abraham that thing which I do? For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment" etc. Read also the story of Eli and his sons.

He did say to them, "Why do you do so?" but he should have commanded them, hence his sad chastisement and death. These things are not figures but facts and may serve as a warning to us now.

So too, the apostle, Eph- 6 4, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord".

Turn to Luke, 4:15, and he (Christ) taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read, and there was delivered unto him the book of the prophet Esaias etc. It was his custom, as also that of all the Jews, to expound and teach the scriptures. You say that you have no authority to teach. Are you not content to follow the King.

He said to natural men, "Search the scriptures". This you oppose, and fail to see in your argument that the infant must be nurtured by the parent physically, mentally and morally, although the parent knows not whether the child will become an ornament in society, or a subject of grace. Still it is his duty to do his best for his child, and to heed God's lessons. You make no provision to teach them truth. Being instant in season and out of season you say, never mind, the Lord will protect it, and cry out like one of old "The Lord reaps where he hath not sown, and he will fill his garner." Yes! and you will be cast into outer darkness and chastened with a family sneering at vital godliness, as it is now in many cases. That the teaching of children was the practice of the early church is beyond a doubt. We have the example of Christ, and the words of the apostles. It was strictly enjoined in the confession of faith of all the churches so that instead of following the old practice we have started a new school in that respect. The book of Barnabas was

written about the year 100 A. D. and stood in the canon of scripture till 1300 A. D., when it was pronounced true history and the proper teaching of the church, though not inspired.

In Barnabas 19-39 we read, "Thou shalt by no means take off thy hand from thy son, or from thy daughter, but from youth thou shalt teach them the fear of the Lord". The book called Constitutions, and that called the 12 apostles, both written at the beginning of the 2nd century and pronounced by the council to be good church letters, both contain the same teaching.

I quote these early church letters merely to show the Primitive customs of the church.

Orchard's History of the Baptists says, "In 1020 A. D. their enemies lay to their charge that they were very zealous, that they had the Old and New Testament in the Vulgate tongue, and they teach and learn so well that men and women, little and great, cease not to learn and teach". We may conclude that these people could give a reason for the hope within them.

This is not a ritual dispensation to be confined to certain days. Christ said, 'Let your light shine' Yes, all the time! You cease on Sundays and send your children elsewhere to be taught error.

A certain sister was heard to say, "I have good children, they do not oppose my coming to meeting". Something to rejoice in truly! That she was not opposed by the children, whom she had trained to oppose her, or at least allowed to go where they learned opposite doctrine.

There is not as much care with us in the training of children as a gentleman would take in the train-

Let us not fall into error through fear of error. That is like a man I read of, who committed suicide through fear of death.

Are we not, humanly speaking, committing suicide, as a denomination, for similar reasons?

My heart bleeds to see our meetings become smaller and smaller, colder and colder simply through the sloth and prejudice of some members. God's blessing will not rest upon us as a denomination until we begin to heed his commands in this respect and labor in his own appointed way.

You ask, "What shall we do then?" I would urge that you take your children with you to meeting, and teach them to read and learn the word of God. The beneficent effect of such a course may be seen in the church at Hopewell, N. J. They have made it their practice to take their children to meeting and consequently the congregation is strong in both old and young. Elsewhere, and especially in the cities, the young people do not attend.

Think of my words seriously, brothers and sisters, for I am old and expect soon to have done with things here below.

Please give it an impartial consideration.

P. S. If you want your children to go to Sunday School; teach it yourself.

JOHN THORNE.

JOHN THORNE, S. P. M., No. 10, Md.

Please consider what Brother Thorne has written.

P. D. G.

ZION'S LANDMARK.—I have been wanting to write you for some time, but it seems I have only to stop my work and take the time necessary to write. I feel brethren

can write, or

speak one word, to the comfort of
 God's people, unless his words
 and thoughts are indited by the
 Holy Spirit; and if actuated by
 any motive, but the love of God
 and his word, I am deceived and
 trying to deceive others. I do not
 believe every Spiritual sermon or
 epistle ever spoken or written was
 dependent on God for the truth it
 contains; and that it was in the
 purpose of God before the world
 was, that all the elements the
 present world is made of, should
 meet together at God's own good
 time, and all should be brought
 to the point he determined before should be
 done. Then there is no Free
 Agency, or Free Will in the pro-
 gramme. For Christ himself said,

I came not to do mine own will but
 the will of him that sent me, John
 8:42. My mind is directed to the
 Strong Delusion that today fills
 the earth and of which the scrip-
 ture saith in 2nd Thessalonians
 2:11, "And for this cause God
 shall send them strong delusion
 that they should believe a lie,
 that they all might be damned
 who believe not the truth, but had
 pleasure in unrighteousness. Also
 the Prophet Isaiah says in 66
 Chap. 4th, "I also will choose
 their delusions, and will bring
 their fears upon them, because
 when I called none did answer;
 when I spoke they did not hear;
 but they did evil before mine eyes
 and chose that in which I delight-
 ed not". The church, the true
 Israel of God, since the beginning
 has been commanded, then pun-
 ished for the violation of the com-
 mand. No parent ever had a child
 but violated its paternal law,
 though a law of love and mercy.
 So there is no difference in men
 and women. We are all guilty
 before God. For whosoever shall
 keep the whole law, and yet of-

all, James 2: 10. Among whom
 also we all had our conversation
 in this world, in the last of our
 lives, in the last of the
 last of our lives, and are
 by nature the children of wrath,
 even as others, Ephesians 2:3.

Men in measuring themselves
 by themselves, and comparing
 themselves with themselves, ex-
 alted themselves above all that is
 called God declare that for God
 they would make a law,
 knowing it would be violated, and
 that it was contrary
 to right and justice. While the
 bible and the Spirit teach for
 the purpose of his own glory
 they are and were created, and
 that the wrath of man shall praise
 him, and the balance will be re-
 strained; and who art thou Oh! man
 that repliest against God. Shall
 the thing formed say to him that
 formed it, Why hast thou made
 me thus?

Christ says, for judgment I
 am come into the world, that they
 that see not might see, and they
 that see might be made blind,
 John 9:39. And that he is the
 judge and justifier of the ungodly,
 Romans, 4:5. I do not believe
 there has been a time in the histo-
 ry of this world when the people
 were more given to idolatry than
 today. Any form of worship con-
 trary to the teachings of holy writ
 is idolatry. I was once fool
 enough to think there were places
 out, away from the fast life of
 the city, and fashionable society,
 where men were more devoted and
 pious, where they were good and
 pure and upright. But I have
 found that Solomon knew a few
 things, and that I did not know
 it all, when he said, "The whole
 world is full of idols, and
 that does not leave out any little
 thing, as in the book of Job, 31:24. And

the whole world lieth in wickedness. Now my remarks are addressed to God's people, to that which is Israel. That which is unreal is the opposite to that which is Israel. But God's people are Israel. This strong delusion that God shall send, is seen and felt wherever there is a light set up, wherever there is an Ecclesia or church wherewith there is one of God's poor and afflicted, whom he declares to be the light of the world, these lights are scattered all over the earth, and do light it, or else some part would be dark. Wherever the Spirit is there is light, and the darkness comprehendeth it not. Yet we see a desire for strong men highly educated, well dressed, polite, independent, rich, and honorable, a D. D., or its equivalent. When we look back to the beginning (as it were) in our own country, when Sunday Schools, Mission Boards, Tract Societies, Theological Schools, paid or hired Ministry, W. T. C. V. and M. C. A., and Woman's Aid Societies, and all the helps and inventions sought out by man to help the Lord, were unknown. But it all comes in fulfillment of the word of God. Turn to the 12th chapter of Revelation and there it is all told briefly and concisely. "And there appeared a great wonder in heaven, (The place where the fullness of God is is heaven,) a woman clothed with the sun and the moon under her feet." (Wherever the word woman occurs if name is not given, refers to the "Lamb's Bride," the true church), clothed with the righteousness of Christ, who is declared to be the sun and the moon, and the moon under her feet", which is the law of life in Christ that delivereth from the curse of sin and death, and today the law is under the bride's feet, not

over her head, for wherein the law was weak, and could not make the comers threunto perfect Christ by one offering forever perfected them that are his. And upon her head a crown of twelve stars, (The twelve apostles called, qualified and ordained,) stood as the bride who being with child, cried travailing in birth and pained to be delivered. Here is revealed the first born of many brethren, the only begotten of the Father, full of grace and truth, the time had come for him to be born, and that in accord with all the prophets. The great Red Dragon was Herod seated upon his throne of both church and state, who sent forth the decree that all the children from two years old and under, should be slain, that he might destroy the infant Jesus, fulfilling the prophecy of Jeremiah 31:15, "Rachel (which means mother) weeping for her children, and would not be comforted because they were not. Every step taken against God's people only proves the destruction of their enemies, and Herod had no more power over the life of the babe in the manger than over the sun in the firmament. As well try to darken the one, as to kill the other. And though he stood before the woman which was ready to be delivered, to devour her child as soon as it was born, and though he had seven heads and ten horns which are but so many combinations of power and deceptions, and though his tail drew the third part of the stars of heaven, and cast them down to earth, they gave no certain light to guide from earth to heaven, or by which to thwart God's purposes; but all these stars were pale out of existence. Like as we cannot see the stars above us at high noon, or when the sun has risen, so Her-

od's tail or string of stars, was lost in the effulgent light of the Son of Righteousness that rose with healing in his wings. And she brought forth a man child, who was to rule all nations with a rod of iron. Today every nation on the Globe is as much under his command, and divine law which is the rod of iron, as under the rays of the literal sun. "And her child was caught up unto God and to his throne," which refers to his resurrection and ascension. "And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." Fled to the wilderness. The flight of the church down the ages of time, and the further we get into this work the more we are conformed to its practices and teachings, the further we get from God, and denser becomes the shade of the wilderness of sin. Oh! brethren, do you not feel that today 1903 A. D., time but gathers the wilderness about us, and though our country is filled with the increase of people, yet we are lost and bewildered in this wilderness, and but for the place prepared of God that they should find her there, we would be without God and hope in the world, and would all soon perish. The church is the fold where God designed to feed the little flock, and where to-day holy manna is freely fed to the hungry lambs without money and without price. Yea, "The poor have the gospel, the power of God, preached unto them. But there is another gospel preached, which Paul says is not another, but a perversion. As the waters crossed the earth in the day of Noah, so does the deluge of false teaching cover the heights and mountains. And as God opened the

windows of heaven and rained upon the earth forty days and forty nights, so has he sent the strong delusions that to-day fill the earth as the waters of the deep. But thanks be to God, as the ark floated above, and upon the waters in perfect safety, so the Old Ship of Zion to-day is floating above the deluge, the delusion that fills the earth. So my Father's little children, he is the same God now as then, and when he gave command to Noah, "Come thou and all thy house into the ark," the world was not invited, and did not hear the command, hence could not come. But Noah represented the church, and we have no testimony that any of his family were worshipers of God, so then God preserved the wicked with the righteous, but it was only a time salvation, and they were only saved for Noah's comfort and consolation in this world. For God knows us and loads us with benefits. Back to Revelation, 12th Ch. and there was war in heaven. Michael and his angels fought against the Dragon, and the Dragon fought and his angels. Today the strife and confusion in so called Old Baptist churches everywhere tells us where the war spoken of is.

Michael is the third person of the Trinity that leads all to battle not by might nor by power, but by my Spirit saith the Lord. The church is heaven typified on earth, and we war not against flesh and blood, but principalities and powers, spiritual wickedness in high places. His angels are his true ministers today who fight for the old landmarks, and against the delusions, the traditions, the idolatry of the church, earnestly contending for the truth the faith once delivered to the saints who believe that God is absolute and all his

work is like him, all complete in him, who is alpha and omega. The Dragon fought and his angels and prevailed not. The Dragon represents the papal power that existed when Christ was born. There he began his war, his persecution, that is not abated, but increased, and is a source of all the flattery, deception and Paganism that fills our land, that the natural man so much loves, who always divides honor and glory with him.

And the great Dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. Herod, the Dragon, was but a natural man full of lust, ambition and false pride, who loved only the world and the things of the world, and fearing his throne might be taken from him he feigned to want to worship the new born king, but he really wanted to kill him. He was really a devil, a satan, for nothing less could have slain little children from two years old and under. Brethren, the natural man is a devil, and Christ said of him, ye are of your father the devil, and the works of your father ye will do. Now Christ partook of the flesh, was born of a woman, born under the law, that he might redeem them that were under the law. It says he was tempted in all points like as we are, yet without sin, to show us that the Spirit of God is able to save to the uttermost, and when the devil took Christ up in the mountain and tempted him forty days and nights, and showed him all the world, and said, all this will I give thee if thou wilt fall down and worship me, but shows the temptation of his flesh to set himself up as a temporal king

over the world, knowing he possessed all power and wisdom, but he said to Satan, get thee behind me Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve. So it was written brethren, that we shall worship and serve him just as Christ did, knowing that what is written is for our instruction. And I heard a loud voice saying in heaven (the true church), Now is come salvation, and strength and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night. Our natural man which is enmity to God not subject to the law of God, neither indeed can be, is our accusers, and every child of grace is accused by it of inconsistency and deception and sin. But brethren, he is the only one that does sin. That that is born of God cannot sin, and Paul confesses, the things I would I do not, and the things I would not, that I do, hence it is no longer I that do it, but sin that dwelleth in me: and they overcame him by the blood of the Lamb. This alone is our victory today, and by the word of their testimony, and they loved not their lives unto the death. Brethren, I hate this old man of sin and corruption, my evil nature and will so long as I am in this prison with him, and my prayer is who shall deliver me from the body of this death. Yes I'll hate it unto death, when we shall separate for ever. Therefore rejoice ye heavens, (the church) and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea for the devil is come down unto you having great wrath because he knoweth that he hath but a short time.

The affliction, wars and destruct-

ion, the man of sin intended to be poured out on God's people, proves their own destruction, and in no way hurts the chosen of God. And when the dragon saw that he was cast unto the earth, he persecuted the woman, which brought forth the man child. Thus he is made manifest. A man's stealing does not make him a thief, or murdering a murderer, but only shows that he is one. By their fruits shall ye know them. God's people never persecute, but blessed are ye when men shall persecute you.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, times, and half a time, from the face of the serpent. Every good gift is from God, so the wings, the power to rise above the carnal world, like an eagle, (who is Christ), soars above the highest mountains, so the Lamb's bride flies into the wilderness, into her place, then the church is just where God puts her today, where she is nourished, fed and clothed and protected for a time, times and half a time, her appointed time. Man cannot count it, but with God it is a set time. From the face of this serpent, the persecuting power, the serpent is as ready today as in Herod's day to persecute, but it is not God's time. There is a time to all things. And the serpent cast out of his mouth water as a flood—after the woman that he might cause her to be carried away in the flood. This flood is but the flood of false doctrine that today fills the world. It comes right into our homes and around our tables and hearthstones. There is no use of running from it, for it is everywhere, for they compass land and sea to make one proselyte, and they say

only a few more years, and there will be no more old bigoted despised Hard shells, or Primitives, and that they by drawing our children and all other people into their so-called churches, will destroy the Primitive church. But let us see how it turns out, and the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the Dragon cast out of his mouth. I ask is this earth a free agent? Can it act only as it is acted upon? But it opened its mouth and swallowed up the flood which the Dragon cast out. So the world has swallowed the flood of false doctrine. The strong delusion that God said he would send. Yea, she thereby helped the woman and takes the trash out of her way that she may go on in peace, for what could the church do to-day, with such hords of hypocrites. She has some no doubt, but God guides her feet and directs her steps. And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ. Brethren, Paganism, Papal power, the dragon of 1903 is wroth with the woman, the spiritual body—who teach and preach the spiritual birth, and that salvation is of the Lord. And seeing their many schemes and churches fail to wipe out entirely those who believe in the predestination of God and that God declared the end from the beginning, and from ancient times, the things not yet done saying, my counsel shall stand and I will do all my pleasure, I feel that the day when he went to make the war with the remnant of her is at hand, and that the war is on, and we are commanded to fight the good fight of faith, contend earnestly for the faith once deliv-

ered to the saints. But thanks be to God that little remnant keeps the commandments of God, and have the testimony of Jesus Christ which the world does not and can not. I Jesus have sent my angel to testify unto you these things in the churches, I am the root and the offspring of David, and the bright and morning star, and the spirit and the bride say come, and let him that heareth say come, And let him that is athirst come and whosoever will let him take the water of life freely. He which testifieth these things saith surely I come quickly—Amen. Even so come Lord Jesus. And after these things I heard a great voice saying, Alleluia; salvation, glory and honor and power unto the Lord our God. For true and righteous are his judgements; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Amen.

J. P. BAKER.

MR. J. L. BRAKE, DEAR BROTHER IN CHRIST, I HOPE:—I am very thankful to say that this leaves me and my little ones well as any one could expect, and getting along very well. But, O, Cousin Joseph, I, myself, keep low down and heart-broken. I feel that if I could see some of you good Baptists and hear some good preaching and singing as I used to it would cheer me up quite a bit. I haven't heard a sermon preached since last November twelve months ago.

Cousin Joseph, when you are all at church enjoying good preaching and singing, I want you all to remember me that my last days may be my best days.

I will send you this letter. Read

it all over, and if you think best, will you please send it to Brother Gold for me. Many thanks to you. Tell Cousin Mary Ann that I will answer her letter soon. Give my love to all inquiring friends if there be any. Pray for me and my little children.

Your sister,

ROSA.

Fowler, Cal.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I know I am not worthy to address you, for surely I never felt my unworthiness and unprofitableness more deeply than at the present time. I feel if I could be in your presence to-night it would do my poor heart good to hear you tell of the goodness and mercy of the Lord and riches of his kingdom, for I am sad and lonely, and down in the low dark valley, where there seems to be no light, no comfort, no enjoyment, and my poor aching heart refuses to be comforted, save for a few moments at a time. I know not how to ask my blessed Master, as he has taught me, I feel, in days past, for anything aright, and I often find myself murmuring and complaining at his providence, and not content with my lot. O, how I desire a heart to bear my sorrows and trials with more patience and submission, knowing that he who gave himself that poor vile sinners, such as I, might live, suffered so much, and yet not a murmuring word escaped his innocent lips. But instead of that meekness and Christ-like humility that adorns his followers, I feel that I am the most unthankful, ungrateful one of his children, if indeed I am one. Little did I think a few years ago, when all was love, joy and peace, and I was on the mountain top, as it were, where I could look around and behold so many things that served to make my

situation so pleasant, and everything seemed to be light and life, and nothing troubled me for five months and a half, that my path would lead through such a dark wilderness as I have had since I had to travel; whose thorns and briars so often pierce my feet, and many things obstruct my way; where sometimes I realize nothing but darkness, mud and mire, and follow so far behind my dear Saviour that I cannot even see his foot-prints. Little did I think that such sorrows and trials awaited me. Many dear ones warned me of it, but I could not believe them, and even wondered what they meant. I thought to be sure they were trying to spoil my rest and peace. I could not believe that I ever would have any more trouble, or that I would ever sorrow or grieve again. I had a feast from day to day, and nothing of an unpleasant nature was allowed to molest me. There was sweetness even in the air I breathed, beauty in the forest and joy in the singing of the birds, and greatest of all, there was a new song in my mouth, even praise unto our and I could then feel my God; and it was my delight to meet with his dear children, and hear them tell of his good and mercy to poor lost sinners, for it seemed that love, joy and peace flowed from heart to heart, and their delight was in the Lord. Thus we were bound together in one bundle of love. I thought they were all happy, too, I didn't see any trouble, and that every one that claimed the name of Primitive Baptist was one indeed, and O, how it grieved my poor heart to hear a harm word spoken against one of them.

But those days of undisturbed rest and sweet peace are past, and I have been brought to realize many sad and trying things, and

instead of joy and peace and pleasure that I thought would be my lot alone, my poor heart is often drowned in grief and sorrow, and bitter tears and inward sighs and groans that cannot be uttered are my meat day and night much of the time, and if I ever have any sweet moments, they are so few and far between, and so soon succeeded by pain. So great has been my sorrow and trials within the past two years, that I have often been made to feel that death would be a sweet relief, and the grave a calm resting place from the surging billows and the howling tempests, whose fury ceases not, and roaring still increases.

I know the Scripture says that all things work together for good to those that love the Lord, to them who are called according to his purpose. But do I love him? Will he ever speak, "Peace, be still?" And to the troubled ocean, "Cease to roar." Or will I ever again realize his presence near, and his cheering, fatherly words, "Be not afraid; it is I?" O, that he would lead, guide and direct by his unerring Spirit, and draw me by the sweet, drawing cords of his everlasting love, that I may once more realize the joy of the hope of my acceptance of him. O, that he would teach me how to pray as I ought, and give me a spirit of reconciliation to his will in all things, for I realize that I myself cannot have it. I desire a heart, too, to be thankful for the many blessings he daily bestows upon me, and not to murmur when he gives me the rod, for I know I deserve it.

Here, where I am far removed from church associations, I feel the need of the prayers of all the brothers and sisters. May the Lord abundantly bless you is my prayer.

Your sister, I hope, in Christ
Jesus,
ROSA L. GRIFFIN.
Fowler, Fresno Co., California.

Remarks :

Our dear Sister Griffin is a precious member of the church far away from her people, and is in much affliction. She has not heard preaching for many days. But the Lord is a present help in time of trouble. One benefit of trouble is to draw us nearer to him.

P. D. G.

To All Whom It May Concern :

The Primitive Baptists at Roaring River, Wilkes county, N. C., in session on the 3rd Saturday in Feb. 1903, do, after prayerful consideration, and reconsidering the confusion and contention that have grown out of the life and labors of Elder Wm. R. Welborn at home, among the Primitive Baptists, and throughout the State, this day withdraw fellowship from him, he having been a member of this church up to this day.

We further do declare that he is not preaching under our patronage, and we are not responsible for his conduct.

We order that a copy of these proceedings be published in the following papers, ZION'S LANDMARK, Signs of the Times and Primitive Monitor.

J. M. CROUSE, Mod.

M. G. LYON, C. Cl'k.

The Country Line Section meeting is appointed to be held with the church at Flat River Friday, Saturday and 4th Sunday in April the Lord willing.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER ... Floyd, Va.

VOLUME XXXVII ... No. 9

WILSON, N. C., MARCH 15, 1903.

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EDITORIAL.

GOOD WORKS

We are taught in the scriptures of divine truth that the children of God are created in Christ Jesus unto good works which he hath before ordained that they should walk in them. There seems to be a question as to what it was he ordained, the good works, or that we should walk in them. From the context as well as the text itself it was evident that it was the good works which he ordained, or prepared, as in the margin. But as the walking in them follows so closely; and it being the purpose of the Creator that therein they who are created unto them should walk, it must as conclusively follow that they walk in them, as that they are created unto them, and that therefore in the infinite fitness of the divine purpose the one is no less fore-ordained than the other. That the walk, which is by faith, is no less a provision of grace than are the

good works in which the walk is exemplified.

Whatever might be a proper division of the word of truth as to good works as taught in this connection, and elsewhere in the scriptures, it is evident that the works herein referred to are not such as might be regarded as maintaining the ordinances, discipline and order of the organized church with respect to its membership, but to that work which is perfect and which pertains to the regeneration of the people of God and the revelation of their salvation. For the apostle has under consideration the subject of salvation as to whether it is by works as under the law, which cannot be good because of sin, or by grace as under the gospel, which can but be good because of righteousness, and brings forth the conclusion that it is most certainly by grace, and that there is no work as by or according to the law upon which salvation is or can be predicated, but that according to the foreordination of God there are works predicated upon salvation, and that they are good works, not as evidenced by salvation as an effect, but as the evidence of salvation as a blessed cause. There is quite a difference between doing good works productive of good results, and walking in good works already perfected as the product of good. In the infinite sense in which there is none good but God, goodness proceeds only from him, and good works come only as the effect of this goodness. How infinitely

better is the way of grace for salvation, and how much better the provisions of grace. Instead of man being required to do in effect an impossibility he is given to walk in the effect of the only possibility under heaven revealed among men. There is but one way of salvation, and God's people must be saved that way.

Some times when I am given, I trust, to consider the great work of God in the salvation of his people, and their redemption from the curse of the law I feel that hitherto I had not seen it, and that even then I was given but the merest glimpse of its wonderful and glorious mystery. I firmly believe that the Primitive Baptists are the only people which really and truly have the truth in the blessed knowledge of it, and some times I am almost ready to conclude that thus highly favored as we are, it is but seldom in our preaching that it could be truly said of us, These men are the servants of the most high God, which show unto us the way of salvation. It seems to me I so seldom realize that mysterious feature of the truth that the children of God are in a most wonderful sense the workmanship of his creative power, and that their salvation therefore is a matter of creation in them, even as they are created in salvation, according as they are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them.

There is to my mind quite a difference between working over or

remodeling a thing and re-creating or creating it anew. Generally speaking, our idea of the constitution or make up of a child of God is somewhat on the shoddy order, an old article worked over with just enough of something new introduced in it to hold it together. We should remember that if any man be in Christ he is a new creature, old things are passed away; behold, all things are become new. These old things which are passed away do not enter into the constituency of the new creature which is the workmanship of God as the creature in Christ. This work was wrought of God in the regeneration or the recreation, and the revelation of the regenerative or this recreative work is what we term an experience of grace, whereby those created in Christ are brought into the knowledge of the great work of redemption, which constitutes the forgiveness of sins, and are given to believe on him who raised up Jesus our Lord from the dead, and to see the salvation of God, and to see the good works in Jesus unto which they are created, and to walk in them and to thus inter into rest, having ceased from their labors as Christ also did from his. At this point the apostle says; As ye have received Christ Jesus the Lord so walk ye in him. As the apostle also says: This only would I learn of you, received ye the Spirit by the deeds of the law, or by the hearing of faith? Having begun in the spirit are ye now made perfect in the flesh, or

having begun in grace are ye perfected by the law. If our hope is obtained by the deeds of the law, would it not be perfectly proper that it should be maintained by the law? On the other hand if we have received our hope by grace through faith which is in Christ Jesus, and having access by faith into this grace wherein we stand and rejoice in hope of the glory of God, is there anything more consistent, or anything better, or any thing more in accord and harmony with our experience than to continue to rejoice in the blessed hope of the infinite glory of our God, according as by faith we have access into his wonderful grace? The works unto which we are created are spiritual even as our creation is spiritual. Our hope is a spiritual hope, and our experience in its reception is spiritual, therefore our walk in our hope and our experience must be spiritual. It is in the spirit by faith that we receive Christ Jesus the Lord, and it is thus that we truly walk in him. By faith are we the children of God, and by faith we walk as the children of God, being led by the Spirit of God.

We may think we believe in rewards for our obedience to the truth, and may so contend, but the truth remains and we know it, that being freely justified by the grace of God, by faith we have peace with God through our Lord Jesus Christ. That the only work in which there is or can be a reward before God is that which he has wrought in our heart to do, than

which there can be nothing better to be done.

It is right and proper to preach obedience to the faith, but not to be done as in hope of reward therefor, but as being the thing which is in the heart of the people of God to do, the thing they feel they ought to do, the thing they most certainly desire to do, the thing they would love to do, and of all the things which might be done the only thing they would do, want to do, and that ought to be done and must be done, and yet the thing among all things which they do not know how to do, and cannot do. And then they come to the truth that though the work is enjoined upon them, and that truly the people of God do it to the working out of their own salvation with fear and trembling, yet it is God that worketh in them both to will and to do of his good pleasure, and the saying of the Psalmist comes up into their hearts giving great delight, "All Thy works shall praise Thee. O Lord, and Thy saints shall bless Thee."

P. G. L.

ELDER P. D. GOLD, DEAR BROTHER:—I would like your views published in the LANDMARK on predestination in full, specially on the transgression of Adam and Eve. Also on the resurrection, and on the covenant with Abraham.

I appreciate your writing, also the contributors to the LANDMARK generally. You may not think it, but I often hold you in fond remembrance in my poor and feeble efforts (so I feel) to pray for you

and yours. Does such a servant of God as you ever think of me and mine? I do hope God will bless us to meet in heaven. So farewell in the Lord, in love and sweet fellowship. I am yours, I hope.

S. YATES.

Corsicana, Tex.

Brother Yates has pointed out a field too broad for me to plow in unless Ephraim rides and Judah plows and Jacob breaks his clods. This is all done, however, in the Lord's field.

Secret things belong to God, but revealed things God has given to his people. Among the things revealed is the doctrine of predestination. The word predestination occurs in the bible as exclusively being the will, act or purpose of God. None but God can predestinate anything. No man, angel or devil is even once named or hinted as predestinating anything. This belongs exclusively to God. None foreknows things as God knows. None predetermines things as God does.

Whom or all that God foreknew he did predestinate to be conformed to the image of his Son in order that they (by nature sinners as others,) should be holy and without blame before God in love.

This is a most holy purpose, and is to glorify God. In this predestination is embraced all things. For we know that all things work together for good to them that love God, to them who are called according to his purpose; for, or because he did foreknow them he also did predestinate to be conformed to the image of his Son.

Things in themselves, or in their nature, evil and intended on man's part, or Satan's part, for evil, are so controlled by the Lord as to accomplish his most holy will.

For instance, the transgression of Adam and Eve, which was sin, and was brought about by the devil operating upon Eve and beguiling her, and Adam loving and hearkening to his wife and not to God; yet in no sense frustrates God's holy will, but where sin abounded grace did much more abound; for as by the disobedience of one (Adam) many are made sinners, so by the obedience of one many are made righteous. The word of God excludes every shadow of suspicion of unholiness in him, and excludes every pretense of excuse for sinning.

The case of Joseph's brethren may illustrate this matter. God predestinated or purposed that Israel should sojourn in Egypt a definite time, and that an innocent man (Joseph) should precede them. The manner of his going is predestinated. His envious brethren, out of a wicked motive, sell him into Egypt. They mean it for evil, but God means it for good. When Joseph's brethren are confronted with their brother years afterward they confess their guilt without any effort to justify or excuse their guilty conduct, although God's purpose is served by it. They cannot say, because good came of their conduct therefore it was excusable. Shall we commit sin that grace may abound? God forbid.

In the most far-reaching and momentous event that has ever transpired, the crucifixion of the Lord Jesus, men with wicked hands meaning it all for evil, put him to death? They were gathered with wicked intent to do what God's hand determined before hand to be done. Judas, a devil, was chosen by Jesus to betray the Son of Man. His wicked nature was operated upon by the devil in the betrayal of Christ. Yet even Judas when he acknowledged he had betrayed the innocent blood offers no excuse for this wicked act.

Those cases show that God is infinitely above man, high, holy, pure in all his purposes or does, and his perfect right to use wicked men and their deeds to manifest his own glory. For righteousness must prevail over unrighteousness. The holiness and glory of God are such that the enmity of corruption is stirred against it. That which is antagonistic to purity is inflamed in its enmity by the very presence of purity. Whose fault is it? It cannot be charged to purity. It is the very nature of impurity to oppose purity and holiness. The battle between light and darkness, holiness and sin, is of such a nature that no lover of holiness can charge God foolishly, and no lover of sin can be reconciled to God's sovereignty. God's predestination is not the cause of sin.

THE RESURRECTION.

There shall be a resurrection

both of the just and unjust—the righteous and the wicked. The righteous shall be raised with glorified bodies like the Lord Jesus. The wicked shall be raised from the dead to shame and everlasting contempt. Jesus is the resurrection and the life. Since by man came death by man (Jesus) also came the resurrection of the dead. This is altogether by divine power. There is no power but of God. But men claim power. However their mouths are shut in this matter, for no man has power to live when his time arrives to die, much less has he any power to raise himself or others from the dead.

God loves his people while dead in sins, and when they fall asleep it is in Jesus, and when he raises them from the dead they shall awake with the likeness of the Lord and be satisfied forever.

THE ABRAHAMIC COVENANT.

Gen. 17:1—14.

This Scripture contains the covenant that God made with Abraham. It is sometimes called the covenant of circumcision. In this covenant Abram's name is changed to Abraham, the father of many nations, for in him all nations were blessed; and he is the father of the faithful. In this covenant of circumcision he appears as the father of the Hebrews or the Israelites, for the covenant of circumcision did not apply to Gentiles. In the covenant of circumcision the Jewish nation were cut off from all others. But Abraham

had faith in God before he was circumcised, and he received circumcision as a sign or seal that he was righteous before he was circumcised.

Circumcision was a type showing forth the necessity of that circumcision made without hands in the cutting off of the body of flesh, in the cutting off of Jesus—in putting him to death in the flesh, thus making an end of sin through his death, and the bringing in of everlasting righteousness in his resurrection.

So that literal circumcision is nothing, and uncircumcision is nothing, but a new creature. We are the true circumcised that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. It is in Jesus that our sins are no more. They are cut off by his death, and rolled away. Here is the true cutting off from all trust in the flesh or in man.

The Gentiles are made partakers with the Jews in the gospel, not by a literal circumcision, but by the covenant of grace which reaches to all the heirs of promise, so that when we behold one that is cut off from all dependence in an arm of flesh we consider that he is circumcised in heart to love the Lord God.

The covenant with Abraham as the father of many nations typically embraces the Gentiles, who by faith are shown to be children of the promise in Abraham. For God granted repentance to the Gentiles, and where there is re-

pentance there is faith. It is of fath that it might be by grace, to the end that the promise might be sure to all the seed, not to that which is of the law only (circumcision), but that also which is of the faith of Abraham, who is the father of us all. Thence this Abrahamic covenant is wonderfully typical of the covenant of grace, or the covenant of the Father and his son Jesus Christ.

Peter speaks of this covenant, Acts 3:25, "And in thee shall all the kindreds of the earth be blest." Isaac typified that seed. The substance is Christ. In him is the true inward, spiritual circumcision, not made with hands, in the blotting out of sin by his death. By him the Jew is redeemed from the curse of the law. In him the Gentile is brought near to God. In the hand of Jesus the two sticks are one—one Lord, one faith, one baptism, neither Jew nor Gentile, one new man, a Jew inwardly.

P. D. G.

ELDER P. D. GOLD:

Dear Brother—As you have traveled extensively among the Primitive Baptists and have had so long and useful a life among them that you doubtless understand as much about the general usages among them as any other man now living in the U. S. A. So I wish you would answer the following question through the LANDMARK:

Suppose a young minister leaves his section with a letter of dismission, and joins another church 75 or 100 miles away. His letter says nothing regarding his gift any way. He travels and preaches

extensively for over a year, when brethren of sister churches make some inquiries as to what liberty the young brother has from the church. Soon after the young brother goes to his church and tells them that he has lost his license and asks to be relicensed. The church grants the request. It is soon reported that he never had been licensed at all by his former church, whereupon a letter of inquiry is written to the clerk of his former church to know if they had licensed him. Before a reply could be gotten he asks this latter church for a letter of dismission. He leaves the State and joins church No. 3 of a sister Association. Information is received that the brother had lied to obtain his license. A sister church to No. 2 asks her to rescind the act of giving the letter and recall the young brother to give satisfaction. Whereupon church No. 2 informs church No. 3 of the facts and asks her to return the letter of dismission. Church No. 3 contends that church No. 2 has no right to rescind the order of giving said letter, that she had no right to rescind the order of receiving the young brother. Church No. 2 contends that the letter was a disorderly letter and acknowledges that she erred in giving said letter.

Now Brother Gold, I hope that each of these churches wanted to do right. One of them is mistaken as to what is Baptist usage in such cases. Please give us such information as you may have on the subject and you will doubtless oblige many brethren.

Your unworthy brother,

J. T. STINSON.

Stinson, Va., Feb. 20, 1908.

REMARKS.

The letter first given should have stated that the bearer was licensed to make the matter clear. How-

ever this is not fatal. The church No. 1 granted a second license when the brother had lost the first, which was right.

The brother should not have asked for a letter of dismissal from church No. 2 while the rumor that he had falsely obtained his license was not dispelled, but should have waited until that matter was settled before he applied for a letter of dismissal; and church No. 2 should not have granted him a letter of dismissal until there had been a hearing from church No. 1.

We think church No. 2 is right, therefore in admitting she was disorderly in that matter.

What can be done to correct this disorder?

If church No. 2 did wrong to grant said letter, church No. 3 should accept her acknowledgment, and return that letter, and the brother should be set right with church No. 2. Then the matter will be corrected.

A church cannot dismiss a member while he is under a charge or cloud. He should be in good standing when he is dismissed. If we love another church we will not put a brother on it we do not fully fellowship at home. Nor do we desire to dismiss one, nor can we dismiss him in full fellowship, unless he is in that fellowship.

P. D. G.

MARRIED.

R. D. Hardy and Mrs. Mary A. Mewborne at her residence (Lenoir county, N. C.) Feb. 11, 1903, by Elder John W. Gardner.

ELDER P. D. GOLD:

Dear Brother:—It seems like the prophecy of some folks is about to come true, "that the Primitive Baptists will soon all be gone" in this part of the country. We have lost two members this winter.

Bro. John Hays died at his son's in East Durham Jan. 18, 1903, in his 93th year.

Sister Mary Curtis died at her home near Liberty, N. C., Feb. 4, 1903, age about 62 years and was buried at Sandy Creek to-day.

She was the daughter of Elder Abram Wright, deceased, and showed her faith by her works. A husband and six children survive her.

Mr. Leonard Wright died at his home near Liberty, N. C.; the last of November, 1902, age 68 years. He was a brother of Sister Curtis. Some of our traveling preachers have been entertained at his home, and they will be sorry to learn of his death. Pray for us.

MRS. ALFRED JONES.

REMARK.

Will any of those that say, when all the Primitive Baptists are dead then the last obstruction preventing the conversion of the world will be taken away, shed any tears, or feel any regret, at their death?

Sister Jones, are there none in your country now that hold the doctrine of the divine will being accomplished by Jesus in the salvation of all the Father has given him? "All that the Father gives to Jesus shall come to him," is just as true now as it was at the time Jesus spoke these words on earth.

Shall we abandon that doctrine because the world hates it, or because it is unpopular? Shall we

not rather lay down our lives for the truth's sake?

God will not leave himself without a witness. When the last one is taken from the earth that is of the election of grace this world will be left desolate indeed.

P. D. G.

Elder L. J. DeBerry requests brethren and friends who feel so disposed to send him contributions to help the brethren and friends at Bath, N. C., to obtain a place for preaching. Send to him at Bath, Beaufort Co. N. C.

ATLANTIC COAST LINE RAILROAD CO.

Home-Seekers' Excursion Rates—March-November, 1903.

The Atlantic Coast Line Railroad Company will participate in Home Seekers' Excursion Rates from Ohio and Mississippi River Gateways—Cincinnati, Portsmouth and Ironton, Ohio; Louisville, Ky.; Evansville, Ind.; Paducah, Ky.; Cairo, Ill.; St. Louis, Mo., and Kenova, W. Va., and points beyond; also in basing rate from Memphis, Tenn., (tickets not to be sold from Memphis proper), for points on and North of the Frisco System (Memphis to Kansas City), to the following territory at rates and under conditions named:

Rate—One first class fare plus \$2.00

Territory to which tickets may be sold:

To all destinations in Alabama, North Carolina, South Carolina, Georgia and Florida.

To destinations in Virginia, South of and including Radford, Buena Vista, Lynchburg, Richmond, West Point and Norfolk.

OBITUARIES

JAMES LEE HURDLE.

The subject of this notice was the son of Mr. and Sister B. L. Hurdle. He was called from the bosom of loving parents and friends to the place prepared for him in the glory of God on the night of February 12th.

He was born on September 9, 1902, making his stay on earth five months and three days. He was the constant care of his mother, for he appeared to suffer much at times, from his birth. Three weeks before his death he was taken with whooping cough and then pneumonia, with which his sufferings were beyond description. The best medical talent, in the persons of Drs. Balsley and Williams, was employed, and they gave him their strict attention. Both family and friends did all they could for the little sufferer, but the dread angel came. In his visits he spares neither the rich nor the poor, the wise nor the unwise, the innocent nor the guilty, the infant nor those of riper years, and he spared not this much loved child. He put in the sickle and our Father, God, gathered home one more child in his holy arms to rest forever in his love.

His little body sleeps in the Reidsville cemetery, awaiting the approaching day when the same loving Father shall awake that body which was sown in weakness and shall raise it in power, to dwell with him forever.

This is far more blessed than to be here in this world of noise and show, of sin and wickedness. The Lord bless and comfort the bereaved family and fill the vacancy with his divine presence, that they may be wholly reconciled to his sacred will in this sad dispensation of his providence.

L. H. HARDY.

Reidsville, N. C., Feb. 20, 1903.

ANDREW J. GRIFFIN.

Death has visited our home and taken my dear husband. He was the youngest son of John and Sarah

Griffin, and was born in Edgecombe county, N. C., July 4, 1863, and departed this life June 26, 1902, making his stay on earth 39 years, 1 month and 22 days. He was a good, kind, devoted husband to me, and was a strict member of the Primitive Baptist church at the Falls of Tar River. He was sick three months and 22 days and confined to his bed most of the time. His suffering was great but he seemed to bear it with much patience and Christian fortitude, for his faith in Christ was strong. He said he was willing for the Lord's will to be done, and if it was his will to call him home death would be a sweet relief to him.

Just before he died I asked him how he felt. He said "All is well with me for I am going home to rest with Jesus." While he was dying he looked up at me and saw me grieving and said "Oh! Mattie, I do not want you to grieve after me, for my sufferings will soon be over, and I shall be at rest, and told me to get Brother Gold to preach his funeral, and then called for my mother three times, but he passed away before she could get to him. Oh! it seems so hard to give him up, but the Lord's will be done. Only those that have lost their bosom friend know how hard it is to watch the cold hand of death approaching to take our loved ones from us. He leaves a wife, mother, two brothers, one sister and a host of friends to mourn their loss, but we mourn not as those who have no hope, but feel that our loss is his eternal gain. May we meet him in heaven where parting is no more, and no more farewell tears are shed. Oh! may the Lord guide our erring steps and prepare us to meet him in that bright abode, is the prayer of his lonely and grief stricken wife.

Farewell vain world, I'm going home,
My Jesus smiles and bids me come.
Sweet angels beckon me away,
To sing God's praise in endless day.

His Wife,

MATTIE GRIFFIN.

NEEDHAM G. MASSEY.

By request of the bereaved family it becomes my sad duty to write an obituary

of a dear cousin, Needham G. Massey, son of Needham G. Massey Sr., of Bentonville, Johnston Co., N. C.

Cousin Needham was born and reared till a few years ago, near Smithfield, and was a bright, robust, promising boy, until about six years ago, when a severe case of typhoid fever and probably pneumonia, almost destroyed his health; he was never well and strong again like he was before, and he suffered a great deal, for he had a persevering nature, and often overtaxed his strength.

His mother, (my father's sister) died when he was a little boy, and Aunt Fannis, his mother's sister became his step mother, and loved the children, of course, better than any other could. Needham was a great comfort to her.

Though Needham was delicate physically, he was very intelligent, and had an exceptionally good memory. He thirsted for knowledge, loved books, and pursued his studies diligently and with a steady purpose, and was very ambitious to become a useful man. I think he was preparing for Civil Service. He had hosts of friends, and was much loved by his teachers and school mates, won high honors at Turlington Institute.

I once had a long conversation with him in which he told me of his hope in Jesus, and of his love for the Primitive Baptist doctrine, I think, had he lived, he would have joined the Primitive Baptist church sometime. He had a very sweet voice, and was skilled in vocal music, was very fond of music.

Needham began teaching a school near Micro last November, and was getting on finely till about the first of January, he was taken sick, suffered greatly for 8 days with appendicitis, and died about 4 o'clock in the morning of January 10th, 1903, at the age of 24 years, 8 months and 28 days. He wrote home of his sickness but the letter did not reach them till after they received news of his death. Oh! what a shock to them all, to think he died away from home, and not one of them could be with him to nurse him and receive his dying message.

Needham was boarding at the home of Mrs. O. P. Rose, and the family and friends, I suppose, did all they could for him, as did Dr. Person also. It grieved the students and friends sorely to give him up.

Mrs Rose said he was such a good boy, and that he talked beautifully during his sickness, often saying he wanted to hear Elder Isaac Jones preach again. Not long before he died he sang a beautiful song and said his blessed Jesus was coming to carry him across the dark river of death. Then just before he passed away he turned his eyes to the wall and prayed the prettiest prayer she ever heard and died happy.

He was buried next day near his mother, near Smithfield, N. C. He leaves a father, step mother, six brothers and two sisters besides many relatives and friends, to miss his sweet and gentle voice and manners, and good deeds. But I, for one, feel to say, "Dear Needham, with Jesus remain. All your sufferings, trials, heartaches, disappointments, strivings against the enemy of souls, and all the unsatisfied longings are forever ended, we hope, and rest, sweet eternal rest, is yours." How can we wish to call one back from such blest estate? Rather let us try to emulate his example in life, live a quiet, peaceable life, in Godliness and honesty, and may our last moments be as happy as were his.

Thou hast gone to the grave—we no longer deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love was the guide through the gloom.

"There is a light on the hill, and the valley is past!
Ascend happy pilgrim! thy labors are o'er!
The sunshine of heaven around thee is cast,
And thy weak, doubting footsteps can falter no more."

Written by his affectionate cousin,

EMMA GILBERT.

Benson, N. C.

SELINA LOVELACE.

It becomes my sad duty to write the obituary of my dear mother. She was the daughter of Isaiah Paschal and Martha Saunders. Her maiden name was Salina Paschal, and she was born in Caswell county in 1820, and died in Reidsville June 11, 1902, making her stay on earth about 82 years. There were ten brothers and sisters of her family, and she was the last of them to pass away. She was married to W. Y. Lovelace in 1842 and moved to Rockingham county. She was the mother of ten children, but only four of them and her husband lived to witness her death. She was sick off and on for several years,

though she always did her own work when she was able. For two or three months before her death she was confined to her bed a good portion of her time, the physicians attending her nearly all the time. She was at the home of one of her daughters, sister Smithey, when she died. Sister Ella Fuqua stayed with her and cared for her, as my home duties made it impossible for me to stay. We and the physicians did all we could for her, but it was beyond our power to prolong her stay with us. I went to see her on Monday before she died on Wednesday, and she said she was not as well as she had been, though she might get well, she didn't know the Lord's will; she said she had been awful bad off several times and he had raised her, and little did I think I would be called to witness her death on Wednesday. Mother told sister Ella on Tuesday that she had been with us a long time, but she wouldn't be with us much longer, for she felt that she must go. She said she did not mind dying only leaving us. She had a hope that she would be better off, and for us not to grieve after her. She seemed to be in her right mind all the time when awake, but she slept a good portion of her time. Her last talking was that she was going to die, and her niece, who was sick at that time, was going to die also, and she died shortly afterwards. Mother raised up in bed Wednesday morning and said she was dying, but the physician said she was not, that she had a convulsion. Then she went to sleep and never woke any more, and passed away about 9 o'clock that night. Mother always said she wanted to be buried in white, so I had her put away as she desired, seeing to the burial expenses myself. She was buried in Greenview cemetery by the side of her son Giles, where she often said she wanted to be buried. Bro. Hardy held service over her, and he said he had good hope of her, as he had visited and talked with her during her sickness. She was a good companion, a good mother and a good neighbor. She was always good to the poor and always lent a helping hand to the needy when she was able, and was beloved by all who knew her. Although she asked us not to grieve, we can't help it, but we do not mourn as those without hope. We believe our loss is her gain.

She united with the church at Lickfork in 1874 and remained a faithful member there until she moved to Reidsville, and it was then that she moved her membership to Wolf Island, about 24 years ago, and remained a faithful member (as far as health would permit) until her death.

Written by her daughter,

Mrs. M. A. TULLUCH.

APPOINTMENTS.

E. E. LUNDY

Straits Sat and first Sunday in April
 Newport Monday
 Hadnot's Creek Tuesday
 Northeast Wednesday
 Southwest Thursday
 Bay Friday
 Wards Will Saturday
 Yopps second Sunday
 Will some of the brethren from Cedar Island meet me at Oriental Wednesday morning before the fifth Sunday in March. The boat reaches there about daylight.

J. E. ADAMS.

South Quay Sat and 1st Sunday in April
 Elizabeth City Tuesday night
 (Brother C. C. Adyette please arrange)
 Flatty Creek Wednesday
 Elm (Powells Point) Thursday night and Friday.
 Kitty Hawk Sat and 2d Sunday
 East Lake Tuesday and Wednesday
 Bethlehem (Tyrrell county) Sat and 3rd Sunday.
 Brother Holida, please meet him at Fort Landing Thursday.
 Gum Neck Monday night
 Church on North Lake some day during that week, Brethren please arrange the day.
 Sons Point Sat and 4th Sunday
 Tiny Oak Monday
 Rose Bay Tuesday
 Bert L. H. Wednesday
 Sandy Grove (Beaufort county) Sat and 1st Sunday in May.
 Bethel Monday after
 Goose Creek Island Saturday and 2d Sunday. Brethren can arrange during the week.
 Cedar Island Sat and 3d Sunday

A. W. PATTERSON.

Smithfield Sat. and 1st Sunday in April
 Raleigh Sunday night
 Durham Monday and at night
 Lebanon Tuesday
 Dutchville Wednesday
 Camp Creek Thursday
 Surf Friday
 Roxboro Sat and 2nd Sunday
 Shiloh Monday
 Stories Creek Tuesday
 Ebenezer Wednesday
 Flat River Thursday
 Wheelers Friday
 Prospect Hill Sat and 3rd Sunday
 Lynchs Creek Monday
 Harmony Tuesday
 Arbor Wednesday
 McKay's Thursday

D. S. WEBB.

Stevens's Creek (Union Meeting) Friday.
 Saturday and 5th Sunday in March.
 Union Monday

Cedar Hill Tuesday
 Pilot Mountain Wednesday
 Roek House Thursday
 Tom's Creek Friday
 Pilot Mountain Saturday and 1st Sunday in April.

L. H. HARDY.

Friday, Saturday and 1st Sunday in April Country Line, Section Meeting.
 Monday Moon's Creek
 Monday night Danville
 Tuesday Malmaison
 Wednesday Mill
 Thursday Cane Creek
 Sat. and 2nd Sunday Wheelers
 Tuesday Mount Zion
 Wednesday Brother G. B. Hite may arrange at a school house below him.
 Thursday Shiloh
 Saturday and 3rd Sunday Prospect Hill
 Tuesday after 4th Sunday North View
 Wednesday Snow Creek
 Thursday Buffalo

Elder J. A. T. Jones' Postoffice is changed from Gulley's Mill, N. C., to McCullers, N. C. R. F. D.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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PUBLISHED SEMI-MONTHLY

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—My mind has been much carried back today to look over my past life, and the things which I have spoken touching the kingdom of our God. I have been reading some things in some of our papers, and find that those who hold God to be an absolute sovereign over all things and and worlds are rejected at certain communion tables among us. This has made me inquire into my own life, and what I have understood the Scriptures to teach. I do know that I have never wilfully taught a falsehood. In looking over my past life I have no recollection of ever telling but two wilful falsehoods, and both of them were before I was eleven years old. I know that I have, and yet do, say things which are wrong, but I do not know them to be wrong when I say them, and when I find that I have spoken wrongfully I cannot forgive myself even when some one reminds me that Peter is good company, and that he lied and swore to it. The sin of one cannot justify another. We should speak the truth in love. (Eph. 4:15) and avoid speaking a lie because to love the truth is to hate a lie. I feel sure that when a child of God is shown that he has spoken a wrong thing he is more humbled over it than any other person, and, like Peter, he weeps

at the rebuking look of the Lord.

I have generally taken the word "shall" when spoken by the Lord's mouth or by the mouth of those whom he inspired to mean just as much at one time as it did at another, and I do so look upon it now. If I am wrong in this I am open for correction by any one who will take the trouble to notice me, for I do want to speak the truth in righteousness, the whole truth and nothing but the truth. The Lord knows my heart.

I want to call attention to a few passages of Scripture: Isa. 55, 10, 11. "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Now the question comes up to me this way: Is this word of the Lord sure or was the Lord mistaken in his teachings to the prophet? I believe that no commandment of God ever returned unto him void, but that in its working in us by the Holy Spirit to its own fulfillment the Lord leads us to learn obedience by the things we suffer until

the appointed time arrives for his word to be fulfilled, and then it is fulfilled. Thy people shall be a willing people in the day of thy power. Witness the case of Jonah and his preaching to Ninevah. Dan. 12.10. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The word "shall" is here used four times, twice concerning righteous, and twice concerning wicked, and it is understood twice concerning the righteous. Now if the shalls spoken concerning the wicked are not just as absolute as those concerning the righteous it is my blindness that hinders me from seeing the difference. I do not object to the words "permit" and "suffer." I believe them both to be good words, but if the "shalls" in one place in the above text are only permissive or suffered they must be so in the other places also, for they are all alike and spoken by the same authority. Again, how can a Sovereign God permit or suffer a thing to come to pass which is contrary to his will for it to come to pass? I cannot understand.

The angel said, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21. Then the Lord said, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect, Mat.24; 24, Mark 13: 22.

I cannot understand why the shalls spoken by our Lord are not just as absolute as those spoken by His angel sent down from heaven, and we do know that the one has proved just as sure as the other.

I have thought that the word "Shall" when spoken by our Lord, is the seal of the Kingdom of heaven and that it is absolutely sure to come to pass just as God has purposed and spoken it and unless there is more proof brought against this testimony I must continue to so teach.

I do not believe that God works in any man by His Holy Spirit to do wickedly, but to the contrary the work of the Holy Spirit makes us to hate sin and to turn from it as we would turn from a deadly poison reptile. He makes us to love righteousness and to hunger and thirst for more of it. Like David we will never be satisfied until we awake with His likeness, to dwell in His presence and be like Him.

The subtle temptations of satan and the evil propensities of our own natures are fully shown on the other hand from whence all evil springs, but, thanks be unto God even these are under the dominion of our King and He reigns.

As the light of the moon and stars fade away before the rising sun, and as the darkness of the night is over come by him even so must all other powers perish for ever in His presence. This is taught us in our experience as we see the powers of sin and satan over come by the wonderful manifestation of the powers of God in us and as we are led to see Jesus exalted above all principality and power, and above every name that is named in heaven above or in the earth beneath, for He sits at God's right hand making intercession for the saints according to the will of God. Seeing this the whole desire of the church is unto Him and all her affections are in Him. Through Him do her prayers arise and by Him do they appear before the Father who, when He looketh

upon the children, saith unto them "Thou art all fair my love, there is no spot in thee"

Oh that we may ever be able to trust in the reigning power of this dear blessed Jesus, king, and may we be led by his holy presence in the way of all truth that we may follow him in the fellowship of his sufferings as well as to be hoping to enter into his glory, for we are predestinated to be conformed to the image of his suffering as much as we are to the image of his glory. Believing this can I believe that the sufferings are not predestinated? If God had predestinated that our Captain should be made perfect through sufferings had he not predestinated the sufferings by which he was to be made perfect? Oh may the blessed eternal God lead us in the way of all truth and the power, and the glory, and the honor be his forever and forever.

Your brother in the afflictions of the gospel and in inquiry for the truth.

L. H. HARDY,

P. S. No one need be afraid to correct me in any thing where they see me to be wrong for I would take such a one to be my very special friend. H.

GRACE IN SALVATION

MY DEAR BRETHREN:—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool". Perhaps a clearer exposition of God's grace is not in his Book than these words of his to his people. He first declares the fearless depth and magnitude of their sins; then the riches of his mercy and fullness of his grace in washing away their sins, and

making his defiled people spotless and white as the pure snow from heaven.

With the single desire to unify the people of God's grace, let me in love call their attentive consideration to the place that grace occupies and fills in their salvation, "according to the Scriptures," which are our divine rule in all things pertaining to salvation. For it is lamentable that no small dissension and disputation has arisen among us in the last decade, relative to the extent and limit of God's grace in the salvation of his chosen people. Thus a new doctrinal issue has been sprung upon us, to the serious disturbance of harmony and peace; and it has followed not far behind the doctrine of "Means" in salvation, as though it had sprung up from the same root-principle. This last assumes the more consequential name of "Conditional Time Salvation." And to make it the more plausible and popular, the conditions upon which this salvation depends are said to be obedience and good works. This is very taking at first view, and seems so very reasonable and pleasing, that very many of the dear children of God have accepted it as the gospel of Christ, which is the power of God unto salvation to every one that believeth. It is a crafty use or abuse of gospel obedience.

For its champions and leaders craftily charge it upon all who cannot fall in line with this conditional gospel (?), that they are opposed to good works and gospel obedience, only because they do not believe that our salvation in time is conditional upon our works as the new departure teaches. This, to say the least, is most uncharitable. For the brethren

who cannot accept a conditional gospel, do nevertheless as sincerely and truly believe in the divine obligations of the children of God to walk humbly and obediently before him in his service, and worship him in spirit and in truth as do any of those who thus grievously misrepresent them. And their humble and godly walk will witness for them to the truth of this. But they do not and cannot make saviors of their works and obedience, which would be idolatry. This is simply what conditional salvation is; for, to say that salvation now in time depends upon our obedient works, is exalting our works into our saviors, and making them rivals of Jesus and his grace. This is sadly so. We see it plainly manifest in all the religious world, for they do depend upon their works to save them in part, and not alone upon the Lord Jesus.

Let us briefly contrast the two doctrinal principles of salvation, grace and works: Christ's gospel is designated as "The gospel of your salvation;" "The gospel of God our Saviour;" "The gospel of the grace of God," and it affirms of Christ, "Neither is there salvation in any other." It testifies, "For by grace are ye saved through faith, and that not of yourselves: It is the gift of God: not of works, lest any man should boast." "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

On the other side, an assumed gospel of conditional salvation which does depend upon our works asserts that, although Christ has died, and now grace reigns by him, yet there is salvation in part in others besides him, and this part of our salvation is of works,

but not by grace. A wide difference.

But it is now claimed by the teachers of conditional salvation in part, that the salvation which is in Christ alone and by grace is "eternal salvation," and that it does not include our salvation in time nor apply to it. But where is the scriptural proof of this? It is plainly lacking. For there is not an inspired writer who has ever said, when testifying of salvation, I mean eternal salvation, but salvation in time is conditional on your part and is of works. No such distinction in salvation can be found in the gospel of Christ; for it always speaks in the one full and complete word "Salvation," but never either mixes or divides by saying, as we hear now "salvations," or "eternal salvation," and "time salvation." These modern terms belong of right to "another gospel, which is not another," a "yea and nay" gospel, which is either salvation, if you perform its conditions, or damnation, if you reject the offers and do not perform the works. This is what all the world calls the gospel of salvation. It depends in part upon the Lord and his grace, but also in part upon man and his works. Now, where is the difference in the doctrinal principle of this worldly religion and the much boasted "Conditional Time Salvation?" The world's conditional salvation is the more consistently applied to the whole of salvation, while this latest and revised edition of conditional salvation is sought to be chained down to earth and time. It is thought that this is a very important improvement upon the world's gospel of conditional salvation, or salvation of works in part, but not by grace in whole. Yet the last, no less than the first, not only

limits the grace of Christ, but denies it in part.

The fatal defect and error of every principle or doctrine of salvation which in any part depends upon man and his works is, a total denial and rejection of the gospel of the grace of God in Christ from such a salvation. The futile attempt to confine conditional salvation to time, therefore, is really no improvement upon the doctrine itself, because it still excludes grace from all parts of conditional salvation. There is no escape from this, unless it should be absurdly asserted that Christ and grace are conditional. The two clear and emphatic terms: "By grace are ye saved: not of works," veto such absurd mixture. And the strong word of truth declares that it is either no more work, or no more grace. It is folly, then, to teach two opposite doctrine of salvation, as antagonistic and irreconcilable as grace and works. For if works obtain at all in salvation, grace entirely ceases from salvation; but if grace abounds and reigns in salvation, man's boasted works are rejected. Why cannot we all see and accept this plain truth of God?

But it is impossible to confine the principle of conditional salvation to time, if conditions in salvation are held to be true; for principles never change, but are as fixed and abiding as the eternal laws of God. So then, if it is held that conditions obtain and are true in our salvation on earth, it follows that the doctrine of conditional salvation enters heaven and is true for ever. This is the legitimate and awful consequence of this doctrine. This is not saying one word against brethren who may be led astray into this "yea and nay" doctrine, which detracts from salvation in Christ and from the sufficiency of his grace, but it is humble and

sincere labor of love to show them that this doctrine of men and of the world is not "the doctrine of God our Saviour." O may they turn to the cross of Christ and in very truth say, "Nothing in my hand I bring; simply to thy cross I cling."

Let us come more directly now to consider the place that the grace of God holds in the salvation of the Lord's redeemed people, since it has been most clearly proven that they are saved by grace, but not of works. O how may this be set forth in fitly spoken words, "to the praise of the glory of his grace?" Only in the words of wisdom found in the record that God hath given of his Son may the honored place of grace in all the way of salvation be found and told. To begin then, we read: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. * * * And of his fullness have all we received, and grace for grace. For the law was given by the Moses, but grace and truth came by Jesus Christ." It is certain that the people of God's mercy and grace shall never, here on earth or in heaven, either need or receive more than of Christ's fullness, and grace for grace. This cannot be distorted to mean, and grace for work. Paul says of Jesus, "For it pleased the Father that in him should all fullness dwell." "And ye are complete in him, which is the Head of all principality and power." But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The holy Son of God is now made all this unto his children. How can it be thought that we need any thing more than all this that Christ is

to us to save us now in time? All this is receiving of his fullness, and grace for grace. O, glorious grace.

"Being justified freely by his grace through the redemption that is in Christ Jesus." "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." This is God's way of imputing righteousness unto us. O, let us rejoice in his way and adore him, dear brethren all. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." This is the divinely given reason why salvation is by grace; that the promise might be sure to all the children of God. Every one knows that conditional salvation is altogether doubtful and uncertain, and makes nothing sure, because it depends upon our works, which are as faulty as we are fallible and weak. For this best of reasons God has in his wisdom and love and power made the salvation of his beloved people sure by his grace in Christ Jesus. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. But where sin abounded, grace did much more abound: that

as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "For sin shall not have dominion over you: for ye are not under the law, but under grace. But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." And this because grace reigns through righteousness unto eternal life." Grace is upon the throne of God, as the princess of heaven, reigning by our Lord Jesus, the King of kings, and Lord of lords.

The Scriptures thus magnify and glorify the grace of God in Christ, and abundantly show that his grace spans and fills the entire glorious arch-way of full redemption and complete salvation, from eternity to eternity, enfolding all the ages and cycles of time. Grace has its source and springing foundation in God, the fullness of its reigning power in Christ, the only Mediator between God and men and it is glorified in the triumphant salvation of all the redeemed of the Lord from all their sins and from death. Grace itself accomplishes all this salvation; for in the whole way of salvation grace reigns without a rival. Most certainly grace does not divide the honor and glory of salvation with the works of men, no more than does Jesus the only Saviour divide salvation and its glory between himself and men. For the children of men are the vessels of mercy, the subjects and recipients of salvation, which the God of salvation bestows upon them freely by his grace: therefore they are not, neither can they be, the authors of their own salvation, or their own saviors, whether on earth or in heaven. If this were possible and in their power, they would

then neither need the Lord nor his grace to save them.

The Scriptures which so abundantly testify of grace as the only principle and way of salvation unto God, most blessedly prove that, so far from there being any deficiency, weakness or lack in the power of grace to fully save, which all notions of conditional salvation necessarily charge, grace is much more mighty than sin and death: that grace is abundant, and much more abounds than our sins; yea, that grace reigns with successful, resistless and saving power, and that it reigns in righteousness, bringing all its blessed subjects into perfect righteousness of the holy Redeemer. And so the testimony is, "For as by one man's disobedience many were made sinners so by the obedience of one shall many be made righteous." This is the way of righteousness by super-abounding and righteously reigning grace. The many shall be made spotlessly righteous and holy, not by the obedience of many, as all righteousness and salvation by conditional obedience necessitates, but by the perfect obedience of one, which is freely imputed unto the many. With this obedience of the one for the many God himself is well pleased, and in this righteous obedience of his well beloved Son Jesus, and for it, the holy Father accepts and blesses the countless multitude of one and all his people; but not for their own best works of imperfect obedience. "This righteousness is of me, saith the Lord." Therefore, it is not of themselves, and "Not by works of righteousness which we have done."

But some brethren may still claim that, while this is all true, yet it applies to eternal salvation, and that there is another division

or part of salvation, that is, salvation in time, which is dependent upon the obedience of each child of God, and is necessarily conditional, therefore. Scriptures have been quoted to try to sustain this position, but they have been misapplied, because not carefully considered in their relation to the full text of the Scriptures. The one text in the New Testament that expressly connects salvation with christian obedience, proves entirely too much for those who limit conditional salvation to time if we apply it as they apply other texts, as making salvation "depend upon obedience." This text says of Christ, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all of them that obey him; called of God an High Priest after the order of Melchisedec." Heb. v. 8-10. There is not another text as pointed and plain as this one in closely and inseparably connecting christian obedience with the salvation of all them that obey Christ. Yet, though it may seem strange, no teacher of conditional salvation in time ever quotes it in proof of conditional salvation. Why does he pass it over in silence? We cannot think the time conditionalists have failed to see it, because they have searched the Bible in their efforts to support this new departure of conditional salvation. All well know how they have labored to divide salvation into parts, calling one part "Eternal Salvation," but the other part, "Time Salvation." This they call, "Rightly dividing the word of truth." Eternal Salvation, they freely confess, is by grace; and therefore it does not depend upon our good works of obedience. But, say they, "we believe the

Scriptures teach that there is a time Salvation received by the heirs of God, distinct from eternal Salvation, which does depend upon their obedience. The people of God receive their rewards for obedience in this life only. "This is the official declaration of the Fulton convention, on page 101. But the holy oracles of God, so far from making this arbitrary division and distinction in Salvation, expressly testify of God's anointed high priest, "And being made perfect, he became the author of eternal salvation unto all them that obey him." This positively contradicts and overthrows the other declaration, and positively connects the obedience of them that obey Christ with their "Eternal salvation." This strong and sure word of the Lord, therefore, proves altogether too much for the doctrine of "conditional time salvation; for it disproves it. But if any text at all could be wrested in a seeming proof that our salvation depends upon our obedience to the Lord and is conditional, it is this scripture. No other text qualifies salvation by this word "eternal," and no other so plainly and directly joins obedience with salvation. A similar text, and having the same blessed meaning, says of our eternal high priest, "by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The other precious text teaches us, that the holy son of God himself learned obedience by his suffering in the flesh, and thus was he made perfect; that thus through his perfect obedience he himself became the author of eternal salvation unto all them that obey him. The last clause testifies for whom Christ obtained eternal redemption: not for the disobedient and ungodly, who are not joined unto Christ in

his sufferings and perfect obedience unto righteousness, but unto all them that are united with him in his sufferings and obedience and redemption, "unto all them that obey him." He is the author of their salvation both now and for ever.

This will lead us to now consider the place of obedience in salvation and its true relation to salvation, which is worthy of our sacred regard. Obedience unto Christ the Lord and Savior, is ever in his life and righteousness, as wrought and manifested in his members by the quickening spirit that brought him again from the dead. His own sacred word is, "It is the spirit that quickeneth; the flesh profiteth nothing." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, good, faith, meekness, temperance." It is alone in this divinely good fruit of the Spirit in us that all goodness is found. All besides this is of our sinful fleshly nature and carnal mind, and is only evil. Paul testifies of the Lord and "the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." So the might power of God in raising Christ from the dead is the power by which we believe in him. "Jesus is the author and finisher of our faith," as he is also the author of salvation.

The Scriptures testify that all acceptable obedience unto God is of faith and love. "But without faith it is impossible to please him." Love and faith are the fruit of the Spirit, and they are the gifts of God; and they are in Christ Jesus and in his life, but ministered to and wrought in us by the power of the Holy Ghost. And so the good works and obedi-

ence of christians are defined by Paul as, "Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." With such sacrifices as these God is well pleased. All these good fruits are in his Son, "The true Vine," and they spring actively forth out of the life of the Vine in the living branches, bearing divine fruit unto God, the Husbandman. "For without me ye can do nothing," is the word of Christ to us.

Now, faith and love and hope in Christ Jesus, and their work and labor and patience are both the fruit of the Spirit and the grace of God. So all this manifestation of salvation unto all them that obey Christ, in the only true obedience of faith and love in him, is salvation by grace—abounding, reigning, saving grace. It is salvation through the righteousness of Christ, and salvation by his full and perfect obedience, into which righteous obedience the Spirit of God baptizes us and conforms us. When this salvation by Christ's obedience is wrought in us and we are brought into it by the Spirit of life in Jesus Christ, and our faith embraces him as the Lord our righteousness we then cease from our own works, worship God in the Spirit, and have no confidence in the flesh. All this obedience of faith and love, (and there is no other gospel obedience,) is salvation now in time, salvation by grace. Hence, it is "not of works," neither is it conditional, nor does it "depend upon our obedience," but our obedience does depend upon this grace. Yea, my brethren, salvation by grace now, and salvation unto the ages to come, and salvation evermore by grace, all salvation from sin and guilt and all

disobedience, salvation unto righteousness and God, is not only through our Lord Jesus Christ, by whom grace reigns in us unto eternal life, but all salvation is "Unto obedience and sprinkling of the blood of Jesus Christ." Obedience unto God the Father, love's sacrifice and tribute of praise, (and there is no other obedience,) is the consummation and end and glory of salvation. Salvation is wrought out for us, wrought in us and bestowed upon us "freely by his grace," unto the holy and blessed end that we may obey the Lord God of salvation. This is the testimony of the Scriptures. They blessedly show that all obedience "unto him that loved us," arises as the incense of love and praise from the saved. How good and beautiful this is! Saved unto obedience! Nothing else is salvation. How out of place and unfitting it is to say, the unsaved and disobedient can and should obey the God of Salvation, in order that he may save him! The very nature of this notion of salvation is in itself contradictory and impossible. It is putting the effect before the cause. It is asking the unsaved to perform conditions that they may be saved. It is to say, that something that is not, may cause itself to be, or be a condition or cause of itself. It is to teach that non-salvation may be a condition of salvation, or that damnation may turn itself into salvation, and a curse convert itself into a blessing.

"Grace and truth" are radically different from this doctrine of conditional works in order to obtain salvation; and the author of eternal salvation unto all them that obey him says, "First make the tree good, and its fruit will be good." If a man love me, he will

keep my words." It is in his loving heart to do this." He that loveth me not keepeth not my sayings. "This is the cause of his not doing so. Obedience is love, and the love of God in the heart is itself the very spirit and essence of obedience. Without the faith that worketh by love and purifieth the heart, there is no obedience to God in all the religious zeal and works that the world boasts of. Love and faith, with all the fruit and good works and obedience thereof, are the gifts and grace of God in his dear Son, and the fruit of the Spirit in the saints. O brethren, will you, therefore be entreated in love to cease from conditional righteousness, or conditional obedience unto salvation, which is the same thing as conditional righteousness, and return unto righteousness by faith and salvation by grace unto obedience, that there may be peace? You may still ask, does not Paul say, "work out your own salvation with fear and trembling?" very true, but he gives the underlying and all-potent cause:

"For it is God that worketh in you both to will and to do of his good pleasure." Thus it becomes also our good pleasure to do this, because God himself worketh in us in both the will and the power. And this is his grace. This salvation is our own, our inheritance and possession now. If it were not already "your own salvation," you could not "work it out." This is not to work for salvation, or to obtain salvation by works. But it is to make manifest by our obedient works of faith that the Lord hath saved us, and doth now save us by his power and grace, giving us good will and the power to believe on him, and to love and serve him. He "worketh in us." His work in us is salvation. He

worketh both his will and power in us. He does this of his good pleasure. His work of salvation in us is a good work. Paul expressly so calls it, saying, "he which hath begun a good work in you will perform it until the day of Jesus Christ." Until the day of the revelation of Jesus Christ unto his people in eternal glory. We all will confess that this good work of the Lord in his people, is the perfect work of righteousness unto salvation, and of salvation unto holiness. All holy service and obedience is in this good work of salvation, and outside of it there is no good work. The God of all grace and salvation, who alone is good, Jesus said, hath not only begun this good work in the people of his rich mercy and grace, but he will perform it in them unto eternal glory.

While all this work of the Lord in the salvation of his beloved people, and performed in them by his own power and Spirit and saving grace, is blessedly true, it is certainly not true that they are arbitrarily or unwillingly saved, or lifted up into the kingdom of God's grace and glory like lifeless machines, or as passive and unfeeling stones. This is an old slander upon salvation by grace. The very opposite of this is the happy truth. And the least right perception must at once plainly show, to the praise of God, that when he begins and performs his own good work of righteousness in his people, making all this good work of salvation from the law and from sin their own, as much as if performed by their own power, yea, more, giving them the good will and the happy power, and so making them lovingly willing in the day of his power, in the beauties of holiness, they will delight in the good work of

salvation and praise, and hunger and thirst after righteousness, and find their chief joy in the heart-given, loving service to the God of their salvation. This is the bible history of the blessed and happy people saved by the Lord, and it is yet confirmed in their believing and rejoicing hearts and devoted godly lives. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And this is the only sanctifying and enabling cause why the children of God's love do walk in good works. The holy oracles of God beautifully set it forth in these precious words of wisdom: "Now the God of peace make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." This is the good work of faith in God, and it is the power of his love in the hearts and lives of his saved people. All this is grace.

In the gospel of Christ, salvation always is joined to his grace. "The grace of God that bringeth salvation," says Paul, the eminent preacher of grace. This he says to the saved in Christ, to an obedient gospel church and minister. Grace not only bringeth salvation, which is salvation now in time, but it as well teaches the saved to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world. Hence, all who truly live thus, do so only because the grace of God both saves them and teaches them. And so all salvation in time, and all righteous living unto God, is the salvation that the grace of God bringeth. Take away grace, therefore, and you take away salvation and righteous

obedience unto God. But where grace is, salvation is; and where grace abounds and reigns, there in the same hearts and lives will be found the love of God and his righteousness and truth, with a hatred of sin and ungodliness.

In conclusion, then, the grace of God not only attends all the way and work of salvation, but it sovereignly reigns in it all. So the honored place of grace is in all salvation, all righteousness, and all obedience with which God is well pleased and accepts. Paul, who labored more abundantly in the gospel of grace than all the apostles, humbly said, "By the grace of God I am what I am." And in his heaviest trials and crosses, which were greater than any other man ever endured, except his dear Master, his all-conquering Lord said to him, "My grace is sufficient for thee." Not a word about, if you will be abundant in good works, I will reward and bless you. All the rewards of our dear and loving Lord are the unbought and free rewards of his all-saving grace. When the first gospel church was so wonderfully built up and multiplied in Jerusalem, and the power and glory of God were so blessedly manifested in their midst, while persecution raged against them, it is written, "And great grace was upon them all." It is ever thus, where faith and hope and love in Christ Jesus abound unto the praise and glory of God; for it is because the power and riches of his abounding grace is upon them.

The final consummation of the eternal purpose of God, which he purposed in Christ, from his choice and blessing of all the redeemed of Christ, until their full redemption and adoption unto himself in holiness and glory, is,

"To the praise of the glory of his grace."

"Grace all the work shall crown,
To everlasting days,
It lays in heaven the topmost stone,
And well deserves the praise."

"Grace be to you, and peace,
from God our Father, and from
the Lord Jesus Christ."

Your brother to serve in grace,
D. BARTLEY.

Lebanon, O. Feb. 13, 1903.

There is general peace among
our brethren in this country.

P. D. G.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I feel to say father in Israel, if indeed, I be a child, this beautiful Spring morning finds me quite feeble, with a continued mind to write to some I esteem and love I hope with a spiritual love that is too deep, rich and sweet, for many waters to quench. The dear Lord has been so exceedingly good to this poor vile worm of creation. I greatly fear that I am not one that returns to give thanks unto him, or to glorify his holy and most precious name, which is above every name. Brother Gold, I would love to see and talk with you, and hear you talk some concerning the wonderful things of Jesus. I dreamed the other night that you and I were together, and you were telling of some of these mighty and wonderful mysteries, but when I awoke they were gone. Oh! dear Brother, I am so sinful, and I feel to be so disobedient and rebellious. I am often astonished at the great mercy, loving kindness and long forbearance of my dear heavenly Master, and I do hope my precious Savior: surely he has proven to be my Savior and true comforter many times in my deep sufferings and great and sore trials.

Why should I doubt him so much. Oh! ye of little faith, these last words come to me occasionally. Dear Brother, I just have so many good things from the Lord I cant never tell it all. Some days ago my baby (Gold) was taken with sick stomach and vomiting and continued some hours, not being able to retain food for a time, Irene and her father both absent at their work. After nursing him awhile and he seeming to get no better, a desire to pray unto the Lord in behalf of my sick child seemed to be uppermost in my mind, I went in the adjoining room, got on my knees and tried to ask the dear Lord to be the healing Physician for my dear child if it would be his will, if not that I might be able to nurse him, as I have nervous or drawing attacks often. My baby was then sleeping, he took a good rest, awoke from sleep seeming much better, ate a hearty dinner and did not seem sick any more, but was soon well again. Oh! what a Friend we have in Jesus. I shed many tears thinking of the goodness of God unto me and mine. A few days later Irene and Derveer were both taken sick, I could be up and was seated by the fire, thinking how deep my sufferings in various ways had been, and how great had been the sweet and rich mercies of my precious Savior through all my journey, hoping he would give me a thankful heart for all, and imploring his mercy upon my sick children and be their Physician and heal them if his will for Jesus' sake. Oh! Brother Gold, in the midst of my weak and imperfect cry came the following rich and soul-cheering language, Because I live ye shall live also. My cup was filled to overflowing, and I hope my heart was filled with thankfulness, sure-

ly God doeth all things well. I must say my children commenced to improve, and were soon at work again. Thank the Lord, O my soul, and let all within me thank his holy name, for his mercy endureth forever, and his kindness never fails. Brother Gold, I have trials and crosses and many sweet and rich promises given me, which I feel so sweetens the bitter cup I am partaking of, that I some times fear should I get in usual health again, I fear I would soon go astray and serve other gods instead of my dear heavenly Father, who hath done great things for me, whereof I am glad. Therefore I believe I can say as did one of old, "I choose rather to suffer afflictions with the people of God, than enjoy the pleasure of sin for a season." I can't see your dear humble and lovely looking face often, or hear your sweet and soul cheering words as I desire, but sweet and consoling thoughts to the tempest tossed and care worn child of God.

There is a scene where spirits blend;
Where friend holds fellowship with friend,
Though sundered far, by faith they meet,
Around one common mercy seat.

O, Brother Gold, often do I try to ask my dear heavenly Master for a heart to pray that I may pray for his dear children and his laborers in the ministry as well as for me and mine. Pray for Zion, that she may travail and bring forth sons and daughters to his honor and glory.

Please forgive all errors and intrusion. I don't feel worthy, but would love to get a line or two from you if impressed.

Pray for us. Love to you and yours,

Lovingly,
EUGENIA HINTON.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.
P. G. LESTER.....Floyd, Va.

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EDITORIAL.

THE WORD.

There is no creative power in the word of man whose breath is in his nostrils. Even if he speaks the truth it exists before he utters it, for he has no foreknowledge, and therefore cannot declare any thing that shall be. He can do no more than report or record that which has come to pass. He cannot make one hair white or black. His thoughts perish in the day of his death; and of course his words have no creative power. Men's words committed to writing often appear in books, or are remembered by others, but they have no life in them.

How different is the word of God. He said, let there be light, and there was light. He speaks and it is done. He commands and it stands fast. His word is creative, preservative, life giving, instructive, corrective, destructive. Whatever God pleases to do that he does by speaking. He does

not make anything as a man constructs a house, or makes a book by labor. God works and man perceives it not. His word never returns to him void; but it always accomplishes that which he pleases. By the word of his power the heavens are upheld. He speaks to the conscious in reproofs of wisdom. He speaks to the heart. Hearing comes by the word of God. The dead hear the voice of the Son of God and they that hear live.

In the full, perfect glorious personification and embodiment of truth Jesus is the word of God. In the beginning was the word, and the word was with God, and the word was God. The word was made flesh, and dwelt among us.

The word lost nothing of his glorious, eternal power in this condescension. It was a marvel to the learned men of earth how Jesus knew everything. They knew he had not gone to school. They said, 'Whence hath this man learning, having never learned to read. He was the word itself. All light, knowledge, wisdom, power, dwelt in him. He knew all the scriptures, for they were in him. He knew what was in man's heart. He knew how to control man, for he had all power. Hence he knew always what to speak, and when and to whom. He knew how to bind up the broken in heart, how to reprove, how to cast down, how to bind up.

He appears with a vesture dipped in blood, and his name is the word of God. That word was a

hammer to break the flinty rock, and reduce to powder the stubborn pride of man. That word is an axe to hew the people into proper shape, and to bring down man into the dust. His word is a mattock to dig the tree up by the roots. It is a sword with two edges cutting to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. That word is an end of all controversy, and ends all disputes among mankind.

This is the word which by the gospel was preached unto you, and is an end of all strife.

The bible is the book of God that testifies of Jesus Christ, and him crucified. Those in their right mind desire Jesus, the substance and life all which the scriptures testify to.

P. D. G.

WATERS ABOVE—WATERS UNDERNEATH.

Jesus came from heaven to earth. In the body of flesh which he took in the likeness of sinful flesh was found the Spirit of holiness, and he knew no sin. The kingdom of heaven is above, yet in Jesus it was in men and with men. The fullness of the Spirit of God in him proved that his service to God was perfect in the flesh.

The wisdom of Jesus while he was thus humbled showed what should be. He respected the limitations of man, and his obligations, his weakness and his neces-

sities. He came to set in order what was wanting. He rendered unto Cesar the things of Cesar, and unto God the things that belong to God. Perfect are the boundaries and complete the distinction of each. That which is of the earth is earthly. That which is from above is heavenly. While Jesus sojourned in the earth none of its defilement clave unto him. As a man he hungered without sinning, was put to death in the flesh without seeing corruption. He brought heaven to earth, for he bowed the heavens and came down. He is God with us, still God, yet with us. Every thing of the flesh is placed in its chains, and can never be found in heaven. Satan had encroached, but Jesus bound him, and cast him into the earth, or corruption, and there he must operate. He has no place in heaven.

The old man with his deeds is to be put off. The churl shall no more be called liberal. He cannot deceive the elect. Those that are blest with the Holy Spirit discern between flesh and Spirit, between him that serveth God, and him that serveth him not. With the mind, the renewed mind, the child of God serves the Lord, but with the flesh he serves sin. While he is beset and imprisoned with the flesh, yet in the Spirit he is free in Jesus and serves the Lord, who has left an everlasting embalming of his own holiness in us, so that the law of the spirit of life in Christ Jesus has made us free from the law of sin and death.

While there is nothing good in the flesh or wilderness, yet there is the temple wherein God dwells, and the sacrifice of praise ascends to God out of unfeigned lips and from pure hearts.

Jesus rightly divides. He separates his people from the wicked, and separates their sins from them and they make an offering in righteousness by faith. For Jesus who is ascended into heaven, far above all principality and power, also dwells in them in healing power, comfort, joy and peace by his Spirit, enabling them to discern between the true and the false, and to seek first the kingdom of God and his righteousness, and to walk by faith in the power of his resurrection, having their fruit unto holiness, and the end everlasting righteousness, for the waters from above purify those on earth, for wherever the river of the water of life flows there every thing lives. They are born of water and of the Spirit. For they are purified by this washing. They are washed, they are justified, they are pure, and therefore they set their affection on things above, and mortify their members on earth which are corrupt, sensual and devilish—the old man with his deeds which are all to be destroyed.

Reckon ye yourselves to be dead indeed unto sin by the body of Christ, but alive unto God by Jesus Christ; and if Christ be in you the body is dead because of sin: for the wages of sin is death, because when sin is finished it brings

forth death: but the Spirit is life because of (on account of) righteousness. And if the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

What a wonderful distinction is made between flesh and Spirit. All the service Jesus did while in flesh was spiritual, and therefore holy. His Spirit which dwells in his people and guides them into all truth causes what they perform by faith to be holy, and there are two manner of people in them, and they are contrary the one to the other.

When God endows one with the gift of prayer, preaching or exhortation that one speaks in the Spirit to edification of the body. So healing diseases, or gifts, helps, governments are all to profit by one and the very same Spirit which works in all his people to profit.

There is a natural moderation, or good morals needful for this life which one may have, by which he serves outwardly without blame, and with praise before the law of the land, such as being sober, diligent in business, honest with men in business truthful to man, &c. These things may be done without the Spirit. But if one has the Spirit of the Lord Jesus he will do these things in the Spirit of truth, not to obtain a reward, but from love of truth. Make the inside clean and the outside will be clean. The waters from above will cleanse

those beneath. He that is right with God is right with men. He that seeks first the Kingdom of God will also have the things that fit him for earthly living, and bring him also a supply of its possessions. This man has the promise of the life that now is, and that which is to come. He renders unto God that which is acceptable to God, and he renders unto Cesar or to men that which is right and proper. For Jesus is in him who has overcome all things, and is set down with God on his throne.

The power of the resurrection keeps him and he is caught up to the throne of God in Jesus, or is kept by the power of God through faith unto salvation—is hid with Christ in God, and shall be revealed in the last times. As Jesus is so are we in this world, as Jesus is in heaven so shall we be in Jesus when we shall appear in glory.

The upper and the nether springs flow together. The early and the latter vain complete the harvest or ripen the crop to perfection. The bright clouds of heaven satisfy the parched earth with plentiful rain. The fountain opened for sin and uncleanness to the house of David and to the inhabitants of Jerusalem washes away all guilt, and the waters in the ocean of God's love flow into one, a sea of glass mingled with fire.

P. D. G.

Brother H. M. Duty, of Va., requests my view of Gen. 42:27, "And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth."

1st. Israel is the Lord's people.

2nd. It was God's purpose that they should sojourn a definite time in a strange country.

3rd. The best one of Jacob's sons must precede them.

4th. The method of his going.

5th. Those guilty of selling him are brought to a sense of their wrong.

6th. The fulfillment of Joseph's dreams.

7th. And the revelation of Joseph and the presentation of Israel.

Israel is the Lord's people. The Lord's portion is his people, Jacob is the lot of his inheritance. Though by nature he is corrupt, and is in a place of great destitution; yet the Lord loved him before he had ever done good. He was in the open field of ruin, weltering in his own blood, self-slain, naked, defiled, polluted, had destroyed himself, yet the Lord loved him, and spread the mantle of charity, his own Spirit, over him.

2nd. Israel was the Lord's people before they went to Egypt. "My people journeyed aforetime in Egypt." "Out of Egypt have I called my son—wherever Israel is there Jesus is sent.

Egypt was a strong, wealthy and wicked people, having no love

for Israel. Oppression of God's people was exhibited in them. They sought wealth and enforced rigid rules and exacted hard labor from Israel.

If being the Lord's people fails to exempt such from trouble and distress, something besides outward blessings is needed to identify them as the Lord's people. There must be some secret or inward signs in their favor and for their comfort. How did Abraham know that the blessing of the Lord was with him? God said to him, know of a truth thy seed shall dwell in a strange land 430 years, and shall be greatly oppressed, and afterward that people that so oppress them I will judge, and will deliver Israel with a great deliverance. So the mark of an Israelite is affliction. God says, as many as I love I chasten, and scourge every son whom I receive.

Many a time may Israel now say, have they afflicted me from my youth up. Long after Esau was settled in his possessions Israel was a sojourner in a strange land, betokening that this world is not his home, but that his home is beyond this world, and that he is a stranger on this earth. The exact time appointed was fulfilled in his captivity..

3rd. The best one of Jacob's sons must precede them.

Jacob is the vessel of mercy, separated from his twin brother Esau, and is given the heritage of the Lord. He took hold of Esau's heel in the womb, and had power

with God. What a wrestler? But Jacob's troubles are many—And what a wonderful character he is.

The covenant God made with Abraham, and his oath unto Isaac, which is confirmed unto Jacob for a law, and unto Israel for an everlasting covenant, displays the riches of God's grace. To Jacob as the elect, chosen vessel of mercy is the law given, and to Israel is the everlasting covenant sealed. In Jacob is displayed the conflict between flesh and Spirit, in Israel is the hidden man of the heart in whom is no guile.

Jacob fruits into the twelve tribes of Israel, the heads of many in one, and the one in many. The choice son of that wonderful race is Joseph, a fruitful bough whose branches run over the wall. His mother is Jacob's beloved wife, though before he obtains her he must take what he does not want.

4th. The method of Joseph's going down into Egypt.

This darling son Joseph, to whom Jacob gives a coat of many colors to denote the beauty of his many noble traits of character, must go down to Egypt before hand, and prepare a place for Israel; and besides save many others from perishing. In utter ignorance of what is doing Jacob mourns Joseph as dead, and that beautiful coat rent and bloody argues to him the sad death of his precious boy. He is stript of all his father's tokens of love, is betrayed and sold by his envious brethren, is hurried off to Egypt, and sold as a slave, is falsely ac-

cused of a foul crime, behaves with wonderful purity, and goes down into prison, his feet made fast in the stocks to learn that which is needful to prepare him to teach wisdom to the senators of Egypt, and counsel Pharaoh for the salvation of the nations of earth in the time of a mighty famine, and to rule all Egypt.

Joseph is made governor over all the land of Egypt, and gathers the seven years of plenty against the seven years of famine. Soon Jacob sends his sons after corn. They go to Joseph not knowing who he is, nor do they seem to be troubled for having sold Joseph into Egypt. But they must bow down to Joseph and his dreams must be fulfilled.

Joseph knows them at first appearance, and loves them. He has full knowledge of them and their movements, and conducts the matters with surprising wisdom. All this foreshadows the Lord Jesus as sent into earth (Egypt,) betrayed by his chosen nation, delivered into the hands of enemies, humbled to death to save much people alive, as the bread of heaven given for the life of the world.

5th. His brethren are brought to a sense of their wrong.

In their dealing with Joseph their faults are brought to their view; they do nothing to aid Joseph. He is exalted in every step of the procedure, and they are humbled.

On their return from the first trip, as one of them opens his sack's mouth to give his ass pro-

vender, lo, his money is there. As he tells his brethren this their hearts fail them, and they say one to another, what is this that God hath done unto us? Here they enter into heart trouble. How strangely yet how surely God causes our sins to find us out, to meet us and consternation follows. In the ordinary business of their daily life, taking care of their beasts of burden, lo the hand of this governor is felt and seen. How comes my money here right in my sack's mouth ready to accuse me? Was this a chance? No. God is dealing with us. They cannot put this off. A strange hand is controlling them. Fear takes hold of them.

They must return to this governor. Necessity, the famine, is on them. When they return they take back their money they find in their sacks and other money. They explain. The steward tells them he had their money. But they cannot pay for any corn, no more than the convicted soul can buy his salvation or reward the Lord for mercy, nor do they any thing to contribute to this salvation. All this matter is predestinated. Whatever these men do is no honor to them, nor have they helped Joseph at all, nor brought him under any obligation. All that is done humbles them still more. They are under necessity. A power above them shapes and controls all, and they are utterly ignorant of what all this means, or how it shall end.

The ass feeding, the sack containing provender, the ordinary

business of life, opens its mouth against us, showing the mysterious hand of God is above.

These men are made honest to confess. As they are humbled and feel the desperation of their condition, their sin in selling their brother into Egypt years before comes up before them, and in the presence of this strange governor, who rises above them in power at every interview, and before whom they get worse and worse every interview, they confess to their guilt as they remember the anguish of their brother when they sold him into Egypt.

6th. The fulfillment of Joseph's dream.

They all bow down to this governor owning his dominion, and confessing their guilt and helplessness and saying, God hath found out our sin.

In this they surely act out what is found and felt in the hearts and lives of all sinners convicted, and brought in guilty before God. Such is the disclosure of sin, as the sack's mouth is opened and what the sinner considered as the price he pays for corn is returned to him, and event after event transpires to humble the soul as guilt of a wicked life is opened, and the reigning, righteous power of the Lord is unfolded, and no way of deliverance opens, but every avenue of escape is closed against him. They all bow down in absolute surrender with no hope of deliverance. Here is the fulfillment of Joseph's dream, as God purposed. The very method they

adopted and practiced, especially to defeat the will of God, is the very method chosen by the Lord God to accomplish the very thing they meant to defeat. They meant all for evil, God meant all for good. .

7th. Joseph made himself known unto his brethren.

At an instant, and under circumstances that left them no way of escape apparent to them, when they expected no deliverance, Joseph commanded every enemy, every Egyptian to leave and cries to them, I am your brother Joseph whom ye sold into Egypt. He falls upon their necks and kisses them, and assures them that God sent him before hand to save much people alive; and said do not blame yourselves. They are humbled, surprised, reproach themselves, exalt him, and see things as they had never dreamed even, or imagined they would. It is wholly a new master, the unfolding of a new way, which changes the entire course of their life, is a perpetual exaltation of Joseph, a bright type of the Lord Jesus exalted a prince and a saviour, our brother born for this very adversity, a glorious almighty Saviour.

How blest are those that know the Lord Jesus as our brother touched with the feelings of our infirmities, so that he is full of compassion, clothed with all power so that he forgives all our sins, reigning in grace and glory, and giving us all things freely. To be at his feet in worship, praise and service, sensible of our own

unworthiness, and of his fullness that blots out all our sins, brings everlasting joy. This is a heavenly world

P. D. G.

DEAR BRETHREN:—

Resolved, that we, the undersigned citizens of Bath, Beaufort County, N. C., and members of the Old School Primitive Baptist church, being desirous of having a house of worship in our town, do resolve ourselves into a committee for the purpose of buying a house and lot in said town for the use of the Old School or Primitive Baptists. We now have the opportunity of buying such a lot and house thereon, and earnestly request our sister churches, brethren and friends to aid us at once as we will have to close the trade by the 11th of April, and we appoint Brother L. J. D. Berry as Chairman of said committee, who will receipt for all donations sent us, and in case we fail to make the purchase the money will be returned to those who make contributions.

Resolved, that we send a copy to Elder P. D. Gold and request its publication in the Landmark.

L. J. D. Berry,
D. E. Mason,
G. B. Williams,
Committee.

Elder P. D. Gold, please publish in your paper that the N. and W. Railway Co., will give a rate of about one and one one-third for the round trip and sell return tickets for the Association at Republican Church near Ferrum, Va. Tickets will be sold May 4, 5, and 6th. Limited to May 9th, 1903 for return passage.

Respectfully,
PETER CORN.

OBITUARIES

JAMES M. MONK.

By request of the bereaved companions, I send you for publication a notice of the death of our dear brother, James M. Monk, which occurred February 9th 1903. Brother Monk lacked but nine days living out his three score years and ten. He was confined to his bed but a few weeks previous to his death, during which time a murmur was never heard to escape his lips. All that loving hands could do availed nothing. Thus death enters upon our thresholds and plucks away our brightest and best. What a sad dispensation of Providence; the once happy home is bereaved of its head, and a seat is forever made vacant in the church which for many years has been filled by one who possessed that patience and fortitude which ever bows submissively to the will of God. How much our brother is missed! Words fail to express. His deaconship in Mt. Lebanon church has been adorned with the "Light that shines before men that they seeing his good works glorify his Father which is in heaven." Precious in the sight of the Lord is the death of his saints" He is gathering them from the storms that toss and the waves that beat, into that realm of eternal bliss, where sickness, sorrow, pain and death, are felt and feared no more. Brother Monk expressed himself as being willing to go, for death he had no fears; dying grace was given him. What joy there must be when the eyes of the saints are closed upon the vain things of this life, and open upon the scenes of that city prepared for them before the foundation of the world. These hoary heads, bowed by the weight of many years are crossing over one by one. What a blessed Lord we have who rules the world with such wisdom. All power is in him vested. His mercy endureth forever. All things to us are sealed and only made manifest in his own good time. We know not

the minute, the hour, the day, nor the year, in which death will enter our little circle and snatch from our embrace one most dear. * Such it is. In the midst of life we are in death. Could we but live with one another as though each passing day is our last. The thoughts, words, and deeds of to-day cannot be recalled tomorrow; tomorrow never comes. All are alike passing on toward that vast eternity, from which there is no return. What everlasting joys await the sinner whom the Lord came to redeem, such we hope is the end of our brother. May the dear sister who is left behind realize that the God who has bereaved her, alone can bind up the wound. He it is who pours in the oil of joy for mourning, gives beauty for ashes, and a garment of praise for the spirit of heaviness." Her loss is his eternal gain. He now sleeps beneath the sod until the great trumpet shall sound which will awaken the saints in all their glory, to meet their Lord and Master in the air, and all join in that praise in a world that never shall end, where they will forever bask in the sunshine of his countenance; and magnify the power of the Saviour, who bore our sins upon the cross and will bring forth all who have a part in the first resurrection. "Blessed and holy are they who have part in the first resurrection for on such the second death hath no power."

The hoary head once bowed and sad,
Now leans upon the Saviour's breast;
The heart once heavy, now is glad
Since he has gained eternal rest.

A rest prepared for every one,
The Saviour came on earth to call;
When life is o'er then all is done,
The spirits raised no more to fall.

LIZZIE HOLDEN.

Hillsboro, N. C.

JOHN W. BRADLEY.

Dear Brother Gold:—It is with a sad heart that I make the attempt to write the obituary notice, by the request of my daughter Emma, wife of John W. Bradley, son of J. B. Bradley and his wife Martha Ann, of Edgecombe county, N. C. He was

born the 27th of November 1876, and departed this life the 12th of February 1903. His stay on this earth was 27 years, 3 months and 15 days. He was married to my daughter Emma the 13th of December 1899. There was born unto them one daughter, that survives him.

Brother Gold, it was a great shock to our family. He was at my house at 10 o'clock looking well. I asked him how he felt. He told me he felt a little bad, but I apprehended nothing serious from that remark, so I thought no more about his condition. About 4 four o'clock my daughter came running over to my house, and told me her husband was very sick, and said to 'phone for the doctor at once, so I hastened to deliver the message to my wife, and took some laudanum and morphine and went to her assistance as soon as I could. When I got there I found him cold in both hands and feet, and suffering extremely great. His wife gave him a half tablet of morphine to try to relieve him, but all was in vain. I told his wife we must try to warm him if it were possible. We tried to stimulate him with brandy, warm irons and hot water in bottles and poultices; but nothing could stay the cold icy hand of death; but we trust the good Lord has taken him home to praise and adore his holy name in a more perfect manner than we are able in this imperfect world. He is gone from us: never more we can behold his face in this world. He was a kind and loving husband always ready to assist his wife. I do not think I ever heard him speak a cross word to his wife; and a kind and loving father. He thought so much of little Mabell, his dear little darling child. How he would talk to his little sweet darling, and tell it to say her speech, or say this or that to amuse its grandpa, or grandma. He was a kind friend to me, always ready to come to my assistance. I have nothing to say about his religious feeling, but his wife said he believed in the Primitive Baptists, in their faith and order. The Lord giveth and the Lord taketh away, his will must be done. We

trust that the good Lord may be a comforter to his bereaved wife who is cut short in the bloom of her youth, and her future happiness here on this earth. He left a father and mother, and brothers and sisters, and a host of relatives and friends to mourn their loss. I pray the good Lord to comfort the bereaved widow and reconcile her mind to the will of our heavenly Father, that he may prepare her to meet around that bright throne of our dear Redeemer to praise him as she ought in that bright world above. Pray for us when it goes well with you.

Your brother in Christ I hope.

H. G. WORSLEY.

SUSAN AMANDA FOLMOR.

This is the saddest task I have ever undertaken in all my life, that is to write a sketch for your paper of the loss of my dear companion. She was born March 30, 1850, and died January, 2, 1903. She was the daughter of Zimri C. and Isabelle E. Bozeman, and was married to the unworthy and lonely writer November, 1, 1877, and unto us were born four sons and five daughters, all surviving her except one that died eleven years ago.

It seems at times that I can hear her gentle voice speaking, but all is hushed and still. She received a hope in Christ when she was young, and united with the Primitive Baptists in 1875. She lived a very honorable life, ever ready to show kindness to all around her. She was struck with paralysis in May of last year, and in October dropsy seized her whole system resulting in death. I can say, blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit that they may rest from their labors and their works do follow them. While I greatly miss her, I am confident she is with our blessed Redeemer, and enjoying his peaceful presence; no more sorrow, no more pain; it is all done with. She spoke very often about going home to rest with her blessed Jesus. She was ready to go, and said she was not afraid. O,

how I long to be prepared to meet her in that beautiful place beyond.

Yours in affliction and tribulation,
hoping and trusting in the Lord.

JOHN A. FOLMAR.

Bramley, Ala.

I. C. MOORE.

I with a sad heart will try to write the obituary of my dear brother, I. C. Moore, which occurred in September 1902. I know I cannot do the subject justice, for he was surely known to be one of the best men on earth. Our father was John R. Moore of Pitt county, our mother's maiden name was Nancy Croom of Lenoir county, of whom were born four children I being the oldest, seven years old, and with my little sister was carried to our grandmother Crooms in Lenoir county. Our two little brothers, Isaac Croom and William David being left at home with our father I. C. being four and W. D. two who was cared for by an old precious kind negro woman that was fifty years old when my mother was married. We all loved her and called her aunt. Her name was Fannie.

My dear brother I. C. would have been seventy-one years old if he had lived until November. He was just four years younger than I, and was a faithful soldier in the Civil War. He was a good and loving member of the church, also a good husband, a good father, neighbor, and friend to all he could be, and we know according to his course in life, he loved and served the Lord. He raised three good sons that proved a blessing to their dear old father. So affectionate and kind to him. My dear brother married Miss Eliza Parker of Pitt county, N. C., and both offered to the church at Lower Town Creek on the same day, they were received and baptised I think by brother Bennett Pitt, after which brother I. C. called for a letter and brought it to Toisnot church and was gladly received and remained in peace and love with us until the heavenly Father called him home.

ELIZABETH J. WILLIFORD.

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Elder L. J. DeBerry requests brethren and friends who feel so disposed to send him contributions to help the brethren and friends at Bath, N. C., to obtain a place for preaching. Send to him at Bath, Beaufort Co. N. C.

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APPOINTMENTS.

E. E. LUNDY

Straits Sat and first Sunday in April
 Newport Monday
 Hadnot's Creek Tuesday
 Northeast Wednesday
 Southwest Thursday
 Bay Friday
 Wards Will Saturday
 Yopps second Sunday
 Will some of the brethren from Cedar
 Island meet me at Oriental Wednesday
 morning before the fifth Sunday in March
 The boat reaches there about daylight.

J. E. ADAMS.

South Quay Sat and 1st Sunday in April
 Elizabeth City Tuesday night
 (Brother C. C. Adylette please arrange)
 Flatty Creek Wednesday
 Elm (Powells Point) Thursday night and
 Friday.
 Kitty Hawk Sat and 2d Sunday
 East Lake Tuesday and Wednesday
 Bethlehem (Tyrrell county) Sat and 3rd
 Sunday.
 Brother Holida, please meet him at Fort
 Landing Thursday.
 Gum Neck Monday night
 Church on North Lake some day during
 that week, Brethren please arrange the
 day.
 Masons Point Sat and 4th Sunday
 Tiny Oak Monday
 Rose Bay Tuesday
 Beulah Wednesday
 Sandy Grove (Beaufort county) Sat and 1st
 Sunday in May.
 Bethel Monday after
 Goose Creek Island Saturday and 2d Sun-
 day. Brethren can arrange during the
 week.
 Cedar Island Sat and 3d Sunday
 Cedar Hill Tuesday
 Pilot Mountain Wednesday
 Rock House Thursday
 Tom's Creek Friday
 Pilot Mountain Saturday and 1st Sun-
 day in April.

L. H. HARDY.

Friday, Saturday and 1st Sunday in
 April Country Line, Section Meeting.
 Monday Moon's Creek
 Monday night Danville
 Tuesday Malmaison
 Wednesday Mill
 Thursday Cane Creek
 Sat. and 2nd Sunday Wheelers
 Tuesday Mount Zion
 Wednesday Brother G. B. Hite may ar-
 range at a school house below him.
 Thursday Shiloh
 Saturday and 3rd Sunday Prospect Hill
 Tuesday after 4th Sunday North View
 Wednesday Snow Creek
 Thursday Buffalo

G. BRYAN.

South West April 12
 Bay 13
 Yopps 14
 Ward's Will 15
 Stump Sound 16
 Wilmington at night 17
 Mill Branch 19
 Pieway 20
 Bethel 21
 Elder Thos Bell's 22
 Pleasant Hill 23
 Pee Dee 24
 Simpson's Creek 26
 Black Creek 28
 Thence to Bear Creek Association
 Philadelphia May 6
 Cool Springs 9 and 10
 Mill Creek 13 and 14
 Will some one meet him at Piedmont, S.
 C.

JONAH WILLIAMS Col.

Durham Sat and 1st Sunday in April.
 Mill Grove Monday
 Hillsboro Tuesday
 White Level Wednesday
 White Oak Thursday
 Pine Hill Saturday
 Snow Hill 2nd Sunday
 Deep Creek Monday
 Page's Chapel Tuesday
 New Center Wednesday
 Danbury Thursday

E. E. LUNDY.

Mill Branch Tuesday after the 3rd Sunday in
 April
 Pieway Wednesday
 Bethel Thursday
 Pleasant Hill Friday
 Pee Dee Saturday
 Simpson's Creek 4th Sunday
 Feathery Bay Monday
 Black Creek Tuesday
 Cason's Old Field Thursday
 Thence to Bear Creek Association.
 Will some one meet him at Monroe Wed-
 nesday morning.

Elder J. A. T. Jones' Postoffice
 is changed from Gulley's Mill, N.
 C., to McCullers, N. C. R. F. D.

Elder A. W. Patterson requests
 me to state that he cannot fill his
 appointments in the Landmark be-
 cause of small-pox in his town and
 in many other towns in Ga.

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WILSON, NORTH CAROLINA!

(PRIMITIVE OR OLD SCHOOL BAPTIST)

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ZION'S LANDMARK PRINT.

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The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

JOY OVER PARDON.

O, how melodious was that voice,
Which bade my sins depart,
That filled my soul with heavenly joy,
And healed my broken heart!

'Twas Jesus spake; and at his word
My load of guilt was gone;
I leaped for joy, and praised the Lord,
For what his grace had done.

My soul was bordering on despair,
'And sinking down with grief;
When Jesus, Saviour, saw me there,
And ran to my relief.

O! wonderful love; that snatched my
feet,

From the abyss of woe,
There all my warmest passions meet,
And hence my comforts flow.

composed by your humble little Sister,
MARY S. STEWART.

"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right of the throne of God."

"Faith is the substance of things hoped for, the evidence of things not seen."

"Without faith it is impossible to please God". Faith comes by hearing and hearing by the word of God.

There is such a thing as a common faith, but that faith that en-

ables us to lay hold on eternal life and is an anchor to the soul, both sure and steadfast, is from above, and is applied in time and in place.

All men have not got faith. Is it enough for us to say we have faith in God and in the saving efficacy of his grace?

James says ye see how that by works a man is justified, and not by faith only, for as the body is dead without the spirit so faith is dead without works also.

What doth it profit, my brethren, though a man say he hath faith and hath not works? Can faith save him?

If a brother or sister be naked and destitute of daily bread, and one of you say unto them, depart in peace, be ye warmed and filled: Notwithstanding, ye give them not those things which are needful to the body, what doth it profit. Even so faith, if it hath not works it is dead, being alone.

If one seeing his brother in need shuts his bowels of compassion against him. How dwelleth the love of God in him? What evidence have we that he hath faith? Faith is the evidence of things not seen. If we see none of the evidences of faith being made manifest then we must conclude that there is no living faith.

James says, show your faith

without works and I will show my faith by my works.

Faith is a spiritual gift. The manifestation of the spirit is given to every man to profit withal.

To one is given the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing and etc., for by one spirit we are all baptised into one body, whether we be Jew or Gentile, bound or free, and have all been made to drink into one spirit, for the body is not one member but many. Now ye are the body of Christ and members in particular. Naturally any member of the body not in use, will grow weak and ere long helpless and so, we being members of the body of Christ should be lively members willing to contribute to the support of the body and thereby increase our own strength.

It seems to me from the general tenor of the scriptures that it is of our life to grow in grace, in faith, in knowledge and in every good word and work.

Paul says, though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal, and though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

It seems to me that we have a great many good people who abound in faith, in utterance and in knowledge, and yet fail to show forth the praise of God by refusing to enter into the doing of the word. It occurs to me that what we most need in this age is a stirring up of the pure minds, a general awakening to a higher plane of christian life, a putting off of

the old man and his deeds and the putting on of the new man—the whole armour of God, that our light might so shine as for others to see our good works and thus glorify God.

When christian people fall asleep and show forth to the world that they are lifeless, the light in them is turned into darkness and how great is that darkness. If a poor trembling child of God who is looking for companionship should fall in with us in that cold lifeless state they would fear to approach us on the subject, and doubtless if they did so they would find us in a fretful mood, not ready to give a reason of the hope within us but rather disposed to antagonize the work and worth of the fellow saints who are awake and in the line of obedience obeying every command of the blessed master as they understand them. It is our duty to carefully and prayerfully study the scriptures and to follow its teachings regardless of our former conception of the same or of traditional customs or ideas handed down to us by our fathers.

Arise! shine for thy light is come, and the glory of the Lord is risen upon them.

If we could but have faith to realize that glorious declaration, and be enabled to truly arise in the strength of our God and put on the beautiful garments of righteousness and go forth as conqueror and more than conquerors in the discharge of every injunction that is laid upon us in the scriptures, Zion would indeed be as a city set upon a hill that could not be hid, the beauty of the whole earth, fair as the moon, clear as the sun, and terrible as an army with banners.

It is my longing desire to see more union, more love, more faith

fulness, more activity in the church of God and that we may be encouraged to press onward and upward to the prize of the mark of our high calling as it is in Christ Jesus, that there may be a gathering of the outcasts of Israel into the fold.

May the Lord bring again Zion and may the voice of the turtle again be heard in the land and the fold be made to lie down in green pastures and to feed by the still waters, and the love, union and Spirit of God rest and abide with all until his final coming is my prayer.

Yours in hope.

O. J. DENNY.

DEAR BROTHER GOLD:—Enclosed you will find Brother James Monk's obituary. When sister Monk asked me to write it I felt that she could have gotten some one else who could have done so much better than I. Never before have I felt so unequal to a task. His life has been so unspotted, his walk so orderly, that I did not see how I could express myself as he so richly deserved. Nevertheless, in my feeble way I have done the best I could. How sad it is to look 'round and see so many forms tottering upon the verge of the grave, and too we know that sooner or later we must be the same. This life is full of separations: Those with us today, may be in the tomb tomorrow. We are dying every moment, each breath that we draw vanishes into the past, carrying with it an atom out of our body. Not a muscle moves without expense to the system. Notwithstanding all this, when we have a hope of a better and brighter beyond, and feel that, that same anchor is beneath us in the depths; we think not of the

wasting away of the body except that the last breath of trouble will soon be spent, the anchor be laid aside, and we enter that haven of bliss where nothing but joy and peace reigns forever. O, if I could but feel sure that this is my destiny. Doubts constantly assail me; I have no abiding city here. Can it be that I am deceiving the people of the living God; that people with whom he had his delights before the highest dust of the mountains was laid, for whom he was nailed to the cross? I would not for the world, but how I do fear. The little hope that I have often, yes, very often seems nearly gone. I cannot see how one like myself can be one of the chosen of the Father. I am engrossed too much with the affairs of this world. When I would do good evil is present. "O! give thanks unto God for he is good, for his mercy endureth forever."

Were it not for this constant mercy and oversight, where would appear the sons of men. No mercy is like unto the mercy of our Lord and Saviour Jesus Christ. If we are his what a blessing. How sweet to feel sometimes that the Rock was cleft for us. 'Tis our shelter from scorching heat, our refuge in time of storm. When troubles overspread like storm clouds, he whispers peace to the soul. Brother Gold, I know that all God's people are taught of the same spirit, but I do feel that none are like myself, that's the reason of all these doubts. I feel that the waters of destruction almost submerge me. But this I know, if I am one of the members of his body, whose head can never go down, though I may be one of the smallest extremities down in the depths, through that head do I breath, move, and have my being.

My life is in his hands. Every change that comes will work out to his glory. His is all power in heaven and in earth. Every atom that moves in the air is directed by his hand. Whatever that atom may be, it goes where he intends. He created all things for his glory, and rules in matchless majesty. How thankful that he bids thus far and no farther shalt thou come. He is time and eternity too; and our salvation in this life as well as in the life to come is through and by him. "It is not in man that walketh to direct his steps."

Brother Gold, please pass all imperfections by and view me but an erring human being, prone always to do wrong rather than otherwise.

Yours in hope of a better world.

LIZZIE HOLDEN.

DEAR BRO. GOLD:—I will drop a few lines as I am one more of the poor unworthy ones that have been united with God's people. Brother Gold, if you see fit you can publish this, if not put it in the waste basket. I won't think hard of you as I feel so small among you all. I can't praise God half enough for the blessings he has sent upon me.

Your sister in hope of eternal life.

Minnie Boaze

DEAR SISTER HODNETT:—I have felt like every since I was baptised to write what I hope to be the dealings of the Lord with me. Then after reading your letter and you expressing a desire for any of the household of faith, that had a mind to reply to you through the LANDMARK, I feel more impressed than ever to write, feeling by the help of the Lord. I can well remember about three years ago

I got in deep trouble. Certain parts of the scripture would come before me that I thought were in the Bible. But I had never seen it in there. The part where it says; "Ask and ye shall receive; Seek and ye shall find; Knock and it shall be opened unto you." These words would stay in my mind several days at the time. I would hunt time after time for it but could not find it. I would go to hear preaching to see if I could hear those words. It continued on for several months, until I heard my father repeat those words. I then felt some better. I would have dreams about my self and I would wonder why it was for so vile a sinner as I felt myself to be to have such dreams as they were. Some of them I would tell and some of them I would not. I would go to hear one denomination and then another to find out which was right. I would go off in a secret place, and was afraid for any of my people to know what I was doing, and there I would try to read my bible and pray to the Lord the very best I knew how, to have mercy on me a poor sinner. I felt like my prayers were not answered. I continued that way until the next August will be a year ago to the Union meeting at White Thorn. I wanted to go to that meeting for some cause, I didn't know what, and on Wednesday night before the meeting begun on Friday I had a dream. I dreamed I was in a large crowd, and a man was up saying something, I suppose he was preaching. He was a red-faced man with a dark red beard and very fleshy. I wanted to go to White Thorn then worse than ever, so I kept trying to go, and didn't see any way to go until on Friday night. I went with my father. I was the gladdest thing to go, for I

believed I would be benefitted by going. I went Saturday and Sunday and I never will forget it as long as I live. As well as I remember the first preacher who got up to preach on Saturday was Bro. Stultz. Just as soon as he got up my dream came to me, and something said to me, he's the one you dreamed about. I believe he was. After that dream I would try to ask the Lord to send me to that meeting, and I hope he did. I would have dreams of being in the water to be baptised. I told my mother one time I was not going in with her, for I wasn't worthy to be with her in the water, and then again I dreamed I told her we were going to be baptised together, and I told her we were going straight down into the water, and sure enough we were baptised together. Sometimes I would feel like I won't going to live, I was so much in trouble, I didn't know what to do. I continued in that state of mind until in September I felt my sins were forgiven, and I was made to feel then my prayers were answered. Then I wanted to join some church, and I didn't know whether to join the Methodist or the Baptist, and my daily prayer to the Lord was to show me in some way or some how through a dream which was the right church, and I believe if ever I was shown anything through a dream struggling to Old Strawberry Church, but I never reached there until the night before I joined in December. I was there and trying to talk to some one. That night I dreamed I read above my head the words, "You are saved through Jesus' blood." I can see it as plainly as if it was the day I read it. I was afraid to tell it. I felt as if I was deceived. So I didn't tell it until after I joined and was baptised the next day. Sister Hodnett, I don't

feel worthy enough to call you sister in Christ. I was baptised the first Sunday in December, and it was the happiest day I ever spent in my life. It was a cold day, but I won't afraid of the water, for everything before me seemed as bright as could be. I have enjoyed worldly things as much as anybody, for I am young. But now I don't care for anything of the kind. I didn't know a poor sinner like I feel to be could enjoy spiritual things as I have. I feel sometimes as though I had been deceived. There were two things I naturally dreaded in joining the church. One was I didn't feel fitted to be with God's people, and didn't feel like I could tell them anything that I thought they would feel satisfied to claim me as their sister in Christ. After I was received with what I told them, you have no idea how much better I did feel. I can't express my feelings. Oh, what a glorious thought it is to feel the Lord is with you.

I will close my letter just where I am, as I have written so much, and then not all I could, but I fear it won't interest you. I feel to be so small I am afraid you won't feel like fellowshiping me. I would like to see or hear from you again, Sister Hodnett. Remember me at a throne of grace, from one among the chief of sinners saved by grace, if not deceived.

Your sister, I hope,

MINNIE BOAZE.

Swansonville, Va.

ELDER P. D. GOLD, DEAR BROTHER:—As I hope, seeing that the time paid of the LANDMARK is about to elapse, I enclose \$1.50 money order for which please send your good paper on to me, for I can safely say that I think the most of it of any religious paper I ever took; for I see no fight in it,

nothing but things that are founded on the word of God, for I never have thought there was any good done by fighting in papers.

Brother Gold, I see one piece in the January number in regard to organs. You can tell my belief better on that than I can myself, for I never have seen any use for an organ in a church yet, though some of our churches have them. That suits the world, and is popular, but where is the good? I can not see where it is. Brother Gold, it seems that our churches around me are in a more prosperous condition than they have been in sometime, for which I do hope I feel thankful to God. We have had some added to Old Brushy Creek the last three or four months. But for that it seemed that we were in a dark condition, yet I do hope that I can see a light brighter than before us now I saw in time past. I do hope the good Lord will bless you in carrying on your paper, for it is filled with what I do believe, if I know myself. My wife also thinks a great deal of your paper, and reads them over and over time and again.

I will close hoping to see you at some time.

Your brother as I hope.

JOHN B. FAULK.

DEAR BROTHER GOLD:—The writer of the following two letters is a son of Brother Isaac Moore, deceased, who was well known in North Carolina, but spent the close of his life in Virginia. And I feel that our friend Moore's letters will comfort many of God's little ones who feel as he does—weak and sinful. While Mr. Moore is not with us in public profession I feel he is in spirit. "Were there not ten cleansed, but where are the nine?"

May our friend be led to the feet of Jesus and enabled to praise and honor him as he should. Ingratitude is a prevailing sin.

R. H. PITTMAN.

DEAR SIR AND BROTHER:—I am so very nervous from the effects of weakness and quinine that I hesitate to write you, but I have so long delayed that I feel constrained to make the attempt, even in the midst of all my surrounding weakness, physical as well as mental. I would have you know how I enjoyed each word contained in the kindly and sympathetic letters which was, evidently, your pleasure to send me, but my weakness forbids a proper expression.

It is said in our weakness there is strength. I surely feel and realize my own weakness, but I know that in the Lord there is strength. I have felt strength at his hands so often in my weakness that I do not now think he will forget me.

As I do at this present time, I have felt to be very low down in body and spirit, but he has as I believe, led me along in his own good way, extending his strength when I was so weak, and his comfort and consolation in my hours of trouble. Sadness and affliction have encountered my way, leaving me at times almost without a ray of hope, but just at the time my own efforts were without avail, the strong arm of the Lord, in each case, has come to my rescue. Why should we not trust him? I think I can see why we should, but it is not so easy for me to explain why I do not trust him as I should. I know that I am weak and sinful, and at the same time that all power is with the Lord. I dare not claim it to my credit, I am sure.

I feel to entertain within my breast, a desire to be dutiful and obedient as becometh God's children, but just here I often find myself deficient and wanting, often inclined to fall by the way-side. The Lord knoweth them that are his, and though he may visit us with his rod, yet I feel confident that if I am one of his children, he will never leave or forsake me. I would that I could come nearer living as becometh God's children, because when I can at all feel that I have done so, there is a comfort which I cannot, and do not otherwise enjoy. The disobedient child has no place in his breast for comfort. So it is with me, and doubtless, so it should be. God knows best.

Now when are you coming to Richmond again? We would be glad to see you and yours.

I feel that I can remember you in much love and affection. May God continue his blessings to you, and may you always be enabled to honor and glorify his great and good name, comforting and edifying his children.

DEAR SIR AND BROTHER:—Your letter of love and instruction reached me today, and I noted its contents with much pleasure and consolation. I love to read your letters. They prompt one to reflect upon God and his loving kindness to me, when perhaps my business would otherwise interfere. I love to meditate upon him and his goodness, but I often find myself doing things that I would not do, giving my attention to the things of this world. The flesh is indeed weak, in consequence of which the child of God often feels himself to be wondering, wondering if there is a spark of grace within, to cheer him on his jour-

ney. He has promised to be with his children, and if we are one of them he will extend to us that little ray of hope so essential for his little ones. In this thought I find at times great comfort.

I was surprised to have you ask for permission to send my letter to Mr. Gold. However, as to the disposition of the letter I prefer to leave it to your better judgment. I of course did not write with that expectation, but if you see in it anything which you feel will encourage or comfort any of God's people it would of course be a pleasure to me to know it, though I do not feel myself that there is in it anything worthy to take up the space in the LAND-MARK.

I have many kind friends in North Carolina, especially those who are members of the Primitive Baptist church, though none of them scarcely look upon me as a well wisher of the cause.

Mr. Emmett Herndon a well wisher though not a member of the church, told me that when you came to Richmond again he wanted to meet you. We had hoped that you might be up this year sometime.

I feel that in you the Master will have a servant worthy of his cause, because, if I mistake not, you have his interests at heart, going boldly yet humbly to the front, that his lambs may be fed with food from heaven. I pray him to comfort you in your journey through life, and give you strength for every need, so long as consistent with his own will. May we meet again ere long.

Yours affectionately,

W. R. MOORE.

806 Decatur St. Manchester, Va.

ELDER P. D. GOLD, MY DEAR BROTHER:—I desire to write you

and the dear children concerning a letter from our dear Brother Stephenson, which was published in the LANDMARK of November 15th 1902. He wrote me a letter which I mailed to you that fully explained everything, but that letter was lost. In the letter published in the LANDMARK from our dear brother among the many troubles he wrote of was that of the non-resurrection, and he left the impression that our ministers of the Washington Association were preaching it. I have not the least idea that our dear brother intended to misrepresent us, and he has doubtless heard it complained of by the brethren. But it has been preached among us by others, and not our home preachers. At our last association, which came off in September, the brethren talked of bringing the matter up in our association, but it was agreed to wait another year, hoping that the brethren from whence the heresy came would correct the wrong. I am glad that I can say for our brethren in the Washington Association that they all believe and preach the resurrection so far as I know; and Brother Stephenson expressed himself equally glad. I am just in receipt of a letter from a brother who lives in the section of our churches where they have been troubled with this heresy, and he thinks the brethren will all be reclaimed from this heresy. If so, the Lord be praised for such a blessing.

With love and best wishes to all the saints, I am affectionately your unworthy Brother,

J. T. STINSON.

P. S. We hope brother Stephenson will come and visit us again. His preaching when among us seemed to be such a strength and

comfort to the churches. Not one seed of discord did he sow, but spoke the truth in love, and so far as I know the churches received him as an angel of God.

J. T. S.

ELDER P. D. GOLD, DEAR BROTHER:—Let me be whatever else I may be I am a devoted reader of the LANDMARK, a well wisher to its health, progress and prosperity, and I know that I love the doctrine it teaches, and there is still a nearness in my feelings to those who write for its columns; and I could by no means afford to see the dignity of the paper lowered by indulging in strife, contention or wearisome argument, and I don't intend this paper for anything of that sort, but I wish to say a few words in reply to our Canadian Brother John McLarty.

You say dear brother, that you see something in my letter to Brother Gold that you do not understand. I think none the less of you for this. I will never turn down a brother simply because he don't understand me, and I hope you will treat me with the same degree of allowance, for I also see in your letter something I don't understand.

You say in the outset that I have rendered myself very clear on the subject of instrumental music, and then in the close you say that it seems to you that preachers are afraid to keep themselves clear for fear of losing popularity.

Perhaps you mean by this that I was clear in the start, but for fear of losing popularity did not stay so.

I still think there is quite a difference in a man or a woman and an organ, as Brother Gold has already stated, and I think there

is quite a material difference in their singing, (even if they are not members, or even christians) and the church using the organ.

In the first instance these people open their own mouths, use their own lungs and vocal powers, and sing for themselves, and nobody else; and in the second place one operates the organ, and that is taken as a substitute for the singing of others, even the larger part of the congregation. Can you see any difference now?

And now suppose the preacher should undertake the arduous task of what you demand to stop this unholy singing. Suppose you were a preacher, and you may be for what I know: where would you commence to draw the discriminating line? Would you just allow the church members to sing, and nobody else? If so you would be sure to stop the mouth of some good humble christian. I know in my own case if I am a child of now, I was one nearly two years before I joined the church, and during this time it would have been quite discouraging to me if the preacher had told me that I should not take part in singing; and you might miss it by letting all the church members sing, for I have known some members to turn out to be the very worst of men. So I find that it is not in us to say who may, or who may not sing; and even if one who is a vile, wretched sinner sits or stands in our midst and sings he is not damaging our singing: and I know I don't worship God in the spirit for any one else, even if he is sitting ever so near. And if one sits near me that knows no more of God than the brute, he can't catch the crumbs that fall from the Master's table for me. When we preach we can't always tell who is to receive the word by us, and

who it is that is not to receive it. But sow thy seed in the morning, and in the evening withhold not thy hand, for thou knowest not which shall prosper, or whether both shall be alike good. I did not write concerning the organ in the church to cast reflection upon any of our folks, for I am glad to say that in all my travels I don't know a single Primitive Baptist church that uses one.

A. M. DENNY.

Dale, Surry countv, N. C.

ELDERS GOLD AND LESTER:—I thought to pen you a few lines this evening. If you remember, or I suppose you can see that on your book, that I received my first LANDMARK August 1883, which makes me a constant reader of the same for eighteen years and a half, and with the exception of about two years (in which you gave me the LANDMARK free,) I suppose because of my sore affliction. And I want to say to you that I have not seen scarcely any writing in the LANDMARK that I could detect as non-biblical. There may have been some things, but not one doctrine that I could not see just as they did. But I have a lot of LANDMARKS on file and in book form, and I have been several days looking through them, and also some Messengers that I am glad of. O, how I long for my children to love and cherish such after I am no more on earth, as I fondly cherished the LANDMARKS for these eighteen years.

Brother Gold, if you and Elder Lester will visit the Baptists of Texas, should the Lord spare me, and bless me with the means, I will be another one that will go 100 miles to hear you preach.

Brother Gold, I have been an unworthy participant of your writing so long, and I have wondered

in meditation if you had any special concern of me and mine, and it would be a pleasant thought to know that you did. But I am so far away from you, not able it seems of the Lord to interest you in writing. But dear brother I don't lay this to you. I haven't seen scarcely any thing in print from my pen but what I saw so much imperfection about it I have thought I would write no more. But when I am no more on earth I want my obituary published in ZION'S LANDMARK, for the Lord is still blessing me to love the doctrine it has ever advocated since I began taking it in 1883.

I hope the brethren and friends will do their duty, and let you not suffer for our negligence. If I know myself, and I had the ability, I would make the Old Baptist editors a present of one hundred dollars. I have it in mind to do it if able.

I am about fifty-two years old, and have been with the Primitive Baptists ever since May 87, and I know the Lord has wonderfully blessed me and mine. My wife and three daughters are with me. I am poor, never owned a home. I have hope by evidences given me that God is still with me. He blesses me sometimes I feel to pray, and I have shed many tears in prayer for you and yours, and not only for you but but for all of his dear saints. This is some comfort to my mind. But I have always felt to be the chief of sinners, and felt that I have been very disobedient and unfaithful.

God bless you.

S. YATES.

ELDER P. D. GOLD, DEAR BROTHER:—I arose this morning feeling heavily burdened and very low in spirit. I picked up a Land-

mark, (March 15th) hoping to find some comfort in reading. George Baker's epistle arrested my attention and I began to read it. I hope the dear Lord gave me eyes to see the spiritual meaning and beauty that it contained and I believe that Bro. Baker was given light and liberty from the most high! The whole piece seemed to be lighted with the candle of God's love. His points and figures are all so plain to the spiritual mind that 'tis enlightening and comforting. I feel like it was manna to my very soul. When I am permitted by faith to view God in His glory, and have his blessed assurance that he has saved my soul from hell, then I am made to cry out with my whole heart and say, "It is enough; let strife, confusion, persecution and tribulation crowd around." If God be at the helm and in mercy give us faith to trust in him our little ship will be safe and in peace. We can there rest in that calm serene haven that none (I believe) but a child of God can know anything about. I feel like when my mind is lifted up to heaven and heavenly things that I never will go so far astray again, but alas, we cannot stay there and it is good for us, for by the fall we are made to know and feel that we are not our own keepers. It takes trials and afflictions in mind and body to bring me to Christ. When I would do good evil is present, and without the restraining power of God my poor slippery feet follow the downward path to be torn and pierced by thorns and rugged rocks, there tossed to and fro by stormy winds until my strength is all gone, then I am made to cry to God to save me, and be in sweet compassion lifts me up, sets my feet upon a rock, puts a new song in my

mouth, and I can sing praise to His glorious name.

Oh! what a great Saviour we have. How humble and thankful we should be to him for his many blessings and great mercy to us here. Oh, such a refuge in our great trials. In the midst of them he can speak peace and, Oh, what a peace! It is such a sweet rest, no language can express it.

May God watch over us and keep us while we stay in this world, and when done with us here take us to that sweet home with himself.

Your true sister in Christ, I hope,

ELIZA C. BUNDY.

R. F. D. No. 1, Garner, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I should have renewed my subscription in January, but it was not so that I could, I now send you one dollar and fifty cents money order, to pay for the Landmark another year. I do think all aught to pay in advance. No one should wish you to send it to them on time. I do think it is well worth the money. I read your editorials in the last number Feb. so much to my comfort and satisfaction, especially the one headed contentment. When I got through reading I said that it alone was worth what we had to pay for it a year. Brother Gold, we had so much afflictions and large doctors bills to pay last year that I thought once we would have to stop the Landmark, but I am glad we did not have it stopped, for I do not want to do without it while I live. I am always glad to get a new one. It contains so much good reading. Sometimes the cold weather together with my afflictions prevent me from going to preaching. Then I try to content myself reading your editorials,

together with other good pieces which is wonderful preaching to me. I have shed many tears of joy while reading your writings. I love the doctrine you so ably set forth, and it seems that you can and do write just what I believe. I feel like saying to you, like I did to Brother Hassell once, you write the truth and I believe it, and I hope the Lord will be with you as in time past, and enable you to continue your paper, and that his richest blessings may rest on you and family.

I have been trying to get you up some new Subscribers, but have not succeeded yet.

Remember me at a throne of grace. Your little sister,

NANNIE L. SUMMERS.

ATLANTIC COAST LINE RAIL-ROAD CO.

Home-Seekers' Excursion Rates
—March-November, 1903.

The Atlantic Coast Line Railroad Company will participate in Home Seekers' Excursion Rates from Ohio and Mississippi River Gateways—Cincinnati, Portsmouth and Ironton, Ohio; Louisville, Ky.; Evansville, Ind.; Paducah, Ky.; Cairo, Ill.; St. Louis, Mo., and Kenova, W. Va., and points beyond; also in basing rate from Memphis, Tenn., (tickets not to be sold from Memphis proper), for points on and North of the Frisco System (Memphis to Kansas City), to the following territory at rates and under conditions named:

Rate—One first class fare plus \$2.00.

Territory to which tickets may be sold:

To all destinations in Alabama, North Carolina, South Carolina, Georgia and Florida.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 10

WILSON, N. C., APRIL 15, 1903.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

HOW IS THIS ?

There was a covenant of works in the law that came by Moses. Under it the obedient ate the good of the land, and the disobedient reaped the curses. The limit was for this earthly life: for it mattered now how obedient one was, such as Caleb or Joshua, they became old and died as other men. The wise man died as well as the fool, or was as certain to die. But if the rewards or punishment had been such as to deliver the obedient from death then should they not escape death?

There are bounds set beyond which man cannot pass in this matter. Within the limit or boundary of this condition the man who conforms to the law given will secure the benefit conditioned on obedience; while the one who disregards the law incurs the penalty of transgression. The wages is surely paid—the wages of sin is death, for death reigns by Adam

because Adam sinned, and his offspring sinned in him

This covenant of works shows the Lord's sovereignty because no obedience of man can change or reverse it. Though men deceive themselves claiming that it is left to man to decide what he shall be. In this limited range of his boundary he can roam for a brief period. Why does he not decide that he will not become old, or that he will not be sick, or will live a thousand years. Suppose he should claim that he had so decided what difference would it make? He cannot make one hair white or black, or add one cubit to his stature.

Can he not choose to be a farmer, or a carpenter, a doctor or a lawyer? Suppose his natural fitness, his natural desire, is to be a farmer, will he decide to be a carpenter? He will choose according to his judgment, or inclination, taste or desire? But has he not cultivated a certain desire or taste? Well, did you ever train or cultivate a plant before that plant existed? But one says, I sowed the seed that produced a certain plant. But who first made the seed?

Well, says one, Let us take a man who is addicted to using tobacco, or who is a drunkard. Naturally did such a one love tobacco? No, the first taste he took made him sick. It is not so with food. That tasted pleasant from the first. The first dram was not palatable. The taste is acquired, and the judgment of the man protested against it. Why then did he

drink it? Since the transgression of man his course is downward—he is corrupted, his margin is weak, and easily he is led astray. While his judgment says it is wrong for him to do such things, his will is to go astray.

Under the first covenant we all show our corrupt condition. All flesh is grass, and withers. Death is passed upon all for all have sinned.

If any man can so act as to escape death, reverse the course of nature, resist the inherent tendency and course of his own nature, and never die or decay, nor become old then may he say he is a free agent, and the architect of his own fortune. All this is the result of the one transgression of Adam, the first man. There is nothing that any one or all of Adam's offspring can ever do to change that condition of things. We all sinned in Adam and all death is in him. If any one is a free agent could he not reverse this order of things, this state or condition, and lift himself out of it, and thus reverse the decree of the Almighty God, and prove from that God is not a sovereign who said to Adam, dust thou art, and unto dust shalt thou return.

Under this covenant of works the law came by Moses to prove to God's people the righteousness of God in the condemnation of the guilty, or to show that by the deeds of the law no flesh can be justified; but that the soul that sins shall die.

In the new covenant of grace

Jesus, the Second Adam, the quickening spirit, is the life and head of the church, the wonderful performer in Israel. He shall not fail nor be discouraged, said the prophet. He fulfills the law in every jot and title, and is the end or requirement, the completeness, the satisfaction of the law to every one that believeth. Thus he removes that which was against us, for he was made a curse for us, and he also brought in everlasting righteousness. God gave him as a covenant to the people. For grace and truth came by Jesus Christ, and of his fullness have we all received, and grace for grace. Now in what has Jesus failed? In nothing. He has magnified the law and made it honorable. Who would condemn? It is Christ that died. Yea, rather he is risen. By him all that believe are justified from all things from which they could not be by the law of Moses. If any man be in Christ he is a new creature, old things are passed away, and behold all things are become new. For this is the new Covenant wherein there is no sin, and no death. Jesus is the life and Lord of all his people or his body. He dwells in his temple or body. He that believeth in Jesus shall never die. Death hath no dominion over him. He that keepeth the sayings of Christ shall never see death.

This of course applies not to the natural, mortal, corruptable man.

Now is this new creature a new man or free agent? He is free in Jesus, and abiding in Jesus he has

no desire but to serve the Lord Jesus: for thus he is free indeed. His desire is that the will of God should be done.

What a blessed and perfect dominion is this in the new covenant of grace wherein God's sovereignty reigns in salvation, and man's dependence on the Lord is his perfect security; for as he depends on or trusts in the Lord the strength of the Lord is made perfect in man's weakness.

Adam failed to keep the covenant of the law or works, and all his offspring are under the curse of that failure, for cursed is every one that continueth not in all things written in the book of the law to do them. It is man that has failed. Man is a failure. Is God disappointed, or frustrated? Does man's failure embarrass the Lord? No. Jesus the only begotten of the Father, full of grace and truth, fails not. All the glory belongs to him. He is worthy of all honor, praise and glory forever, for he is the mediator of the New covenant founded on the exceedingly great and precious promises of God's word.

Under the covenant of works man left to his own decision or choice always errs. They do always err in their heart. The way that seems right leads to death, for the corrupt fountain of sin and death controls the subjects of the depraved offspring of Adam.

In the covenant of grace God works in his people both to will and to do, therefore they serve the Lord acceptably in Christ Jesus,

having their fruit unto holiness and the end everlasting life. By grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works which God hath foreordained that we should walk therein. In the day of God's power his people are willing in the beauties of holiness. Christ is made of God unto them wisdom, righteousness, sanctification and redemption, that their glorying might be in the Lord.

Then how blessed to have that faith of the Lord Jesus that works by love, purifies the heart and overcomes the world, because he that is in us is greater than he that is in the world.

Those burdened with the bondage of the first Adam, laden with thick clay, and feeling they are but dust and ashes shall also appear in the glory of the second Adam, and shall be satisfied when they awake with his likeness.

P. D. G

TEMPERANCE.

A friend from Va. writes me that his State and county are greatly stirred on the temperance question, and especially on local option; and he requests my impression of this matter.

I have never lived in a place where local option has been in operation, nor in what is called a dry town. In Wilson, a town of about 7,000 inhabitants, they have 17 bar-rooms in operation selling from early morning until late at

night. Town people and country people drink freely, and many get drunk.

Gambling is common, and other things vile that accompany such things. How much worse could it be? How people loving their wives and children, loving good morals, reading in the bible that no drunkard shall inherit the kingdom of God, and that we should be sober, can favor bar-rooms I do not see.

Our town on the 6th of April decided by a close vote for a dispensary to go in operation the first of next January.

This will keep open from sun to sun one saloon to sell spirits, but allows of no drinking in that house; and all the receipts from sales, after paying the operating expenses will be applied to the government of town expenses.

Any fair and honorable method of lessening drunkenness is a benefit to the people.

While we never expect to see this world a millennium, and while we suppose there will be drunkards while the world stands, and while there are cases where wine and strong drink are beneficial, and men have the right to use stimulants where needful, yet no man has the right to become a drunkard, and inflict damage on others, or be a nuisance to the country. If we had the proper public sentiment to demand sobriety there would be such severe censure on drunkenness that a man while drunk would not be suffered to go at large, and be a

terror to the community while he is drunk, and woman would eschew marrying drunkards, and young ladies would avoid the company of drinking young men.

P. D. GOLD.

REMARKS.

(To Bro. Yates.)

I would much like to see you Brother Yates. I am an old man—more than seventy years of age. God Almighty has wonderfully blessed me. While I cannot say as was said of Moses, my eye is not dim, nor my natural force abated, yet I am in good health, leading a busy life, and desire that my remnant of days may be spent to his praise.

Nor can I say as Caleb who was eighty-five years old, that I am as able to go in and out for war as I was when Moses sent me out. I am not as old as was Caleb, but as much as in me is my desire is to serve the Lord Jesus.

Yes, Brother Yates, I think of you and many others whose faces I have never seen, yet whose names are familiar to me. I feel that the readers of the LANDMARK know my view of spiritual things and love what I love, and I love them.

P. D. G.

THE KINGDOM OF HEAVEN IS IN YOU.

The anointing that teaches a child of God all things is within him. The power and glory of the Kingdom of heaven is in the children of God. It is a leaven that leavens the whole lump.

Often men deny the power of

the Spirit of God, and say there is no proof of the truth of what the bible declares. But he that believes has the witness in himself, and needs not that any man teach him. All the children of God are taught of him. We know that God is a Spirit everywhere present. We know that nothing is hid from him. We know that he brings everything into judgment. We know he does all his pleasure. We know he is just and gracious. We have that teaching inwardly—the anointing that teaches us, for the Kingdom of heaven is within us: Christ in you the hope of glory works in you both to will and to do. Greater is he that is in you than he that is in the world. Every one that has this hope in him purifies himself even as he is pure. So that this gracious and saving power keeps, guides and upholds the believer in Jesus, and he overcomes the world. God is in you of a truth unless you be reprobates.

No wonder then that the children of the kingdom inherit God's holy mountain. There is that in them that causes them to hate sin and to love holiness, to eschew evil and choose that which is good, to seek peace and ensue it.

The power in them now that guides will also quicken their vile bodies, and fashion them like unto his own glorious body, according to the great power whereby he is able to subdue all things unto himself.

P. D. G.

To the Editor of ZION'S LANDMARK: KIND BROTHER GOLD:—I have been thinking of writing you a letter, so I now write. I would like for you to visit our country again. The Old Baptists up in our part of the vineyard are all quiet, not but little in gathering. The trouble with us is our own carelessness. Israel slideth back as doth a back sliding heifer. There is no power on earth will destroy God's people: Nothing but our own conduct. We make our own bed. It is so short that a man can not stretch himself on it. The covering is too narrow: he cannot wrap himself up in it. That is the condition with a great many of God's little ones. Except ye be converted and become as little children ye can in no wise enter the Kingdom of God or heaven (the church.) This occurs to my mind: when we get wrong we must be converted from the wrong we are in and become as dependent on God as a little child on its parent. Before we are fit for the fellowship of the church heaven is joy. Hell as we often find in the scriptures is not always with reference to punishment after death. God's people have the their hell here for wicked deeds and thoughts. I want to say this: If we are truly the children of God, good works will not promote our eternal welfare, neither will evil hinder. Still we stand as faithful in the good assigned for us to do, as if our salvation depended on what we are doing. The word is watch. I fear we are not watching as we should. I would like to see a revival of Christians once more. Brethren, I have been thinking if we would unite in prayer to God to send the heavenly manna God would send us blessing.

The Mountain Association are all good brethren as far as I know,

and strong in the faith. Our preachers are scarce in this part. Would like for the brethren to come this way. I did enjoy the preaching of you and Elder Jones so very much I desire you to come up this summer and preach just like you did.

Elder Taylor and wife are very poorly this winter. Elder Taylor is a very precious soldier and will be missed when God takes him from us.

Elder Gold, please give your views on the fiery flying serpents. Isaiah 14:29.

Brother Gold, if this scribbling misses the waste basket I will write more next time.

M. B. MARTIN.

Bledsoe N. C.

REMARK ON ISA 14:29.

Though the rod of Babylon the oppressor of Israel is broken—yet rejoice not thou whole Palestine. The land of Israel or Palestine while she feels whole need not rejoice because Babylon is broken down, and they are delivered from the oppressor. For other troubles shall come. This is sure to be if we feel that we are safe and whole.

Out of the serpent's root or from this old serpent the devil shall there spring out another sore and grievous trouble and shall come forth, a cockatrice, a very poisonous adder or serpent whose fruit shall be a fiery flying serpent. A serpent that can crawl only is a dangerous foe, but suppose he can fly, and thus out travail you, and fill all places where you desire to go, and suppose he is fiery and hides in the stuff that he may burn you. How shall you escape from this enemy? How burning

with shame are vile thoughts, and how do they fly as unclean birds to the window, and we cannot escape them. These fiery, flying serpents can enter our whole nature. There is no place within you that is a castle where they may not come.

When Babylon fell from his lofty seat there arose many and heralded forth in substance the same falsehoods that this mystery of iniquity taught, and the strong in their own capability to meet this wonder floods the land.

The Lord sows good seed, but an enemy sows tares. When the mother of harlots falls behold how many daughters she has that spring from the root of this monster, that swarm from this foul carcass. When the beast with seven heads and ten horns is wounded to death and the beast with two horns comes up out of the earth, having all the power of the first beast, error spreads and flies.

Who can rejoice, who alone is safe in this day of evil? The poor in spirit, those who feel that they are vile and trust not in man, these alone, and none others, will find deliverance.

Until the end of the world troubles will increase for Israel. The older one is who is a child of God the more sorrow multiplies. The deeper insight one has into the depths of iniquity the greater the sense of depravity, yet those thus made poor and needy shall find deliverance in the Lord.

Brother Martin has felt that we should pray, If any is afflicted

let him pray. Israel is a scattered sheep, the lions have driven him away. First the king of Assyria hath devoured him, and now this Nebuchadnezzar hath broken his bones. Who then can, save him? None but the Mighty God of Jacob. How blessed to pray unto him and be humbled under his mighty hand.

It would be a pleasure to me I feel to visit the brethren again in brother Martin's country.

P. D. G.

DEAR BRETHREN GOLD AND LESTER: I have had a mind for some time to write a few lines to the Land mark but I feel my unworthiness so much and see my imperfections so plain that I have not made the attempt; for surely I never felt my littleness, and even my nothingness more deeply than at the present time. Brethren and sisters, if I ever received a hope it was when I was about 21 years of age. I had been trying to pray for about three years. I went to what they call the mourners' bench many times before that, but never saw my sins roll up before me as I did when I was about 18 years old, then I saw myself a condemned sinner before God. I went on and on begging the Lord to have mercy on me, a poor sinner. It seemed the more I tried to pray the more sins I would commit. I thought I had sinned the day of grace away, and there was no chance for me. I thought I was going to die, and no sooner dead than lost. I went on in this condition for some time, and was no satisfaction to my family while in that condition. So one day while I was trying to pray this scripture came to my mind, I will arise and go to my father,

then it was that the Lord put a new song in my mouth, even praises unto our God. I have had many doubts and fears, trials and tribulations since then, but the scripture says, work out your own salvation, with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure. I would not take the world for the little hope I have, though I feel often like Paul of old to be less than the least of all saints. We know that we shall have passed from death unto life because we love the brethren.

Brother Gold, also give your views on the ten virgins. They were all chosen of God, so I think they were all God's children. God has sheep and lambs. Peter was commanded to feed both sheep and lambs, so I believe the five wise were some of God's sheep and the five foolish were some of his lambs, or in other words five obedient, and five disobedient. The five foolish said to the five wise, give us of your oil for our lamps are gone out. If they had not been light in them pray tell how it could have gone out.

Brother Gold, I never saw you but once, and that was at the Mountain Association at Zion, where my membership is now, if I have any; so if I never see you again on earth I have an humble hope of meeting you where all sorrow will be over, and sickness never comes.

Your brother I hope in hope,
L. W. CAUDILL.

Ulysses, Butler Co., Neb.

REMARKS.

It seems to me that lambs are as well off as the old sheep, and as well cared for, because Jesus carries them in his bosom. Provision is made for the lambs as well as for the sheep.

If the light that these foolish virgins had went out just when they needed it what was it worth to them! If it had been the true light would it have gone out? The most important time for them to have the light was when they were to enter into the marriage. This they failed to do. Hence their light was not the true light it seems to me.

P. D. G.

A friend request my view of Dieut. 23:2, "A bastard shall not enter into the congregation of the Lord: even to the tenth generation shall he not enter into the congregation of the Lord."

All scripture is profitable, and in its true, spiritual meaning never grows old, or becomes obsolete, or is of any private interpretation. The law covenant is fulfilled in Jesus, and when its righteous sentence of death is felt in the soul, and Jesus is revealed the end or satisfaction of the law for righteousness, then that law covenant waxes old, or is ended, and the believer in Jesus is no more under that covenant, but is in the new, everlasting covenant of grace.

Under the law of Moses Israel was required to preserve a pure stock. There were to be no illegal marriages, nor bastard children, but as a race they were to be kept pure in their blood. Hence a bastard could not enter the congregation of the Lord—not to the tenth generation, that is he never could enter.

This is typical of the true wor-

shippers in the gospel. It does not mean that none born out of lawful wedlock, or no natural bastards, can be saved; but it means that none can spiritually enter the true congregation of the Lord except those born of God. That is, except a man be born again he cannot see the kingdom of God. Every one that enters that kingdom must be born again, or born of the Spirit of God, which constitutes such a child of God. Jesus came unto his own (his people or kindred according to the flesh, the Jews), and they received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name; which were not born of blood, nor of the will of the flesh, nor of the will of man, but of God. That is, nothing but what is born of God can enter heaven. Men may be numbered with the outward or visible congregation of the Lord's people, and yet not be God's children: but there can be none in the kingdom of heaven in its pure and heavenly meaning, save those whose names are written in the Lamb's book of life from the foundation of the world. These are known only to God. The foundation of God standeth sure, having this seal the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity. Pure conduct, clean hands, and clean walk, out of a pure heart, is the best evidence that the tree is good. Putting sugar or honey on a bitter apple will never

cause the tree that bore that bitter or sour apple to bear sweet apples. The tree must be good to bear good fruit. If the fruit is good we know the tree is good.

Also Zech. 6:9: "And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines."

Ashdod was a town of the Philistines. They represent such as are uncircumcised in heart and ear. It is a mingled people—part Jew and part Ashdod. They are enemies of Israel, yet situated near them, often embarrassing and afflicting them, spreading snares for them, speaking partly the language of Israel, looking somewhat like Israel, at times many appear to be friends of Israel; yet they are enemies disguised. None are more cunning, or can more easily deceive Israel than these Ashdodites that speak the Jew's language in the letter, look like them, act like them when it suits them; but they shall not dwell in the true congregation of the Lord, but they shall dwell in Ashdod. God will cut off the pride of these Philistines, and that spirit shall never enter into the congregation of the Lord.

Also Heb. 12:8. But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. All true children of God are partakers of the Lord's chastening. Take the case of a family of mankind. The father corrects, instructs, rules his own

children as he does no others, and no other person treats them as he does. He and the mother have the right. They should labor to bring up their children in the path of obedience. No father truly loving his child will suffer him to disobey, and to live without subjection to law or authority. We have had fathers of our flesh who corrected us, and we gave them reverence.

Now God chastises his own children as he does no other. If one professing to be a child of God can live after the flesh in disobedience to God's law, and receive no chastening, have no deep and wretched sense of baseness, and show no desire to repent, and turn away from such ungodly living, then we conclude he is a bastard, and not a son of God. For as many as the Father loves he chastens, and scourges every son he receiveth. If ye endure, receive, and bear this chastening, are corrected under it, are humbled and brought to the feet of Jesus, and love him, then you give proof you are not a bastard, but a son of God. One said, it is good for me that I was afflicted, for before I was afflicted I went astray; but since I was afflicted I have kept thy statutes. If the Lord loves us he chastens us that folly may depart from us, and his love be revealed in us, and we be partakers of his divine nature. Hence we rejoice that we are counted worthy to suffer for his name's sake. Many are the afflictions of the righteous, but the Lord

delivereth him out of them all. The Lord's people are a humbled people, chastened betimes, a flock of slaughter; yet more than conquerors in all those things through him that loved them. Like Moses they rather suffer affliction with the people of God than to dwell in the tents of sin for a season, for they endure as seeing him that is invisible, and have respect to the recompence of the reward.

P. D. G.

DEAR BROTHER GOLD: Will you please publish in the LANDMARK that the next session of the Smith field Union is appointed to be held with Mt. Gilead church, Clayton, Johnston Co., N. C., Saturday and 5th Sunday in May, 1903. Brethren and sisters are cordially invited to attend, especially ministering brethren.

ELDER W. J. STEPHENSON,
Moderator.

J. A. BATTEN, Union Clerk.

The next Toisnot Union will be held with the church at Moore's

ELDER P. D. GOLD, DEAR BROTHER:—Having removed from Petersburg, Del., to Felton, Del., my correspondents will please address me accordingly.

W. W. MEREDITH.

REQUEST.

I am very much in need of money for the regular expenses of the Landmark. Very little money is coming in now. Will all that are behind please send part, if not all, of what is due, and thus help me along. Each one notice your date, and see how you stand.

P. D. G.

OBITUARIES

C. G. WILKINSON.

It is with a sad and heavy heart that I take up the pen to write the death of my dear and beloved uncle Chas. Wilkinson. He was born May 7th 1827, died Nov. 22nd 1901. He was married to Miss Delphia Wiggins December 15th 1849.

He was a man that was possessed with the noble traits that adorn manhood most. He stood high in the rank of his fellowmen. He was noted for his kind and generous heart, the poor and needy always found hospitality beneath his roof. He never united with any church, although he was a strong believer in the Primitive Baptist faith, and always went to church when he could, but for several years he suffered with a cancer on his neck, thus enabling him to get around but very little. About a month before he died he went to Tarboro to attend to some business matter and took cold which settled in his head, and developed in erysipelas in face and eyes. Physicians were called in and all was done that loving hands could do, but we could not stay the hand of death. He came and claimed him as his own. He passed away without a moan.

Oh! how we hated to give him up. But we feel that he has gone to that glorious place where sickness, sorrow nor death is never known.

We would not call him back if we could. Our desire is to meet him beyond this vain world of sin and sorrow.

He left a wife and two daughters and a host of relatives and friends to mourn for him.

Weep not dear ones, but strive to enter unto the kingdom of heaven and be with him forever more.

Written by his great niece,
SUSIE E. SPIVEY.

DANIEL HAITHCOCK.

Daniel Haithcock died on January 12, 1902, aged 79 years. He was the

father of twelve children, six dead. Having grown to be an old man he was never the member of any church but died happy in the Lord. He was a very straightforward, honest man, and leaves many friends to mourn their loss, their loss but his gain.

Written and composed by his oldest daughter,

MRS. ELIZABETH HODGES.

MRS. W. G. GATES.

Once more has death entered our midst and snatched away one of our dearest and best, Mrs. W. G. Gates, daughter of Dr. and Mrs. I. G. Cannady, of South Lowell, N. C. Her father, who was widely known as one of the shining lights in the Primitive Baptist church, died about seventeen years ago, the mother still survives. Mrs. Gates' health had been on the decline for several years, yet she performed her duties daily until about a month previous to her death, which occurred September 23, 1902. Hers has been a life of christian fortitude, and patient endurance. None knew her but to love her; nor did any one have a better opportunity to learn her many virtues than the writer, who had the pleasure of going to school to her about nineteen years ago. Her life was devoted to teaching, nor did there ever enter a school-room a more cheerful face, a sweeter disposition, nor a teacher more beloved than herself. She was like a ray of sunshine upon a cloudy day, whose brightness cheered every spot into which it shone. Around the name, "Miss Nannie," by which she was known among her pupils, there lingers a halo of sacred memories that will keep bright while life lasts. Her equals were rare, her superiors none. She is gone, but traces of her footsteps yet remain upon the sands of time. Her life was a living epistle, which she unconsciously wrote, and will be read in the lives of all who came under her influence. Her name will be a watchword in many homes not yet established. Why should we think of her as dead? Not so: for she left behind a sweet evidence

that just ahead beamed a shining "Light," which beckoned her into the portals of eternal bliss, there to bask in the sunshine of God's countenance, and mingle with the angels of peace. She bore the precious seed from which springs sheaves fit for the Master's garner. She is gathered in. She endured the storms and tempests; enjoyed the rain and sunshine which was necessary to prepare her for the kingdom, and upon His appointed day he sent the sickle which gleans his golden sheaves, and ushered her into that blessed refuge, the eternal city of our God.

LIZZIE HOLDEN.

FERIBA BELL.

The subject of this notice was born August 14th, 1814, and died January 27th, 1903, aged 88 years, 5 months and 12 days. She was the widow of Deacon George Bell, and for a long time she was the oldest member of the church at Newport, Carteret county, N. C.

It was my pleasure to know her for twenty-five years, and I know of no more faithful member, always filling her seat when she was able, and was a lover of the truth in Jesus Christ our Lord. She loved the company of the Lord's people, and when she could no longer go to meet with them she desired them to go to her home and sing, pray and preach for her.

In December 1901 some things took place in the church with which she had no fellowship, so that she with some others withdrew and were excluded, but she continued steadfastly in the faith until the day of her death.

After the death of her husband she was cared for by her foster son, Mr. E. C. Garner and his wife, who were very kind to her, and whom she loved as her own. Her death came suddenly as she desired, for after she was taken sick she lived only two or three hours, and the Lord took her from this world of sin and sorrow to, we believe, the world of glory and blessedness.

There's no separation there,

No sorrow will be known.

To dwell with him forever fair,

Is the lot of his own.

Written by one who loved her much.

L. H. HARDY.

Riedsville, N. C.

CARNEY SPRUELL.

On the 17th of February 1903 our dear and aged Brother Carney Spruill passed from time to never ending eternity. Brother Spruill was taken sick in 1902 with paralysis, from which he never recovered. I do not know Brother Spruill's age, or how long he had been a member of the church. I only knew him as a soldier of the cross. He was married twice, and was blessed with children of both unions, but only one ever united with the Primitive Baptists.

Brother Spruill was held in high esteem by all who knew him, and was beloved by all his brethren and sisters. He requested the members to hold prayer meetings at his house the second Sunday in each month as long as he lived, which they did, only a few times. No one but myself and husband would go, but that did not change him. He would say, Brother McLeary, if you have any thing to say, speak on, I feel like there is nothing so good as praising the Lord, so we would sing, and my husband would offer prayer, and when we started to leave he would clasp our hand and say, I hope I will live to see your precious faces again. Then sometimes we would go and the house would be filled with people, then he would ask us all to sing a farewell hymn, and go round and shake hands. Oh! I felt like it was heaven below the Redeemer to know, and the angels could do nothing more than to fall at his feet and the story repeat, and the Saviour of sinners adore.

I know it was the praising of Jesus that made us all so happy at Brother Spruill's house at prayer meetings, for nothing else can make us happy. But our dear old brother is gone to God to sing his praise forever. I believe Brother Spruill is in heaven, happy forever more. While the brethren and sisters all miss him so much yet none miss him like his dear wife who was his greatest comfort on earth. Even after he got so he could not talk he would give signs that she was all he hated to leave. Brother Spruill was a good provider for his family, a good citizen, a kind husband, and a faithful member of the church. We all loved him as a father in Israel, but he is gone. So farewell dear aged brother. On earth we will meet no

more, but I hope we will meet in heaven, on that bright and happy shore.

Written by

C. A. McLEARY.

WILLIE A. WHITFIELD.

I am requested to write a short notice of the death of Willie A. Whitfield, the son of Albert and Artelia Whitfield. He was born June 8th, 1886, died November 5th 1902. He died with that dreadful disease typhoid fever, in Orange county, N. C. We hope that Willie is gone to rest, while we are left to mourn his absence. He was an exception of a young man, or of young people in this our day and time. We think too much cannot be said of his good morals as a young man of his age. He never was known or heard by his father or his mother to use any profane language in his life. The ball room was no place for him: There he would not go nor engage in any wicked practice or habit. The writer has known him for several years. He was no boy to go to public gatherings, but took his books and went to school. He was always ready to go to hear the gospel preached. His walk seemed to be a christian walk, yet he never made any public profession more than to ask his father and mother to pray for his little brother that was sick at the same time he was.

Brother Gold, the father and mother desire to see a little in Zion's Landmark for them and their folk, and all who may read the Landmark.

Now, father and mother, brothers and sisters, mourn no more for Willie as one you have no hope for, for we believe he has gone to rest with God, forever blest.

Willie is no more here, his seat in the family circle is vacant, his voice is no more heard around the fireside. Brother and Sister Whitfield desire the brethren and sisters to pray for them as they have had much sickness in their family, losing two of their children last fall and winter.

W. C. JONES.

It is my purpose, if the Lord will, to visit the Bear Creek Association and the Pigg River Association.
P. D. G.

APPOINTMENTS.

J. E. ADAMS.

Sandy Grove (Beaufort county) Sat and 1st Sunday in May.

Bethel Monday after
Goose Creek Island Saturday and 2d Sunday. Brethren can arrange during the week.

Cedar Island..... Sat and 3d Sunday
Hunting Quarter..... Tuesday
Nelson's Bay.. Tuesday evenin at 4 o'clock
Davis Shore..... Wednesday and at night
Straits Thursday and at night
North River Saturday and 4th Sunday
Beaufort..... Sunday night
Moorehead..... Monday and at night
Wildwood Tuesday
Newport Wednesday and at night
Hadnot's Creek.. Saturday and 5th Sunday

G. BRYAN.

South West A pril 12
Bay 13
Yopps... .. 14
Ward's Will 15
Stump Sound 16
Wilmington at night 17
Mill Branch..... 19
Pireway..... 20
Bethel..... 21
Elder Thos Bell's..... 22
Pleasant Hill..... 23
Pee Dee..... 24
Simpson's Creek .. 26
Black Creek..... 28
Thence to Bear Creek Association
Philadelphia May 6
Cool Springs..... 9 and 10
Mill Creek..... 13 and 14
Will some one meet him at Piedmont,
S. C.

E. E. LUNDY.

Mt. Pleasant Sat and 2nd Sun in May
Sheffield's Schoolhouse..... Thursday
Straits Saturday and 3rd Sunday
Davis Shore at night
Hunting Quarter, Tuesday and Wednesday
Portsmouth..... Thursday
Makelyville Monday night after 5th Sun
Beulah Tuesday
Rose Bay Wednesday
Tiny Oak..... Thursday and at night
Juniper Bay..... Friday night

Will some one meet him at Newbern
Wednesday evening after 2nd Sunday in
May?

J. J. HALL.

Angier Friday night before the 2nd
..... Sunday in May
Bethel..... Saturday and 2nd Sunday
New Hope Monday
Black River Tuesday
Bethsaida..... Wednesday
Rehoboth Thursday
Fellowship..... Friday
Sandy Grove..... Saturday and 3rd Sunday
Willow Spring..... Monday
Conveyance needed.

J. D. ARMSTRONG.

Hopeland..... Sat and 1st Sunday in May
Deep Creek Monday
Kehukee..... Tuesday
Mt Zion..... Wednesday
Conoho Thursday
Hamilton at night
Spring Green Friday
Skewarky..... Sat and 2nd Sunday
Jamesville Monday
Morattock Tuesday
Smithwick's Creek Wednesday
Bear Grass Thursday
Washington Friday
Briery Swamp Saturday
Flat Swamp 3rd Sunday
Great Swamp Monday
Red Banks..... Tuesday
Hancock Wednesday
Tysons..... Thursday
Farmville..... Friday
Meadow..... Sat and 4th Sunday
Mewberns..... Monday
Kinston Tuesday
Sandy Bottom..... Wednesday
LaGrange..... Thursday
Nahunta..... Sat and 5th Sunday
Chapel..... Monday
Cross Roads Tuesday
Beulah..... Wednesday
Upper Black Creek..... Thursday
Memorial..... Sat and 1st Sun in June
He will need conveyance.

The next session of the Pigg River Association will be held with the church at Republican, Franklin Co, Va., on Tuesday after the 1st Sunday in May, and continue three days, the Lord willing.

Union meetings are appointed to be as follows: The Shewarky at Deep Creek Friday, Saturday and 5th Sunday in May. The Contentnea at Nahunta Sat. and 5th Sunday in May. The Black Creek Sat. and 5th Sunday in May at Cross Roads, Johnston Co., N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

[ELDER J. M. PRICE, My Dear Brother: Sometime ago you requested Elders Gold, Lester and myself to write something concerning the divorce question, but you didn't give your address, therefore I have not written. Elder Gold has just given me your address, and now I will give you my understanding of the matter.

In the scriptures there is but one cause for divorce, that is fornication. This Moses allowed or suffered because of the hardness of the hearts of the children of Israel. This we have in the 24th chapter of Deuteronomy, 1st to 4th verses.

I want you to notice that this divorce was to be given the woman because of the lewdness which she had committed before she was married. Thus fornication is the lewd act of a single or unmarried person. If the husband should find his wife thus unclean at the time of their marriage he was suffered to put her away or to write her a bill of divorcement and give it to her in her hand and send her away out of his house. This is the only cause for which a divorce can be obtained according to the bible law on that particular subject. This is direct.

In Leviticus 20th, 10th we have the following: "And the man that committeth adultery with another man's wife, even he that commit-

teth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. (See Deut. 22:22, also.

Here are two crimes differing the one from the other. For one a divorce is suffered. This is the least of the two. There is no compulsion, it is not said that he shall but may write her a bill of divorcement and send her out of his house. It would be no abomination for him to keep her as his wife but he may put her away.

For the second offence it is not an option with the husband but the law is compulsory. Lewdness has been done in Israel, it is an abomination among the people of God and both of the perpetrators of this deed shall be put to death. This law is absolute.

Our laws say that if any person commit murder of a malice aforethought he also shall die. Now, I want to ask you a question, when one commits such a murder with the law looking him in the face is he not dead in the eyes of the law? The court and the execution which follows are only carrying out to the end just what the murderer has brought on himself. This was the same case with the adulterer and adulteress in the other case. Just as soon as the act of adultery was committed she was to her husband a dead wife,

but she was a living woman until the execution or the carrying out of the penalty of the transgressed law. Under our laws we are not allowed to stone any one, but our laws say that a man may divorce a wife who has committed adultery. We are commanded to be subject to every ordinance of man, also we, as ministers of God, are commanded to put our people in mind that they be subject to the powers that be, for the powers that be are ordained of God. Now, if we carry out the law of Moses, which he received on Mount Sinai we will be considered murderers under our law and be punished there fore. But if the wife of one of our brethren commit this crime what is he to do? She has killed herself to him as a wife, and there fore he has no wife according to the law of God, which he gave by Moses. Now, as he is not allowed to stone her in our law how is he to get rid of this dead wife? He surely is not required to keep her for we are told that he that is joined to an harlot is one flesh, and the Lord condemns such folly in Israel. Remember that this section of the law of Moses is absolute and had to be obeyed. Therefore this dead wife had to be put to death out of the land. Now, must not this dead wife of our brother, whether in the ministry or not, be put out of the way that she be no more an encumbrance to him? The laws of our country say he may divorce her. This is his only way out of his trouble. She is dead as a wife and this is his only means of burying her.

Now, another question, if this wife has killed herself to her husband has he a wife? I mean according to the laws of God? And if he has no wife is he not entitled to a wife? The Lord saw it was not good for man to be alone, this

man is not alone because of some evil deed of his own, but the lines have fallen to him in unpleasant places and he is alone. He had a wife but she is now dead, not as a woman but as a wife, therefore, I hold that he is entitled to marry a wife both according to the laws of God and our country, especially the laws of God.

A brother said to me, "I have always taken Christ and the church as examples by which we should be governed." I said, "But according to that rule no man would ever divorce his wife however many times she might be guilty of lewdness, for the church had committed adultery many times and brought forth children, and yet our Lord had not turned us away." As proof of this she committed adultery with the Andrew Fuller theory, and the Missionary Baptists were born. Now, she is committing adultery with the advocates of conditionalists and her labor is heavy and hard to be borne. I need not speak of all the times but the case is plain.

The Lord, our Husband, is very gentle and forgiving, slow to anger and plenteous in mercy. He forgiveth all our iniquities and purges all our sins.

My dear Brother, I believe if a woman commits adultery she has killed herself to her husband according to the laws of God. Then according to the laws of our own government he should get a divorce from her in as easy and gentle a manner as he can. If he can be content to live without a wife it is best to do so because of the brethren so as to not give any offence, but if he cannot be content, it is better to marry than to burn, let him marry and have his own wife to avoid fornication.

The above is my opinion, and I believe it is fully sustained by the

scriptures and by the law of good reason.

Think of it and if you see any defects in it please write to me and point them out, for I want to be right.

Your little brother in the afflictions of the gospel.

L. H. HARDY.

I am reminded of my promise to you, and feel it may be good to remember all the way in which the Lord has led me these forty years in the wilderness. Truly he has led me in a way I knew not, and by paths I had never seen. I can truly say, "Goodness and mercy hath followed me all the days of my life."

My parents were both Old School Baptists. My father a preacher, and our house was always a home for Old Baptists. I remember when but a child listening to them while talking, together and thinking they were the happiest people on earth, and wishing I was a christian that I might be one of them. When about eleven years of age the dear Lord took from me a much loved sister. The morning after her death a friend called to sympathise with us, and father asked him to read a chapter and pray with us. He read the last chapter of Ecclesiastes, "Remember now thy creator in the days of thy youth," etc. I felt every word sink into my heart to condemn me. I was the vilest sinner on earth, and that God had taken my darling from me because I was such a sinner. When the old preacher came to speak words of comfort at her burial, I thought he could and did look into my vile heart and see just what a vile sinner I was, I felt so condemned I could hardly grieve for my dear sister for I felt she was justly taken from me. This was in the summer, and all the months following I continued to feel the same condemnation upon me. At times it would wear off in a measure only to return with more force. If I tried to ask the Lord to have mercy, my prayers seemed to go no higher than my head. The following winter the

ELDER P. D. GOLD, DEAR BROTHER:—A highly esteemed sister with whom I became acquainted at the association held with Malmaison church in Virginia more than two years ago, has since visited me, and on her return home has favored me with her written experience, which I think is too good to file away, and not share with the household of faith. It seems to me that she has followed the footsteps of that little flock to whom our Saviour said, "Fear not," too well not to be one of them. So with her consent I will send it to you for publication, (though written to me as a private letter,) if you see proper to do so in Zion's Landmark, and I hope that you may be spared yet many years to publish its glorious truths in the future as you have in the past.

Your unworthy sister, if one at all.
MRS. MOLLIE EVANS

MRS. MOLLIE EVANS, MY DEAR SISTER:—I know you must think I never intend to fulfil my promise to you. When I left you so long ago, I did fully intend to write to you long before this, but so many things have happened to prevent, but chiefly that for the most part my mind has been so dark, full of doubts and fears, and so dead as regards my spiritual life and enjoyment, that I have felt I had no real experience of the things of the Kingdom of God. But today as I have been looking over the past,

N. S. Baptists held a protracted meeting near us, and many of my schoolmates were converted, as they said, and joined the church. I felt a desire to attend the meeting, hoping I might hear something to meet my case. But no, I felt worse and worse, I thought mine an outside case. They asked me to go forward for prayers, but I told them their prayers could do me no good, for I stood guilty and justly so before a just and holy God. I returned home feeling worse than before. I then went to a Methodist prayer meeting with a friend, and O, how fervently did they pray for us, but my heart was as hard as a demon. I could not shed a tear, I thought I was given over to hardness of heart. On my return home as I opened the door the first one I saw was my father, who had just returned home from one of his appointments. The moment I saw him I burst into tears, and could not speak to him. I thought he could look into my heart and see how wicked and vile I was, and must forever hate me. After supper he commenced talking, telling his own experience. I gave him the hymn to read, "Show pity Lord, O, Lord forgive," and told him that told him how I felt better than I could tell him, for I could not talk. I thought I could not live much longer. It seemed useless to ask the Lord to forgive me, for I was truly cast off forever. I could see no way in which he could be just and save such a sinner as I, and yet I could but pray if I was forever cast off I might not hear his holy name blasphemed. On retiring that night I fell on my knees and tried to plead for mercy once more, it seemed to me for the last time. As I did so the words came into my mind, "My yoke is easy and my

burden light." I arose and felt as light as a feather, I said, what is this? My burden was gone and I felt at peace, but I had no hope. I slept quietly that night, and in the morning felt calm, but no hope, no burden, I could not tell what it was. I thought I was truly cast off forever, but was not troubled. I could not talk. I knew nothing. My teacher, who was a Methodist preacher, came home with me at dinner, but I could say nothing to him, or any one. That night father commenced talking on the scripture, and as he talked light seemed to break into my mind, I could then see how God could be just and yet save such a sinner as I. Jesus died to save the vilest sinner. This was the first glimpse or thought I had of Jesus as my saviour. I seemed to stand condemned before a holy and righteous God alone, although all my life I had heard of Jesus as a Saviour of sinners, but in my case I thought not of him until he was revealed to me as my Saviour. O how my heart did rejoice, I felt that he had washed me in his own precious blood and made me clean and white as snow, and I never would or could sin any more. When I arose the next morning and saw the new fallen snow, I felt that I was as pure and white as that snow. Jesus all the day long was my joy and my song. My mind went out in such love to those dear old christians I had known all my life, and I longed to see them and tell them what a dear Saviour I had found. I never had a thought of going with my schoolmates, but my whole heart was with those dear old christians I had known so long. Some said, how could it have been otherwise with the training I had. This thought has cost me so much trouble.

In about three weeks I went to the church in Bowdoinham, Me., where my dear father was pastor, and told them what little I had to say, and was received and baptized the next day. The members were few in number and old, but I loved them with all my heart, and longed for a home with them. After I was received for baptism I felt that I was deceived and had deceived the church. I was sore distressed, and begged the Lord to prevent in some way the baptism if that be true. I was filled with doubts and fears until I went into the water, when these words came into my mind, "O, how happy are they, who their Saviour obey," then all doubts and fears seemed to vanish, and I was filled with joy and peace. "What peaceful hours I then enjoyed, how sweet their memory still." It was such joy to be numbered among God's dear people, yet I felt so unworthy, but I loved them. Jesus had washed and cleansed me in his precious blood, and I was at rest in his love. But O, how great the fall when I found I still had a wicked heart of sin and unbelief. I was filled with doubts and fears and thought I was mistaken in it all, not only deceived myself, but had deceived the church that I so dearly loved. Then came the thought that it was only natural love, as my father and mother were among them. But I did love them and thought they were the only true church of God on earth. In 1857 I married an Old School Baptist preacher. I continued with them until the close of the Civil War; when my husband and Elder Gilbert Beebe had a difference which resulted in his exclusion from the Old Baptists. I felt at that time that he was not fairly dealt with and left the church with him. Then came

the old thought that perhaps the Old Baptists did not have all the truth, and that if I had not been raised among them, and knew nothing personally of any other denomination, I might not have been one. I thought perhaps if I had any personal experience with the N. S. Baptists I might feel at home with them, and perhaps they had as much truth and vital experimental religion. I then determined to try and see for myself. My husband had united with them. I did not, but attended meetings with him until I moved to Virginia, when I did unite with the church here, and tried with my whole heart to feel at home among them. I attended an association, where I met with many of the most prominent ministers of the denomination, and hoped I might hear something that would satisfy my hungry soul. But not one word of gospel, only begging for money for this and that, and telling what great things they were doing for the Lord. I felt that I was starving, but could not eat those husks. On my return home, I told my husband I could not follow him and that people any longer. I was fully convinced that there was no real vital religion among them, all was man, money and means. I had tried all these years to find a home among them, and could find nothing to satisfy a hungry soul, or save a poor, helpless, needy sinner. I had rather live and die alone than pretend to have any fellowship with such things. My great inquiry then was, What was truth. I was much confused, and was in great distress, feeling I had fully turned my back upon God's dear people, and was now a castaway and reprobate, that God had given me over to hardness of heart and blindness of mind. I was in

darkness that could be felt. Yet my constant cry was to know the truth and be established in it. I read Andrew Fuller on the atonement, and many others, but the more I read the more confused I was. The bible was a sealed book. I could not understand, so much of it was dark to my mind. Oh, those were dark and trying days and nights. I should have given up all hope in the mercy of God if I could. But God in great mercy upheld me and kept me from despair. After many years of doubt and suffering, the dear Lord appeared for my deliverance, and opened up to my mind the truth. He showed me the church saved by his own Almighty Power. These words fell into my mind with such power and sweetness. "Here am I and the children thou hast given me." Yes, Christ their head, and the church his body, saved by his most precious blood, all in Christ, given to him in covenant before time. He came to redeem them from sin, and bring them off conquerors through his death and resurrection. The work all his, and the glory his. O, the beauty, the safety of that church all one in Christ, the foundation standeth sure having this seal, the Lord knoweth them that are his.

All doubt, all confusion gone from my mind now, and the truth was so sweet to my taste. O, what peace and joy filled my soul. Then did my mind turn to those dear ones I had so wilfully left, and I longed to be with them again, but they were many miles from me, and how could I get to them, and more, I knew my husband would never be willing to have me unite with them again, and that would cause trouble. I was in doubt and trouble a long time, until I was made willing to give up all and everything, that I might have a

home again with God's dear people. I then wrote to the church in Warwick, N. J., and told them some of my sufferings and trials, and asked if they could receive the prodigal back again. They did so, and when I received the letter telling me I was one with them again, I can never tell the joy and rest I felt. I felt like one who had been shipwrecked, and tossed upon the raging waters until nearly drowned, and then taken up in loving arms and carried home. The rest and peace I then felt can never be described. I thought I never could doubt God's gracious love to me again. Though many miles separated me from the church, yet I was one with them. My feet seemed planted on the Rock. All the winds of doctrine might blow around me, they could not disturb me, for Jesus was the same yesterday, today and forever.

The bible, which was a sealed book, and those dark prayers which I could not understand, now seemed so clear and sweet, all telling the same great truth, Salvation by grace, and grace alone, through Jesus Christ, no man's work in it.

Dear Sister, since that time my trials have been very peculiar and great, but God hath not forsaken me. I can see now that I needed just the searching fire I passed through, to enable me to stand the trials I had yet to endure. Much of the time I am cast down and made to doubt my interest in my Saviour's love. Could my heart so hard remain, if I knew a Saviour's love? Could I be so worldly minded, and realize so little his power and goodness to me. I know I am sinful, weak, poor and needy and "In me that is in my flesh, dwells no good thing." But our God the same yesterday, today and forever, unchangeable God, and it

is so because his love changes not, that we are not consumed. All my hope and trust is in him.

Dear Sister, I have written you a long story. I fear you will tire reading it, but I could not well make it shorter, for as I write so many things rush into my mind I hardly know where to draw the line and stop.

I often think of you, and always regret that we did not spend more time together when I was in Reidsville. I often call to mind with pleasure the very pleasant visit at Brother Hardy's the morning I left for home. My visit was very pleasant among all the dear ones I met while there, and I shall long cherish the memory.

Please remember me to Brother and Sister Hardy, also their daughter. I do not forget them in their kindness to me. I should have written before to Brother Hardy in answer to his kind letter to me, only my mind has been so dark, so dead, so barren of all spiritual life, I could not write.

Please remember me to Sister Hubbard, and all the dear friends I met with while there.

Dear Sister, pardon this long letter, I feel that I have said very little in it. Write to me, for I am very lonely.

With much love, I am your very little sister in hope.

MARY J. COX.

Charlotte, C. H. Va.

MY DEAR BROTHER GOLD:—I feel impressed to write of some of the things that I have seen and felt of late that are connected with our churches.

As many know I have traveled and preached most of my time for the past thirteen months among our people in North Carolina, Virginia, West Virginia, South Carolina and Georgia, having traveled

about fifty-six hundred miles, and preached nearly three hundred sermons to about fifty thousand people; and I am glad to be able to say, that I have found them all united on the Doctrine of Salvation by grace alone, with a few exceptions: and I feel sure I have been as lovingly received as one with the measure of my gift could hope to be. But I must say that I have gone part of the way with an aching heart, and a feeling sense of much anxiety on account of the divisions among our people in some parts, on non-essentials and disciplinary matters. On some of those things I wish to write. But I now remember that in every article I have written for years for publication there has been more or less complaining. But I hope it is because I love you for it is a fact, I would not swap the Old Baptists and their doctrine, for all the others and their creeds combined. It is a little after my make up to complain most to those I love. For it has been my custom to exhort, reprove and rebuke my own family more than all my neighbors and their families combined, and yet I am so much more interested in my own family that I labor in and for them all the time. So also have my labors been with the Old Baptists for the past sixteen years, and I have more interest in their welfare than all the others. Here I will notice some of the things that are giving our people some trouble. In my travels of late I have heard some of our preachers being charged by others of believing and preaching that God has predestinated all things that come to pass, both good and bad, and that whether they do good or bad they are living according to God's predestination. Those making the charge are so anxious to defeat

it that they have drifted into conditional, time salvation, and have therefore left the footprints of the flock as far the other way. Now why not let the scriptures speak and be governed by them? Is it not written that they thoroughly furnish us to every good work? Predestinate or predestinated only occurs in the bible in the 8th of Romans, and first of Eph-, and in both cases is in connection with the salvation of God's people. Why should we apply it to any thing else? If I would hear a brother assert that God had predestinated all things I would not reply to it. Like a brother preacher I heard declare from the pulpit a few days ago that he believed in conditional, time salvation, but at the same time admitted that he had no scripture for it, and I did not reply to it; for I saw it fall as he declared it; and I thought he was almost sorry he had made the assertion when he had to admit he had no thus saith the Lord for it.

If we are to measure the Lord and think of him as he is described in the bible, and felt in our experiences, I see no reason why any of us should differ as to his sovereignty; for surely he is described as the Creator of heaven and earth and all things therein are, that he is both omnipotent and omniscient and that he is acquainted with the end of all future events, and that he lives in all past, present and future; and is the only Sovereign ruler of all worlds, things and people, and has a perfect understanding of all future events, whether good or bad. Still I do not understand that evil comes of his foreknowledge or predestination, but of sin or the wicked one, and we being sinners and sold to it find ourselves contaminated by it, and utterly unable to extricate our-

selves are made to cry to the Lord for help. At this stage we feel to be utterly in the dark, but when light comes we then remember the text that reads, Night unto night showeth knowledge, day unto day uttereth speech: and if the Lord seems to delay his coming a little when he does come, and we are delivered, we then say, the Lord waited that he might be gracious; and it now seems that the whole matter might have been of the Lord preparing us to receive the blessing; or at least this is how I feel about it. So it seems to me because of unrighteousness and sin that is in this nature of ours we blunder into many wrongs and sore trials. But because God loves us he delivers us from all of them. I used to talk about eternal and time salvation. I now feel sure that I received that idea from men. I believe the Lord showed me that I was in error. I now understand that salvation means deliverance, and perhaps we are all agreed that the Lord at first delivered us, and experience has taught me that the Lord alone can and doth deliver. So I had rather say salvation, and acknowledge that the Lord only can bring it. I have had to succumb to many sore trials. But the Lord I trust has delivered me thus far, and I know death itself will get the victory over me at last. But I am hoping God will deliver me from death. So let me preach Christ in our first deliverance, and tell you that he hath declared he will feed his flock like a shepherd, and carry the lambs with his arms and gently lead those that are with young, and that he will at last deliver them from the grave and present the whole church to himself without spot or wrinkle. The whole work of salvation from first to last belongeth to the Lord. Will I not in so doing give honor

to whom honor is due? Is it not enough that we shall have the benefit of so great a salvation? Brother Gold, I am glad to say that there is no trouble among our people in North Carolina so far as I know.

Another matter that is giving our people a lot of trouble in some parts is the subject of ministerial support. I see no reason why we should use the expression "Ministerial Support." There is not such an expression in the bible that I know of. But it does seem to me, the first thing to be considered is the duty of the preacher. If I understand the Scriptures and know any thing of a true call and impression to preach, he is to go as one sent of the Lord without money and without price, having freely received he is to freely give and his labors should be that of love, as service to the Lord, and his aim should be for peace, his service should be in a kind and gentle manner. He should not one time be heard to mention money, except in a conference capacity, and in doing so he should speak of it as presented in the scriptures, so that the church and deacons might plainly understand their duty as set forth in the scriptures. He is to go without purse or scrip, or two coats which is as much as to say he is to live as he goes. I must admit that our people are very much in error in regard to caring for their pastors, and yet I have never known one to suffer or heard of his children's begging bread.

I know but two pastors in this state that give all their time to the brethren. I hear nothing of their saying much about money, and yet they are living nicely, cared for by the brethren and churches they serve. I know (as a traveling preacher) that the

brethren and friends will give to one who spends all his time preaching any where from forty to seventy-five dollars per month and expenses, and especially so if his preaching is fairly acceptable, and it may be the money that affects our going or some of us, but I will not make it a charge lest I be condemned in that which I charge to others. I simply mention the above facts to show that Old Baptists are not entirely dead to their duty to preachers. I remember that Elder Lester said in my presence some time last year that Old Baptists did not enjoy more than half their religion, and did not but about half enjoy that. I knew it was so, and have been trying to think how to enjoy the other half, and better enjoy it all. And here is my decision: that all the members of the Old Baptists church should set apart their regular meeting days for the worship of God, and on those days they should attend their meetings with all their families if possible. They should provide at least two dozen note books, (I should suggest Durand and Lesters,) and keep them at the church house. They should meet at ten o'clock, and have their children engage with them in singing until time for service. Then the pastor should devote his time to the ministry of the word, administering of spiritual things according to the measure of his gift. Then in some way according to decency and order the deacons should give all the members and congregation an opportunity to administer to the pastor of their carnal things, and they, the deacons, should instruct on this line, for God has made it their duty to serve tables. I feel sure that if all our churches will adopt the above rule we will have no more trouble about ministerial support,

and we will see a marked improvement in our discipline that we will all be glad of. I am glad to note however that there is no trouble in North Carolina on this subject either.

The use of organs in our churches and modern music is another matter that I fear is going to give our people some serious trouble. There are very few churches using them, and where they are being used there is more or less confusion on account of it. But if the apostolic churches used them I will say no more, but I feel quite sure there is not one church in fifty in North Carolina that would tolerate the use of them in their churches, or would enjoy the modern singing, I mean such as is commonly sung in the Sunday School sociality in religious services. This is also being agitated by some of our preachers much to our hurt, and especially so if we hold services in church houses of other people that we should ask them to do the singing and make our selves social and agreeable with them. But I believe with all my heart the songs we have been singing are sentimentally true and the doctrine we have been preaching (salvation by grace) is the only true doctrine and if we are to have any change at all I would say give us more of the same. It may seem a little old fashioned, but our children and neighbor's children will have it when their hearts have been prepared to receive it.

The power of associations is another matter that is giving our people a lot of trouble in some sections. Many of our brethren seem to think that the association is as the supreme court, to which all difficult church matters should be taken for a final hearing. It does seem to me that all our brethren might see at a glance that the asso-

ciations are but a creatues of the churches. There is no scriptual authority for them as a law power, therefore they should only be known as a coming together of the churches in the social worship of God. Such is the case so far as I know with all the associations in North Carolina and when it is otherwise there is a general confusion among the churches.

I have noticed another very serious difficulty among our people. In some parts of the county, if a church excludes a member, and especially a preacher, if he complains at his exclusion which he immediately does the next thing to be done is for the churches around to send a committee to investigate the cause of his exclusion. We all agree that each church is the highest ecclesiastical authority, and has the right in its self to receive and exclude members, and I have seen enough to know that if I live in such away that the church at Smithfield has to exclude me, that will end my career, unless I make to Smithfield church satisfactory amends, and I would be glad to know that all our people had the same understanding Brother Gold, when I started to write I intended to write a short sketch of my tour to Georgia, and as I wish the Pilgrim Banner to copy it, please allow me to say further, that on the night of the last day of Jan. I arrived in the city of Savannah, Georgia and from then until the third of March I preached in the Lower and Upper Canoochee and Bethel associations and truthfully say I never enjoyed a trip better in the main, and would like much to mention some of our good meetings, and the kindness of the dear brethren, sisters and friends to me; but time and space will not admit of it here. From this point I went to Valdosta-

ta, Ga., where I met Elder A. V. Simms, and was with them in their regular meeting Saturday and second Sunday in March. From then until Wednesday I traveled in the Oclocknee association, where I found the dear Old Baptists in much trouble, and seemingly for this cause winter set in on me, and I went into such darkness that it was plainly felt, and I seemed to have no spirit of preaching. But from day to day I went from place to place with an aching heart trying to preach to the few I met who were exceedingly kind to me, and did what they could to make my visit to them pleasant. I do hope and pray that the Lord may bring again Zion, and cause them to see eye to eye.

I followed the appointments as before stated, until Wednesday after the third Sunday. My appointment for Thursday was eighteen miles away, with high water between, and no one to take me around it, and at this point, being timid and in the dark and cold, I turned for home, hoping that the Lord had so directed, and so I believe it was, for we have never had better meetings in my churches than since I came back. I found two at Bethany awaiting Baptism, one was baptised at Smithfield last meeting, and I baptised three at Union last Sunday, and am looking for others to follow at all the churches.

With love to all the dear brothers, sisters and friends.

Affectionately.

W. J. STEPHENSON.

REMARKS.

We have various gifts in the church. Brother Stephenson is a surgeon and uses the knife to

probe and cut off hurtful parts. Paul use sharpness with some.

Instead of trying to excuse or justify our wrong doing by the decree that God predestinated sin, those are giving better evidence they are dead to sin who are shunning the appearance of evil. We know the word of God condemns sin. Then if we are serving the Lord we are eschewing evil. Why should we be disputing about what we do not understand?

When do we need the Lord more than today? We can no more do any thing spiritual without the Lord now than we can when we are dead and buried in the grave.

Those give the best evidence of their salvation who are today trusting in the Lord and obeying his word. Because we cannot without the Spirit of the Lord serve him truly, does that warrant one in being unconcerned about how he should live?

We cannot bring joys and comforts of salvation, nor dispel darkness. We cannot restore the joys of salvation, but it is plainly written that we should mortify our members which are on earth, should live soberly, should watch, should shun the appearance of evil, should be ready to every good work. God's people know what they should not do, and what they should do. They have been taught that. They have been taught of God to love one another. The one that does these things will not suffer for comforts from the Lord.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER—I have had an impression for the last twenty-eight years to write a peice to the LANDMARK concerning my feelings in professing fellowship for God and his people. I now attempt it, hoping that God will direct my mind while writing, as he has led me, for without his guidance I shall be unable to write anything that would be consoling to the children of God.

In the year 1873 I became very much troubled, so that my mind became scattered, so much so that this world's joys began to fade to me. My associates whose companionship I had so much enjoyed could no longer afford me any comfort. During this time I was made to feel that I was a sinner with a soul to be saved or lost. I commenced visiting churches of different denominations. My parents both being Freewills, I naturally visited that church most. Go where I should I found no relief. I had a desire to pray but it seemed as though I could not pray a prayer that would do me any good. While in this condition it appeared to me that all during my sleep I would be destroyed by dangerous animals and when I was awake it seemed that I would die soon. Through the visions of the night I was carried away in slumber. I found myself in a very broad road, extending from the west to the east, and the number of people in that road seemed innumerable, but there was not a Primitive Baptist in the road as I could see. The entire company seemed to be travelling eastward, and seemed perfectly contented in the way they were going and I with them. Unexpectedly a mighty power descended from above and caught me up out of the midst of this congregation, and carried me up on high. There I could behold the end of this road, and see

that it led to eternal ruin; but the people who were in it knew it not. The next I knew of myself I was surrounded with trouble in a tormenting place to me. The little knoll upon which I stood seemed to be giving way every moment, I looked in all directions, and could see no way to escape. Still I could not think of the Lord until he revealed himself to me. But after sinking down to near my waist, and seeing that I could do nothing, and that the whole world was a failure as far as helping me, it was revealed to me that the Lord was able. Then I called upon the Lord with all the power that he gave me. By the time I called upon him, he appeared immediately before me, somewhat like the sun appearing from behind a cloud. His very appearance made me know that he was the Lord, the Saviour of sinners. He came sailing to me above this place of trouble in something like unto a small ship, and as he came he drove all trouble and darkness before him, and established light as he came. It really appeared that I was almost gone, but the light of him was so bright that it dazzled my sight so that I was compelled to close my eyes before I was able to look at him again. By that time he was in my reach and spoke to me for the first time, he extending to me his blessed hand, and long arm, saying, "You want to be saved, follow me." He plucked me as a brand from eternal burning, and gathered me in the ship with him. Then brother Gold, I was rejoiced beyond expression. The second time he spoke to me he said, "I have now placed you upon a solid foundation." I stood with him there and rejoiced greatly, feeling that I was well secured, freed eternally. After rejoicing for a short while, he gave me a lecture concernig my duties

in this life, and it seemed that my duties were so many, and so great that I should certainly have to live a long time to do all that was required of me. Still I felt that my indebtedness to him was so great that I was perfectly willing to do it all and as much more for his cause if he made me able. He (the Lord) was my all, and all when everything else had failed. Since this occurrence I have found no life anywhere, except in the doctrine of predestination and election. I felt that I wanted to do God's service the remainder of my days. But I was yet afraid to offer to join the church, afraid that I might be wrong, or would do wrong. Shortly afterward I was overcome with trouble again. I found myself confined as helpless as a dead man. I could only discern that there was a small spark of life left in my body, and that spark was pleading inwardly, Master help me. Instantly the answer came from above, from the Great Master, I felt. "Felix says he is pure in heart, loose him and let him go." Immediately after that another voice replied to me, "Rise and walk, and as you go honor this cause." I arose as a little child rejoicing and praising God, and felt then that surely goodness and mercy would follow me all the days of my life, and that I would dwell with the Lord forever. After this I decided to try to honor the cause as I was commanded, but intended to do so without joining the church fearing yet that I might be wrong, and might fail, knowing that if I did that I would still be out of doors, and not in the house with the children of God. I now commenced to visit the Primitive Baptist Church regularly, and tried to bear a part with the people of God, but yet on the outside of the church. But I could not be satis-

fied at this. I became miserable again. Then I commenced pleading to the Lord, if this be the work of the Lord to make it plain to me. Shortly afterward I was shown plainly what I was by nature, and then I saw and acknowledged that I was a justly condemned sinner. Then he showed me what he had made me by his grace. After this I could see that I was a new creature. Then faith was established in me, and grace was applied in my favor.

Now I desired greatly to tell to all that feared the Lord what he had done for my soul. I very soon reached the conclusion that this was worthy to be told, but I felt too unworthy to tell it, fearing that I could not walk in a way that would become such talk, and I remained in a great strain, trying to live according to the profession I have made. I continued to beg the Lord to make my duties more plainly manifested concerning serving him. So after so long a time my Saviour I hope appeared to me, saying, "I have tasted the bitter cup for you. 'Ware it, you want to know me, take up the cross and learn of me.'" Then he showed me the church of Christ, in it I saw Eld. Wm. Woodard, and Bro. John Exum (col.) and many more, but those two were the only that I knew, I now felt much impressed to join the church and be with those brethren.

I would visit them regularly at their churches, but failed to go in their conferences. I continued in this way until I came to the pass, where I could not keep my mind upon my natural business. In the following Dec. I believe I had a view of heaven, and at the same time I also had a view of this sinful world. I saw that it was entirely against God. But I could see that the way of the Lord was

holy. At this I became very much troubled, burdered, and oppressed so much so that I could not stand up straight under the burden, it seemed so heavy. While in this condition, I heard a voice that I thought came directly out of heaven speaking unto me saying, "walk about Zion, and go round about here, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God."

On the fourth Sunday of the following Jan. I met the members of Aycock's church at the water's side telling what I believed the Lord had done for me, and giving myself up to them for consideration.

There I was willingly received, that day and baptized by Elder Wm. Woodard, who was then pastor of that church. In that I received a joy that this world can never give. Then I could look back at my deliverance, and feel that no one had been as rebellious as I, after having received a hope. Very quickly after having joined the church, I found myself in the spirit, travelling from place to place, preaching the Gospel. That was a great mystery to me. I had no education. But it seemed to me that in the Spirit I could quote scriptures as accurately as any one that I had ever heard, though at that time I could not read the Bible. I will not say anything more at present about my call to the ministry, as it will consume too much space in your valuable paper. No greater evidence can be given of a call of the ministry than to preach the word. I know I have been scattering, but such as I have give I unto thee.

Remember the unworthy writer.

JONAH WILLIAMS.

Wilson, N. C.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

IS HE A SUBSTITUTE?

The common teachings of the so-called religious denominations is that Christ is a substitute in his death for the sinner. His death is often called a vicarious death—one acting for another, as delegated, or deputized. In war some people employ substitutes. They are not supposed to be any better than the man for whom they are acting. If a man is not required to bear arms he has no need of or use for a substitute. A substitute is hired by the man for whom he acts to serve in war in his place.

Is this the relation Jesus bears to his people? Do they choose him to live and die for them? Why does he die for them? It is said it behooved Christ to die. Why die it behoove him? He said, ought not Christ to have suffered or died. He was delivered for our offences, and raised again for our justification.

Why was he made sin for his

people—not a sinner—? Why was the iniquity of us all laid on him? Why did iniquities prevail against him? Why could he not look up? Why was all the guilt, sin, shame, iniquity of all his people laid on him?

The word vicar is not found in the bible. The word substitute is not found there. The word delegate is not found there. The word representative is not found there. Surely the religion of the learned world is badly out of joint.

A Substitute is chosen by another man, and a representative or delegate is chosen or appointed by another man.

What are some words found in the bible. Surety, husband, head, shepherd, first born, passover, sacrifice, or offering, prophpet, priest and king.

Benjamin did not choose Judah as surety. Eve did not choose Adam as her husband. The body does not create or select its head. The sheep do not choose the shepherd. The younger children do not create the first born. The Lord appoints the passover and not man. They that offer sacrifices by faith offer that which the Lord hath appointed. The Lord chooses the king over Israel. The Lord calls the prophet. The Lord God ordains the priest. The unity of Christ and his people is such—prefigured by Adam and his offspring—that the act of Jesus is theirs by virtue of relationship. He shall save his people.

The Israelites were taught con-

tinually that they had no power of their own determination to establish any righteousness. God appointed the sacrifices they offered, and he determined the efficacy of those offerings. They foreshadowed better things. The covenant that God made was ordered in all things and sure. Jesus is that covenant. In him who is the gift of God is eternal redemption. We are chosen in him before the foundation of the world. He comes bearing the guilt of all his people, yet is holy. In all their affliction he was afflicted. He is bruised for our iniquities, and bore our sins in his own body, yet in him there was no sin.

His seed are the travail of his soul. They are his seed. Will they then not all be brought to the knowledge of the truth? Jesus is the everlasting Father. Oh, what a blessed mystery—God manifest in the flesh. To receive this, to believe this—is Godliness.

P. D. G.

WHAT LOVE!

It looks to natural reason like the Lord does not love our vile bodies, since they are to go back to dust from whence they came. To see one in the throes of agonizing pain unto death, and after death to consider the decomposition of that body, it rotting to the foulest putridity, the question might be asked, is there any love for such a mass of corruption? Does God love that corruptible body? Yet this state of corrup-

tion is the natural state of the body. God hath girded this body, and beautified it, and holds it in being, in shapely form, in activity by his preserving power, until his appointed time for its death, when he withdraws his upholding power, takes away the fence or safeguards from it, and it falls into the most loathsome putrefaction, showing what man naturally is as to his physical condition.

Does God love his people even when they are dead in trespasses and in sin?

Yes, the Lord God loves his people with great love, even while they are dead in trespasses and in sins. He loves us so much that he will change our vile bodies, and fashion them unto his own glorious body. He shall give to every one a body as it pleases him, and the body that he gives shall be wonderful because it pleases the Lord, and shall be like his own glorious body, not having spot, or wrinkle or any such thing. This body shall be so constituted as to be able to stand in the presence of God in glory and be in harmony with heaven and forever in the salvation of God. His raising and changing these vile bodies, and presenting them to his Father's throne with exceeding joy will in itself be the fullest proof that he loves us.

O happy day when saints shall meet,

To part no more, the thought is sweet.

P. D. G.

INSTRUMENTS.

It is common to hear people say we are instruments in the hands of God with and through which he does his work. For instance, an ax is an instrument with which a man cuts his timber. The ax is in the hand of the man who is the executioner, or who is the one that does the cutting. Or a plough is an instrument with which the plowman plows his ground.

Now suppose the ax is dull, and does not cut well, whose fault is it? Or suppose the man does not labor or strive to do the work, and blames the ax by saying, he left it to do the work, and it failed, whose fault is it? If the ax would not cut why did he not sharpen it? Can the ax sharpen itself. No: we say it is the business of the one using the ax to sharpen it: and no one would accept the excuse of the man who owns or handles the ax that it was so dull he could not work. Let him sharpen it, or put more strength in his labor.

But suppose the owner or operator of his plow should say it would not do his work, that he left it to do the work, and told it it could plow, or let it alone, but if it did not plow he would hold it responsible for the failure, who would approve the words of that man that laid all the blame on his plow for not laboring? Was it not in his hand? If it did not do his work whose fault was it? We say it is the fault of the man who failed to operate it. The plow could do nothing by itself: and it is the

business of the operator to employ the plow or instrument that will do the work, and then so use it that it will do the work.

But we do not admit that God's servants are instruments in his hand. The mind or knowledge of the proprietor or operator is not in the instrument he is using, for it is merely inanimate matter as an ax or a plow. But God's servants that he calls to preach are men, and his mind is in them. They are alive unto him and seek to do his will. They have joy in obedience unto the Lord, and feel confusion and shame when they disobey the Lord. But a lifeless, inanimate tool or instrument, such as an ax or plow, feels no joy when it is made to cut or plow well, nor does it feel any regret when it does not do good work.

The minister or preacher who is obedient enters into the joy of his Lord, for God works in him both to will and to do of God's own good pleasure. What a blessed thing therefore to be an obedient servant of the Lord.

It is charged against us that we hold that we are mere machines in the hand of the Lord. But it looks much more like those that hold to the instrument business are the ones thus culpable.

How much more noble and joyful is that service wherein the minister knows something of what his Lord is doing, because he is a living creature and has the joy, honor and power of the Lord in him, and can do all through Christ who strengthens him.

How sublime and glorious to have the witness of the presence of the Lord of Israel, Christ, in you the hope of glory, and to feel the kingdom of heaven is within you. There is no wisdom like the wisdom and glory of God, and to live by the faith of Jesus is the perfect life of faith, joy, hope and love that inspires the servant of God most High.

P. D. G.

CHRIST COMES WITH HIS SAINTS.

Behold how good and how pleasant it is for brethren to dwell together in unity.

The people of God are knit together in love. They are framed together by that which every joint supplieth. Jesus dwells in them and they are joined together so that in the fellowship is most wonderful strength. The natural eye does not see this, nor does the natural ear hear this; but it is perceived in the spirit, and in the spirit they speak mysteries.

One may be in the spirit and then it is the Lord's day, and he will see and hear the things of the kingdom of heaven, and in the spirit saints may commune with him, and the spirit shows him things that have not entered into the heart of man. Saints minister to each other in the spirit so it is known to them there is a kingdom beyond this world.

P. D. G.

Sister Mary C. Stewart's post office is changed from Barclayville to Troyville, N. C.

DEAR BROTHER GOLD: Will you give me your views of 1st Samuel 28:19, "And tomorrow shalt thou and thy sons be with me." Do you believe King Saul was saved or lost?

Yours as ever,

F. M. JANNEY.

REMARKS.

There is a boundless depth and height, length and breadth, in the mystery of the scriptures as they apply to the character and conduct of men. Whatever men's characters are, or whatever their motives are, or their deeds, whether good or evil, they are righteously weighed and measured by him whose knowledge is infinite, and whose judgment is in truth and righteousness.

The character of King Saul is very remarkable. In his exercise of kingly authority there is an exhibition of wickedness. He is hasty, rash, envious, jealous, proscriptive of others, full of self-seeking, plotting the death of others more righteous than himself. While disobeying the Lord, and rebelling against him, yet slaying the Lord's priests for doing right, and seeking the death of David, he himself when rejected by the Lord seeks comfort or counsel of a witch. He had appeared as a great reformer, and put away the witches which was right, yet in his desperation he seeks counsel of a witch. Happy is he that condemns not himself in that which he allows, and does not transgress in that which he does.

Saul's day would be a good time it seems to me for witches, his sin, rebellion, Samuel told him was as the sin of witchcraft?

What is witchcraft? Setting up false gods against the true God. A man who rebels against God sets up an enemy against God. A witch is a deceiver pretending to foretell events, or to reveal secrets to bring up souls or spirits of the departed, or to do what only God can do, and is wicked work. There is much of it going on and practiced now in this world.

To be bewitched with false doctrine is to be controlled by doctrines of men and devils that come up out of the earth or dead works. The doctrine of God our Saviour comes from heaven. God is not the God of the dead, but of the living. There is no whispering or muttering, or uncertainty in the doctrine that comes from heaven.

We are told that in the present day the spirits of the departed are all happy. The devil would if possible induce people to believe there is no hell.

Saul's disobedience to God cost him his kingdom. This rebellion was as the sin of witchcraft, or idolatry. Wickedness in rulers stirs up wickedness among the people, and brings much distress. All Israel was involved in this calamity.

In Saul's desperation he, after God had rejected him and would not answer him, consults a witch. Men sometimes appear as great

reformers in some things; yet in their transgression in other things show great depravity. A humble child of God when in distress is as careful not to sin as he ever is. If God does not answer him he will wait on the Lord still crying long unto him. But those under the power of satan act by fits and starts as one bereft of a sober mind.

How could a witch tell Saul what would befall him on tomorrow.

The principles or voice of wickedness in a man may be so awakened and active as to tell the guilty what shall be. In this way sin becomes in a sense its own punishment. The voice of the witch telling Saul of his doom was but a sad and fearful interpretation or reading of what was then being felt in his own guilty and wretched heart,—an echo of what Samuel had told him while living. Such things are heard in the consciences of those that sin wilfully. The spirit of evil when one is delivered up to its gloomy haunting and desperate forebodings has nothing but despair to tell.

On the other hand when one is obedient to the heavenly vision, and humbly serves God how peaceful are his last days, and how bright the end of such to whom the Holy Ghost witnesses the gracious coming of the Lord.

When one acts in such a way that you say how can that one be a child of God living as he does, this is distressing to the righteous.

When we let our light so shine before men that they beholding our good works glorify God, then there is no question about the salvation of such in the minds of the beholders. But when one acts as Saul did the question arises, how can such a man be a child of God. This question I cannot answer. God knows. The foundation of God standeth sure having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. That is the only safe rule.

P. D. G.

SCRAPS.

For all men have not faith.
2 Thess. 3:2.

I have heard this quoted to prove that no man has faith. It is true that no man in a state of nature or dead in sins has faith; but God's people when in the Spirit have faith which is wrought in them by the Holy Ghost.

It is always well to consider the purpose of the writer as well as the subject matter under consideration.

Paul here requests the brethren to pray that he may be delivered from unreasonable and wicked men, and states that all men have not faith—unreasonable and wicked men have not faith. When we rightly divide the word of truth, giving to each his portion, we serve the brethren: when we cast not our pearl before swine we escape being rent by them.

"What must I do to be saved?"
Acts 9:30.

When one asks a question its spirit indicates the character of the questioner's mind.

If one is an enemy, or desires to render another ridiculous, he may appear to disguise his mind in his question. For instance, a certain lawyer asks Jesus a question tempting him, saying, "Master, what shall I do to inherit eternal life?" This man felt his ability to do, yet had no heart or desire to do the things the law commanded. If he loved the Lord God with all his heart and his neighbor as himself he never would have asked a question with a corrupt motive. Jesus knew what lurked in that man, and gave him an answer that truly measured the man. The answers of Jesus always place men where they belong. The question of the distressed leper who came to Jesus and worshiped him saying, "Lord, if thou wilt, thou canst make me clean," came from a heart in deep distress, and it was an expression of faith. How wonderful the answer of Jesus who touched him and said, "I will; be thou clean," and immediately he was cleansed.

The jailer who came in trembling was greatly concerned: there was no trifling in him. He was brought face to face with truth, and hence was ready to receive the wonderful declaration of Paul which uttered the will of God. The words of Paul in answer to his enquiry, "What must I do to be saved," were, "Believe on the Lord

Jesus Christ and thou shalt be saved," was the sowing of good seed in a good and honest heart, and instantly the manifestation of his salvation begins to appear in his love to Paul and Silas.

By Jesus all that believe are justified. Jesus crucified and risen is received by faith, and this justifies him that believes.

But none ever ask this question truly except such as are prepared to receive Jesus. The preparation is there in the heart before the inquiry is made. First the preparation of the heart and then the answer of the tongue follows surely.

How wonderful to be thus taught humbled trembling, falling down and worshipping, and prepared to believe in Jesus. Believing on the Lord Jesus is receiving the fulness of his redemption, and bringing one experimentally into the justification which is of God in Christ Jesus.

P. D. G.

The Staunton River Union is appointed to be held with the Mt. Ararat Church Friday, Saturday and 5th Sunday in May.

A general invitation is extended to all who can wait until three or four o'clock for their dinner on Friday and Saturday without complaining.

THOS. N. WALTON.

BRO. GOLD:—Please give notice through your paper that our next Union will be held with the church at Maple Hill, Pender County.

Brethren of the ministry are invited to attend and and preach for us.

G. J. Scott.

OBITUARIES

ELLA M. STEPHENS.

Mrs. Stephens was the daughter of J. Monroe Snipes and his wife Susan. She was born October 13th, 1877. Was married by the writer to Mr. S. W. Stephens on November 14, 1900 and died June 29th, 1902, leaving a husband infant, child and several brothers, sisters and other relatives and friends to mourn their loss. Her mother died when she was eight months old and she was raised by her father's people who are now caring for her child.

Ella was an exception in some ways from many other young people. The most of her young associates were Arminians and she was tutored in a school of that class, but she was a firm believer in the doctrine preached by the Primitive Baptists. From the time I began to preach at Ebenezer she was a member of our congregation and was always well behaved and showed signs that she loved the truth.

In her last illness she suffered very much for ten weeks and all that physicians and loving hands could do would not relieve her, but her enduring was equal to her sufferings. A few days before her death she expressed a desire to hear the gospel preached but it was not her privilege to hear it only as we hope it was preached in her experience by the Holy Spirit of God.

She quietly passed away from this world and may we not hope that she is received in that bright world of glory and rest?

The Lord bless the bereaved and be a Father to the bright little infant.

L. H. HARDY.

WILLIAM O. HOUSE.

By the request of my brother I will try to write the obituary of my dear father, who died April 1st 1891. He was born January 9th 1819, making his stay on earth 71 years, 2 months

and 22 days. He was a kind loving father, a good husband and kind neighbor. He joined the church at Kehukee the 2nd Saturday in October 1875, and was baptized by Elder Jordan Johnson. He lived a member until the icy hand of death took him from our midst. He was greatly afflicted for many years before his death from rheumatism and paralysis, but he bore his sufferings with great fortitude, never hearing a murmur, only asking the Lord to have mercy on him.

When he was taken sick he told mother he was going to die, that it was of no use sending for any doctor, but she did, but it was of no avail. All the doctors and kind friends and children could not stay that awful sting of death. He was perfectly willing to die. He said all he minded dying for was leaving mother and me. It is a solemn scene to stand by and see our dear ones pass away, and so sad to see the remains taken from the lonely home and carried to be put beneath the cold clods. I do hope and believe today he is in a better world than this, where the wicked cease from troubling and the weary are at rest.

"The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Written by his daughter

ELLA.

W. G. PICKNELL.

It is with a sad heart that I try to write something concerning the death of my dear husband. He passed away the 13th of February 1903. He was a great sufferer for 4 years. He had not talked any that we could understand for two years. He could not walk one step for a long time without help. He was so meek and humble, never fretted at anything.

He was a member of the Primitive Baptist church at Mount Zion for many years. There was some confusion in the church and he told them to take his name off, but he loved the Primitive Baptist doctrine just the same. He went to hear

them preach as long as he could. He loved so much to hear good preaching and singing. He was a good husband, good father, and kind neighbor. Oh! how I miss him, no one knows, but those that have met with the same trial. I nursed him for four long years. He was just like a baby in my arms. It was hard to give him up, but the good Lord knows best.

He has taken him home to live forever. My daily prayer is to the good Lord to prepare me to meet him in that bright world above where all is peace and love. I have so often heard him say he was perfectly willing for the Lord's will to be done with him.

He died without a struggle. Blessed are the dead that die in the Lord. I have no doubt but that he is in glory. Dear brethren, pray for me, that I may be ready when I am called to die.

How happy is the dying saint
Whose sins are all forgiven.
With joy he passes Jordan's flood
Upheld by hope of heaven.

The Saviour whom he dearly loved
Now cheers him by his grace.
A glory gilds his dying bed
And beams upon his face.

HIS WIFE.

JOHNNIE L. ALTIZER.

The icy hand of death has entered our happy home and claimed for its victim my dear father, and it is with a sad and sorrowful heart that I attempt to write the obituary of his death. Language fails and my pen falters under such a sad task. Johnnie L. Altizer was the son of John and Sarah Altizer, and was born February 12, 1851, and died Sunday morning April 13, 1902, making his stay on earth 51 years, 2 months and 1 day. He was married to Rosa C. Peterman February 27, 1878, and they lived very happily together for twenty-four years. From this union there were five children one girl and four boys, two little boys having died during infancy.

Papa had been in very delicate health for a number of years, though for the past year or two he seemed

to be stronger than he had been for quite a while, until the winter before he died we could see that he was on the decline again. And on the 7th of April he took that dreaded disease small-pox, and only lived six days. His suffering was beyond description, yet he bore it so patiently. Oh! how hard it was to see dear Papa suffering such agony and not be able to relieve him. All was done for him that could be done, but nothing could stay the cold hand of death. It would have been a great consolation if he could have talked to us some, but he suffered so terribly that he did not talk any. But he died without a struggle, and with a smile on his face, and left bright evidence that he is at rest.

Papa was strong in the faith of Christ for many years, but never united with the church until the summer of '97, he joined the Primitive Baptist church at White Oak Grove, and was baptized by Elder Amos Dickerson, of which church he lived a consistent member until his death. Papa loved to go to preaching so well, and would always go if he possibly could. He was also a great lover of his bible, and never read any thing much but the bible.

He was so kind and good to everybody, always ready and willing to lend a helping hand as long as he was able. None knew him but to love him. Oh! how we miss him, at home, only those know who have lost loved ones—We miss his gentle voice; we miss him at the table; around the fireside, and everywhere his place is vacant.

It was so hard to give him up he was so dear to us all.

He was a dear devoted husband, a loving father and we do miss him sadly. Our once happy home is now transformed into gloom and sadness. He leaves a heart broken wife, three children, a mother, two sisters, two brothers and many other relatives and friends to mourn his death. We feel sure our loss though great is his eternal gain—that dear Papa is forever at rest.

May God in his infinite mercy watch over us and prepare us so to live that when we are called to cross the chilly waters of death we will meet our dear loved ones in heaven where sad partings never come.

Written by his bereaved daughter.
OLYA ALTIZER.

AMANDA HOUSE.

It is with a sad heart I make an attempt to write the obituary of my dear and precious mother. I know I cannot do the subject justice. She was born October 26, 1830, and died March 24th 1902, making her stay on earth 71 years, 4 months and 28 days. She was the daughter of John and Temperance White. In early womanhood she married William O. House. They lived together 42 years, and unto them were born ten children, all of which survive her but one. She was a kind, loving and ever careing wife until her death. She was a dear and loving mother to her children. When any of us were sick she was ever ready to wait on us and seemed never tired. Oh! how can it be so to think one I loved so much is taken away from me, never to behold her loving face and feel that dear soft hand. We know not the minute, the hour, the day, nor the year in which death will enter our little circle and snatch from us one most dear. It seems at times that I can almost hear her gentle voice, but all is hushed and still. Although we ought not to grieve after her as one without hope, for I fully believe she is now sitting around the throne of Jesus. She was a member of the Primitive Baptist church at Kehukee and had been a consistent member for 28 years. She joined the church the 2nd Saturday in March 1874, and was baptized by Elder Wm. F. Bell. Her seat was always filled unless providentially hindered. She enjoyed going to preaching both far and near. She dearly loved to attend unions and associations. I used to enjoy helping her off.

May we often think of her and try

to live a life after the example she set before us. It is our loss but it is her eternal gain. May the Lord bless the grief stricken children.

I had a loving mother dear,
Most precious to my sight.
Alas that stroke! It was severe.
Which took my heart's delight.

Just twelve months and a few days,
Have quickly passed along
Since my dear mother was taken away,
And left me quite undone.

There's not a doubt upon my mind,
But victory she obtained,
Although she's left me here behind,
I hope we'll meet again.

Written by her daughter

ELLA.

EVELINE SHIELDS.

Sister Eveline Shields, born December 6 1826, departed this life on the 24th of December 1902, at the age of 76 years and 18 days. She was the daughter of that venerable and faithful Soldier of the cross Brother John White who in an honorable and ripe old age had preceded her many years.

She joined the church at Kehukee and was baptized by Elder W. F. Bell, September, 1875. She was unwavering in the faith of God's elect, and his love was so deeply implanted in her soul showed itself in her meek and lowly life, and sweet and heavenly conversation. It was a pleasant employment to hear her talk of the dealings of the Lord with her soul, speak of the King that reigns in righteousness, tell whose son he is, what he did for poor sinners, and how she longed to go home and see his face free from this cloud of mortality with its sorrows, pain and death.

She often said that the only thing that separated her was death, and in the midst of her long afflictions she craved to be free and sighed for the land of rest, peace and glory.

She leaves five children, and several grandchildren to mourn her loss. May her devoted and consecrated life be a light to them, and they, if God will, be blest with the same sweet hope and strong faith that crowned her life, and enabled her in dying to clasp Jesus in her arms.

APPOINTMENTS.

J. E. ADAMS.

Cedar Island..Sat and 3d Sunday in May
 Hunting Quarter.....Tuesday
 Nelson's Bay Tuesday evening at 4 o'clock
 Davis Shore.....Wednesday and at night
 StraitsThursday and at night
 North River Saturday and 4th Sunday
 Beaufort..... Sunday night
 Moorehead..... Monday and at night
 Wildwood Tuesday
 Newport Wednesday and at night
 Hadnot's Creek..Saturday and 5th Sunday
 White Oak..... Tuesday (June 2)
 Haskin's Chapel.....Wednesday
 Sandy Bottom Thursday
 Kinston..... at night
 LaGrange Sat and 1st Sun
 Mewborn's Monday
 Nahunta..... Tuesday
 Goldsboro... at night

E. E. LUNDY.

Mt. Pleasant Sat and 2nd Sun in May
 Sheffield's Schoolhouse.....Thursday
 Straits Saturday and 3rd Sunday
 Davis Shore at night
 Hunting Quarter,Tuesday and Wednesday
 Portsmouth..... Thursday
 Makelyville.....Monday night after 5th Sun
 Beulah Tuesday
 Rose Bay Wednesday
 Tiny Oak..... Thursday and at night
 Juniper Bay Friday night
 Will some one meet him at Newbern
 Wednesday evening after 2nd Sunday in
 May?

J. D. ARMSTRONG.

Hopeland ...Sat and 1st Sunday in May
 Deep Creek.....Monday
 Kehukee Tuesday
 Mt Zion Wednesday
 Conoho Thursday
 Hamilton at night
 Spring Green.....Friday
 Skewarky Sat and 2nd Sunday
 Jakesville Monday
 Morattoek Tuesday
 Smithwick's Creek..... Wednesday
 Bear Grass..... Thursday
 " ashington Friday
 Briery Swamp. Saturday
 Flat Swamp 3rd Sunday in May
 Great Swamp Monday
 Red Banks..... Tuesday
 Hancock Wednesday
 Tysons..... Thursday
 Farmville..... Friday
 Meadow..... Sat and 4th Sunday,
 Mewberns..... Monday
 Kinston Tuesday
 Sandy Bottom Wednesday
 LaGrange..... Thursday
 Nahunta... Sat and 5th Sunday
 Chapel..... Monday
 Cross Roads Tuesday
 Beulah..... Wednesday
 Upper Black Creek..... Thursday
 Memorial..... Sat and 1st Sun in June
 He will need conveyance.

THOS. N. WALTON.

Union....Monday after 5th Sunday in May
 White Rock.....Tuesday
 Fair View.....Wednesday
 Peck's.....Thursday
 Body CampFriday
 Morgan's.....1st Sat & Sun in June
 Flint Hill.....Monday
 School house near New Hope or
 Chamblissburg Tuesday
 Lynville.....Wednesday
 EphesusThursday

The Prospect Hill Union is appointed to be held with the church at Stories Creek Saturday and 5th Sunday in May.

The Dutchville Union is to appointed to be held with the church at Mt. Lebanon Saturday and 5th Sunday in May—Those wishing conveyance write Bro. G. C. Farthing, Durham, N. C.

The Mill Branch Union is to convene with Mill Branch Church Saturday and 5th Sunday in May.

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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPOSITORY REMARKS ON 1 JOHN VI: 8.

(Selected)

Brother Beebe:—As you have proposed it to me, I will give you for publication, my views of the portion of scripture embraced in the inquiry of your correspondent, Brother Fullilove. This arrangement however may not meet his wishes so well as to have your exposition of the passage, though if you have time, and my exposition does not suit you, your own in addition would not be amiss.

The scripture reads thus: "This is he that came by water and blood even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, the water, and the blood; and these three agree in one."

Verse 6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

We will first notice that which speaks of Christ's coming by water and blood.

The coming of Christ here intended, that is, as the Christ and the Saviour, may be considered in three branches: His coming in the types, &c., of the Old Testament; his being manifested in the flesh: and his coming in regeneration, or experimental salvation to his people. Christ is spoken of in the scriptures as coming in other senses than these, but the above is what I understand intended in this text. There is a manifest correspondence between these branches of his coming, as between the type and antitype.

In the coming of Christ through the types, as all conservant with the Old Testament know, there was a coming both by water and blood, that is, both were frequently employed to shadow forth the nature and effect of the atonement. The instances in which the Israelites were required to wash their clothes and flesh in water, in connection with the offering of sacrifices and the sprinkling of blood, are numerous. I will call attention to two or three instances illustrative of this subject. In Heb. ix. 19, we are told that Moses took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people. As there is no mention of water in the ceremony of sprinkling the book

of the law as recorded in Exodus xxiv. 6:8, the sacred writer may in this passage have included different ceremonies; or water may have been used in that case, though not mentioned in Exodus.

In the preparation and use of the ashes of an heifer for purifying, mentioned also, Heb. 9:13, and particularly stated Num. 19th the typical use of water is abundantly enjoined. The preparation was made by the burning of a red heifer wholly, without the camp, it having been slain and the blood sprinkled seven times before the tabernacle. Cedar wood, hyssop and scarlet were also cast into the burning. These ashes were to be kept in a clean place, without the camp, for a water of separation for sin. It was used for purifying any one that had contracted uncleanness by touching a dead body, &c. It was used by taking some of it and putting running water upon it, and sprinkling the water upon the unclean. The priest who attended to the burning of the heifer, and he that burned it, as also he that gathered up the ashes, and he who should afterwards be called to sprinkle the water of separation, made therefrom, upon the unclean, each thereby contracted uncleanness, and was required to wash his clothes and flesh in water before he could come into the camp.

Another special case of the use of water, in connection with blood is found in the law concerning the cleansing of the leper and leprous house, after being healed. Levit. 14. According to this law, the priest was to command to be brought, two birds, live and clean; and cedar wood, and scarlet, and hyssop. One of the birds was to be killed in an earthen vessel over running water; and the priest was to dip the living bird, cedar wood,

scarlet and hyssop, all in the blood of the bird that was killed over the running water, and to sprinkle upon him that was to be cleansed seven times, and pronounce him clean; and was to let the living bird loose in the open air. He that was thus cleansed must also wash his clothes and bathe his flesh in water, and might then come into the camp; but after seven days must again wash his clothes and flesh in water, and then offer his sin, and trespass offerings, &c. In the cleansing of a house from leprosy, the same ceremony relative to the birds, is described as in the other case, with this addition that the living bird, cedar wood, &c., were to be dipped both in the blood of the killed bird and in running water, and the house sprinkled seven times, &c. In reviewing these types, we have first, the shedding of the blood of victims in sacrifice, typifying Christ's enduring the penalty of the law, death, as the substitute of his people. Secondly, the sprinkling of the blood of the sacrifice upon the person for whom it was offered, clearly pointed out the necessity that the blood of Christ, or in other words a manifestation of the atonement made by him, should be actually and personally applied to the sensible sinner before he could be experimentally cleansed from sin, that is, delivered from a sense of guilt and condemnation thereof. Thirdly, the living bird, in the case of the leper, like the scape-goat on the great day of atonement, being let go alive, pointed out in the most striking manner which any figure could be made to do it, the glorious truth that though Christ died under the wrath due to the sins of his people, yet that such was the full satisfaction thereby made to divine

justice, that in the same relation to his people in which he died, as their Representative, he arose without seeing corruption, free from the demands of law and justice, as the living bird went free. Thus the Old Testament foretold what is plainly declared in the New, that Christ was delivered for our offences, and was raised again for our justification. And the living bird and scapegoat not being let go until after their fellows had been killed, and the blood sprinkled, &c., shows, I should think, clearly, the relation between the death of Christ and his justification as the Head and Representative of his people, and their justification in him, viz: that this justification is the result, and only the result of that satisfaction which Christ made to divine justice.

Fourthly, the cedar wood. This from its nature was under the legal dispensation repeatedly used to shadow forth incorruptibility, as in the making of the vessels of the tabernacle. The same idea is evidently intended to be conveyed by its use in these types, viz: that the atonement of Christ is incorruptible, that is, ever remaining unimpaired, or as expressed Heb. 10:14, "By one offering he hath perfected forever them that are sanctified."

Fifthly, the scarlet, or as called Heb. ix. 19, scarlet wool. It is generally admitted by lexicographers, that the original word rendered scarlet ought to have been rendered purple, as denoting a blood color. The scarlet there means wool dyed a blood color.

And the use of this in these types, must of course show that the people of God, are so covered over with the atonement of Christ, or according to the figure, dyed in his blood, that the law can never look upon

them without meeting, in bright colors, the efficacy of that blood, as completely sheltering them from its demands.

Sixthly, hyssop. This is a plant of so positive and penetrating a flavor, that whatever meat it is cooked with, will partake of it, and that it cannot be eaten without being discerned. So, the atonement of Christ is not applied, without its effects being decidedly manifested, in giving pardon, and peace, and removing the sense of wrath &c.

Water also, as has been shown, was repeatedly used in these types, and must of course have its typical relation to the Messiah and his salvation.—We find water used in washing the unclean, and we know its nature to cleanse away natural pollution when thus applied. Running water was also referred to, and we know the nature of this to cleanse itself. What can this teach other than that in connection with bringing redemption to his people from under law, he would bring to them holiness of heart and life; that as water cleanses what is washed in it, so his religion would cleanse the true subject of it, from the love and practice of sin; that as running water cleanses itself, so the gospel when applied by the Holy Spirit, needs no penal threats to give it a cleansing power, no thunders of Sinai, to drive its subjects to uprightness of life; but it will lead them by its love-constraining influence to purity of life and its desires. And as the unclean might not come into the camp until his clothes and flesh were washed in water; so the sinner, whatever pretensions he may make to an application of pardoning blood, should not be admitted into the gospel church, whilst the life, and so far as manifested, the heart is not cleansed

from the love and practice of sin. As on the other hand, no cleansing of life will suffice to give title to the privileges of a gospel church, where faith alone in the atoning blood of Christ for pardon and acceptance with God, is not evinced.

II. The coming of Christ in the flesh. His coming thus fully answered to the typical representation of the water and the blood under the former dispensation. He came to bring in a new dispensation, to establish a new covenant, in which—not condemnation—but salvation from the penalties of the law by his blood was secured; and which was fully manifested by his death on the cross, and subsequent resurrection. But whilst he came to deliver his people from the bondage of the law he does not leave them in bondage under sin; he came to save them from their sins. This, his doctrine, his precepts, and his examples, fully bear witness to.

Some have thought that John in the text under consideration had reference to his own record;—that when the side of Christ was pierced by a soldier, forthwith came there out blood and water. John xix. 34 and 35. To this opinion I am not prepared to give in; but the manner in which John bears record to that fact, leads me to the conclusion that something more was indicated by the flowing of blood and water from his side, than simply, that death had done its office. Hence I accord with the sentiment expressed by Watts thus:

"My Savior's pierced side,
Poured out a double flood—
By water we are purified
And pardoned by his blood.

And it is expressed by Beddome, thus;

"Look, saints, into his opening side,
The breach, how large! how deep, how wide!
Thence issues forth a double flood,
Of cleansing water, pard'ning blood."

III. The coming of Christ in regeneration, or experimental salvation to his people. This coming of Christ is that which brings his people to the knowledge of him as coming, both by water and blood. From the implantation of spiritual life in the heart, which is also a principle of holiness, the capacity for receiving the knowledge of divine truth, and love to it is imparted; this produces a corresponding abhorrence of sin, and leads to desire and seek deliverance from it. Hence a deliverance from the love of sin is accomplished, and a godly sorrow for having been under its power, and for its continued prevalency in our nature is produced. The blood of Christ and that alone, washes away the sense of guilt and wrath occasioned by sin, and raises the soul from its despondency under the weight thereof, to rejoice in pardon and the hope of final deliverance from the being of sin, and of acceptance with God.

Hence it is that I understand the declaration of the Master, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," (John 3: 5.) as being a description both of the source and the effect, or manifestation of the spiritual birth. Brother Forshee, I see, still retains the idea that the work of grace upon the heart comprises two distinct births. That the work of grace comprises two distinct parts, I readily admit; first, a quickening or implantation of spiritual life; which is the immediate and sovereign work of the Holy Ghost; there being no more tendency in the powers of the human mind, and the preached gospel conjointly, to produce faith in Christ, in the absence of this special implantation by the Holy Ghost, than there is in the productive powers

of the earth, and the rays of the sun to produce a crop of wheat, in the absence of the implanted seed. This work I would understand to be regeneration. Secondly, a being brought into the liberty of the gospel, or a being distinctly manifested as a believer in Christ, a child of God. This is what I consider to be properly the new birth; there is evidently a travail of soul both of the individual, and of the church acquainted with his exercise, until this is accomplished. This is through the knowledge of divine truth communicated to the mind, and applied by the Holy Spirit; whether the instrumentality of the preaching of the word, is distinctly manifested in the communication of this knowledge, or not. This distinction between the quickening and the bringing to the birth of faith in Christ, by which alone the person becomes individually manifested as a saved one, Brother F. seems to overlook; and yet it is founded in the very nature of the figure used by divine wisdom. We do not expect according to the laws of nature, that either vegetable or animal life will spring into distinct and new existences, excepting where the principle of that life has been previously implanted. So I am taught by experience and the scriptures to understand the production of the new man. But to return to our text, the substance of it, I understand to be this, that the salvation of Christ, not only like washing a garment, cleanses the life from open sins, but also implants a principle of holiness in the heart which like a fountain of living or running water continues to cleanse the heart from the love of sin, and the life from an indulgence in the corruptions of nature, and from the corrupting influence of the world. Hence the declaration in

the preceding verse: "And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God." Faith is the stream flowing from the fountain of living water springing up in the hearts of the regenerate.

But here is the particular point which the Apostle designed to establish in the text, viz: that Christ came not by water only, but by water and blood. That is, that Christ came not merely to produce in heart and life, a greater conformity to the law, in his subjects leaving them still to toil upon its principles, and under the weight of its demands; but also by his death in fulfilment of its demands to deliver them from the law, that they should serve in newness of spirit and not in the oldness of the letter. See Rom. 7: 4-6. So the inspired writer seems to have understood the doctrine of the types of the Old Testament, when he says, "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. Heb.9: 13-14.

I will ask pardon for taking up so much space on this point of Brother Fullilove's inquiry, and postpone the other points to another communication,

And subscribe myself your brother,

S. TROTT.

"Awake Oh! North wind, and come thou South, blow upon my garden that the spices thereof may flow out: Let my beloved come

into his garden and eat his pleasant fruits:"

The North wind represents judgments, afflictions, etc. The South the balm of Gilead. The garden is the children of God. The spices, groans, sighs, prayers, praise, and so on. The beloved is Jesus, the husband.

1st. I will try and show how this scripture will apply to the conviction of a sinner.

2nd. To the regenerated individual.

3rd. The church altogether.

1st. The children of God in nature's darkness are asleep, some slumber in one thing and some in another. Some in all kinds of wickedness hideous to the eyes. Some in self righteousness. The former thinks he will turn after a while and work himself in favor with God. The latter boasts of his already good works, thanking his father he is not as the other. They both are in a bad position. Which would you prefer? But the set time has come for them to feel the chilling winds from the North. They awake only to find a storm is raging, all is darkness within and without. The former realizes he has sinned beyond measure. He feels that he has waited too late, the hour of death has come, and what shall he do to be saved? No law to justify him, as he has broken it so many times. He thinks, Oh! if I had only lived a moral life. While on the other hand the latter flies to Mount Sinai for justification, but Lo! there is no rest there, thundering and lightning proceed therefrom. He finds that his very thoughts are sin, and if he is guilty in one point he is of all. Horrors fill his soul when he thinks of all his self-righteousness, at one time it was his covering, but now it is too short to wrap himself up

in; and so both get to the point, crying, what shall I do to be saved? No help from anywhere, not a ray of light to guide their wandering feet, save the lightning flashes, which reveals to them the darkness by which they are surrounded. What a pitiful sight. One feels, Oh, I shall be lost, there is no hope; I have done so mean, if I make my bed in hell I deserve it, but still streams the cry of mercy from his poor benighted heart.

The other exclaims, Oh! is there any case like mine, I have proven a hypocrite in the sight of God and my fellowmen, I have done all I know what to do, and yet my sins roll up before me like mountains.

While their lives were different here morally, yet, now they both are brought to the place where every person has to come to receive the salvation of their poor souls. Both are pleading for mercy. But how I rejoice to know, the scripture not only calls for the North wind, but the dear South must come too. So the storm begins to cease, the southern breeze to blow, bringing with it, (not a cloud of darkness but a silvery one, whereon sits Jesus, the Lamb of God, who taketh away the sins of the world.) He alights down before them, saying, "It is I, be not afraid. Thy sins which are many are forgiven thee." What a joyful time is this? Here is brought about the saying of Isaiah the prophet, "The wolf shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

They shall not hunt nor destroy in all my holy mountains."

2nd. To the regenerated I will say this same wind from the North

is used to keep us at the feet of Jesus; he is our all and in all yet, how far we stray at times. We all when we pray ask him to keep us near him, to make us a follower of him, yet what do we ask him for but afflictions, sorrows etc. He has said in his word; This ye shall have of mine hand, ye shall lie down in sorrow. He has also promised us joy, peace, sweet and bitter each in its due season. We may be enshrouded in the garments of winter, enduring the cold winds, sleet and snow, but the spring will come too, and we shall hear the glad voice of our husband saying, "Arise my love, my fair one and come away. For lo the winter is past, the rain is over and gone."

But Oh! my soul almost sinks sometimes when I feel that winter is so long with me, though I believe spring will come, for the Lord of Hosts hath promised, and "He is not slack concerning his promises as some men count slackness; but is long suffering toward us, not willing that any should perish but that all men should come to repentance."

It may be that some loved one is taken away, and him they mourn and lament, praying for reconciliation, feeling that all things are against them, or it may be some mother's or father's heart is rended by a disgrace their son or daughter has brought upon them, or it may be some woman suffering on account of her wayward husband and we hear them uttering prayers full of trouble, feeling sometimes they do not reach higher than their head. Again they may realize a sweet peaceful rest creep over them, as their groans and cries wing their way to the throne of Glory when Jesus intercedes for them. But dear ones these heart rendings are the spices that flow out from the garden of love. We

know naturally that it takes ploughing, harrowing etc. to fix a garden, in a shape to bring forth anything. So it is with the garden of the Lord, and when all these things are accomplished then it is our beloved walks into his garden and partakes of his pleasant fruits.

Also, there may be a person having a hope through Jesus on the outside of the tent, desiring to come, but feeling their unworthiness so much they dare not, but to such I will say, "Take up the cross and follow him," and, "Ye shall find rest to your souls." If you do not I am afraid a storm from the world will over take you.

To the obedient is promised peace, but to the disobedient judgment. Though in all the Lord's chastenings, he is pitiful and full of tender mercy. He does not put more on us than we can bear.

Perhaps another of God's little ones are in the walls of Babylon longing and crying "Oh! that I could come," but they have some dear friend in that organization they fear they will lose, or they dread the slights that may be hurled at them if they were to participate. Dear ones, what is all this world combined to the feeling of peace and rest to your souls. Jesus can shut the mouth of all your opponents, so Haste ye, Haste ye, for the north wind may seem asleep, but in its time it will awake and oh! how cold it is. "Take up the cross, take up the cross."

3rd. I will try to say something to the church as a whole. "We are a garden, enclosed, my sister, my spouse, a spring shut up, a fountain sealed."

When I look around us and see so many churches, so barren and cold, there is a feeling of awe which creeps over me. I wonder what is the cause. Indeed I cannot tell,

yet there is wrangling and confusion it seems on every side.

Some seem to be lifeless, asleep, no concern whatever in regard to religious duties. Some wrapt up in worldly gain, cannot spare time to go to meeting. Brethren these things ought not to be. We should endeavor to keep our garden clean in order that our beloved come to eat his pleasant fruits. I know there are a lot of things we could improve on if we would. But oh! Lord, FORGIVE US I pray, and create within us a clean heart, enable us to live more in honor to thy dear name. And if thou seest fit to chasten us with the north wind of winter, hold thou us up with the arm of mercy. We are indeed a rebellious people striving one against the other it seems. Break down these walls, let love, peace and joy be in our midst, one esteeming the other better than themselves.

Savior visit thy plantation.
Grant us Lord a gracious rain,

All will come to desolation
Unless thou return again.

Brother Gold I could write more on this section, but I am so imperfect myself and feel my vileness so much at times it causes me to refrain from exhortation more than I would. But I trust the true shepherds of Israel will lift up their voices like a trumpet, cry aloud and spare not, show Israel their transgressions and the house of Jacob their sins.

So good-bye for this time. I hope there is nothing written here that will offend any of God's dear children.

Lovingly,
MRS. ANNIE CRISP,
Tarboro, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Sometime ago Elder L. H.

Hardy came down here and preached four sermons at our church, (Sandy Grove), which I very much enjoyed. After he was gone I felt like I wanted to write to him, and did so. When he answered my letter he asked me to let him send it to the Landmark. I wrote to him again, and told him to do with it as he thought best. I have just received a long letter from him, stating that he has sent both of my letters to you. I did not expect him to send the last one to you, but if there is anything in it that will be any comfort to Zion I have no objections to its publication. Brother G. M. Hardy has sent the first letter I received from him to you, and as he has sent both of mine, I will inclose the last one from him to me. I think it is a very good letter, and as it has been a comfort to me, perhaps it will be to others. There is nothing so sweet to me as to sit and listen at the Lord's servants telling of his goodness and mercy to us poor worms of the dust, who are less than nothing and vanity. I have been blest to hear some very good preaching of late. I was at the association at Red Banks, and heard all of the good preaching except the first sermon. I have thought much about you since then and would be very glad to hear you preach again.

I was at the Union at Grantsboro yesterday, (Bethel Church.) Elders Hart and Jones preached, and it was very sweet to me.

With much love to all the saints I am your unworthy sister in hope,

MARGIE ROWE.

Small, N. C.

DEAR SISTER MARGIE:—Your very good letter has just been received, and as I am hoping to get off on tomorrow morning to be

away for twelve days, I will write you a word this morning.

I have sent both of your letters to Zion's Landmark with request to publish. I feel sure the household of faith will be made to rejoice as I have done.

This last letter was so full of honey and the honeycomb. This the Lord said he would eat. Song. 5:1 Honey-comb is a very dry morsel, out of which no one can make food. You might chew it a whole day and it will not be food, but when it is filled with honey it is good to the taste and very nourishing. Even so with the trials of God's children, they are as the honey-comb, but when we enter into them by experience we see them filled with the presence of our dear Lord, and we rejoice. Thus the honey is in the comb and we rejoice as we are made partakers thereof. Even so with the doctrine of God our Saviour; one who knows not God, being dead in sins, cannot receive the true doctrine for it is only comb to him but to one who has experienced the doctrine it is filled with honey and nothing is so precious.

Many are the battles the little one must fight and they are altogether unfit for the task, but our dear Lord has gone before and fought the enemy and gained the victory, and the spoils he gives unto us. Where there was famine in the soul and we were starving with thirst there is plenty in the gate of Jerusalem and as we come into the forest of the Lord all beautifully set with those who are the trees of righteousness, the planting of the Lord and see the honey (experience) dropping from the laden boughs we reach forth the rod of God which we hold and touch it in the honey and put it to our lips, and our eyes are enlightened and we recognize that the

battle is ended and the enemy slain and fled, and it is a day of peace and joy in the camp of the Lord's host.

It is now that we hear the voice of the Lord speaking, "Arise my love, my fair one and come away, for lo, the winter is past, the rain is over now and gone, the flowers appear upon the earth, the time of the singing of the birds has come, and the voice of the turtle is heard in the land." Oh, how good is our God to us, poor worms! Surely there is no God but our God and he will come and save us.

My dear sister, if I know my own heart I am nothing but a mass of sin and confusion. I have been made to experience with the Psalmist that when I am weighed in the balance I am found lighter than vanity. Again he said, all men are liars, while another said let God be true and every man a liar. Oh how corrupt is man! how utterly impossible it is for any one to direct his steps in the way of the Lord! How precious to the poor weak saints that the Lord has said I will bring the blind by a way they know not and lead them in paths they have not known, &c. He will bring them and then lead them. He will not let us go to walk as we list but leads us as he will have us go, choosing our changes for us and showing us that all our times are in his hands. How sweet to feel that he has taken us solitary ones and set us in families that we should have a little habitation while we live here in this world and experience the Lord's presence in the midst. As he dwelt in the midst of the seven golden candle sticks, so does he dwell in the midst of his churches today, some to approve and some to reprove. I am such a sinner that I need reproof, yes, rebuke, and this is a glory at times. When

we are so shut up that we can feel no remorse nor anything else, Oh, how dead a state this is! We feel, very soon, the woe unto them who are at ease in Zion, and what a stroke it is thus to feel.

I am made often to feel that if the Lord with his righteous hand smite me it shall not destroy me but be a correction of peace in which I shall rejoice as if the pleasant oil of the kingdom of glory is poured out on my poor, unworthy head. One called it a pleasant oil, and pleasant it is, for in it are the evidences of everlasting mercies.

This sweet mercy of God is all my hope, for in this I trust I have learned that divine justice has no more claims against me, having fully accepted the bloody sacrifice on the cross, and canceled all the debt. Oh, the gratitude and love I owe to my dear Lord Jesus, who has done so much for such a worm. Truly his visits in our hearts are peace on earth, and good will towards men, and as these things are revealed to us we are constrained to cry out, Glory to God in the highest.

I thought of you all many times on Saturday and Sunday. How I would love to preach to you all today, and tell you of the goodness of God, as I hope I feel him in my heart, but I cannot.

The Lord bless you and yours, with all the dear ones in his holy name.

Pray for a poor worm, but in hope.

L. H. HARDY.

DEAR BROTHER GOLD:—I feel impressed for some cause, I know not what, to write you, what I hope to be the dealings of the Lord with me. If I am not mistaken, it was at the age of twelve,

in the year of 1900, that I saw myself a ruined and undone sinner, before God and without his mercies I should be lost. My daily cry was Lord have mercy on a poor sinner condemned to die. I would go off to some secret place and fall down upon my knees and try to pray Lord save or I perish. I dreamed one night of being in a large crowd, and thought I was dying. I hated to die, because I knew I would go to torment, to burn forever. I thought my mother went off and left me to die. Some one came on and picked me up and started home, but I never did get there. This dream caused me to see more trouble than ever. I didn't know what it meant. I would have dreams about myself, but would not tell them because I was afraid they would think there was something the matter with me. I went to the Union meeting at Old Mountain. I thought it was the prettiest preaching I ever heard in my life. My schoolmates would come to see me, but I could not enjoy their company. I wished to be alone all the time. I lingered on in this distress until last November I felt that my sins were pardoned. I was impressed to join the church but didn't know which to go to. My daily prayer was Lord guide and direct me to the right church, show me in some way or how, if no other way in a dream, which one. But it looked like my prayers didn't go any higher than my head. Then I dreamed one night of being at preaching and my father came to me and Brother Holley's girls and told us we ought to join the church. Father joined in December. My mother was already a member of Strawberry. After father joined up to the time I joined I couldn't express my feelings.

I haven't told half that I could

write, but I will just say, I joined the church the 1st Sunday in Mar. and will be baptized next Sunday if it is the Lord's will. I have enjoyed worldly pleasures as well as any one could, but now I have been killed to the pleasures of the world.

I desire to see you very much. I wish you would come to Strawberry sometime.

You may publish this if you think it is worthy of space in your good Landmark, if not throw it into the waste basket and all will be right with me.

With much love I am, I hope, your sister in Christ.

LILLIE MITCHELL.

Whitmell, Va. R. F. D.

DEAR BROTHER GOLD:—If you will excuse a shaky hand I will tell you, yes I seem to be more dumb than a live oyster for it can show forth its life by clutching its shell, while I am afraid to write, speak or claim life lest I say "Sibboleth" and Gilead stay me as an escaped Ephraimite.

What do the escaped Ephraimites typify?

Of late my plague has troubled me much. I am so leprous that it is with shrinking and shame-facedness I ask for treatment at the hand of the Priest.

How can such an one as I go boldly unto the throne of grace that he may obtain mercy and find grace to help in time of need?

Without mercy my case is hopeless, for in it what a heap of carnality, deadness, sin and unbelief, which I have not the power to remove, but which, if the Lord wills, he can subdue the instant he exerts his power. He works as he sees fit; none can hinder or hasten him. I want to know that I do know what sin is. I want to be spiritually convinced of it

and have a sense of sin meeting with a sense of an interest in Christ.

Again I am groaning out my complaints and wants to you. Why is it? "Is there not a cause?"

It is that I am by nature destitute and can do nothing that otherwise I would do. O, for a heart submissive to the Lord's will, for a look of acceptance from him, and for a breath of prayer to him, and a feeling of union to him. Will this blessed experience ever be mine to enjoy again? I say 'again' for my mind goes back to days of old when he drew near and turned the wilderness into a fruitful garden.

I have heard but little preaching this winter, and would be pleased to hear you and Elder Durand at Reidsville but entertain no hope of being there. Would say make this place in your route were it not that we be few and have no house in which to hear preaching, however, to hear both of you talk, would be very enjoyable to us. In my dream I heard you preach last week from the one word "Mediator" and I awoke to find it only a dream.

My sympathy goes out to the bereaved ones of Brother Woodard, but as for him it is far better to be with Christ.

Am truly glad that Sister Gold's health is improved. Remember me in love to her.

Write again real soon please. I love to read from your pen, your last was a glad surprise to me. Love to you.

Affectionately,

E. A. Burton

REMARKS.

Jephthah was a man of God, and wrought a great deliverance for Israel. The Ephraimites complain-

ed at him after he had routed the enemy because he had not called on them to help. This is like a man who has not been fighting wanting to share the plunder after the danger is past, and the enemy is whipt. The time of need is the time to help. But he said the Lord delivered me, and now why are ye now come up to fight against me this day?

Then Jephthah and his men, the Gileadites, smote them, and took the fords or passages of Jordan; and when an Ephraimite attempted to pass his speech exposed him, for he could not pronounce the word Shibboleth, or could not give the pass word, the watch word. They could not prove their faithfulness, could not give the reason of the hope. The Ephraimites would perhaps say there is but little difference, just one letter; but it was fatal to them. They would plead it was selfish in the Gileadites to require this letter h. But he that is unfaithful in little is unfaithful in much.

We do not consider that Sister Burton is one of these Ephraimites. She is not rebelling against the Lord, nor against his servants, but she is on the Lord's side. She is one that requires one to give a reason of the hope that is in him. She shouts for the battle. She has come to the help which the Lord gives against the mighty.

P. D. G.

Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

WISDOM, UNDERSTANDING AND KNOWLEDGE.

What is the difference between these, and what relationship do they bear to each other?

Solomon uses this language, Prov. 24: 3-4, "Through wisdom is a house builded: and by understanding it is established:

And by knowledge shall the chambers be filled with all precious and pleasant riches."

There is nothing higher, fuller, more complete than wisdom. It decides upon what is right to be done, and how to accomplish that in the best manner. Hence it cannot blunder nor fail. Christ is the wisdom of God. Wisdom shines in the harmony of all the attributes of God in establishing justice consonant with mercy—righteousness with pardon—truth and peace—in the revelation of Jesus Christ, a Saviour of sinners.

Wisdom hath builded her house. Through wisdom the house or

church of God is builded. All the material is prepared in the field, and each fits in its proper place as prepared through wisdom which purposes and constructs it.

Understanding is that perceptive corresponding power by which all things are guided, fixed or established. It is thus braced and girded. It is wisdom of God entering into man, giving him that perception by which he is established on the foundation that wisdom has laid in Zion. When Jesus opened their minds he gave them understanding, and thus they were established, fitly framed together, growing up into a holy temple in the Lord, or made strong, edified and in the faith of Christ. Thus the people of God are established by grace, and the entire house is so braced by that which every joint supplieth that it grows up a holy temple in the Lord, for the habitation of God through the Spirit.

Knowledge is the intelligence gained by observation or otherwise from others, through experiences or other ways of acquiring information. Knowing things that are in keeping with wisdom and approved by understanding gains the true knowledge which fills the chambers of the soul with that spiritual furniture that ornaments and beautifies the building and makes it so desirable for occupancy. The understanding stored with the rich treasures of wisdom and knowledge renders his house a fit and blessed place for the soul.

All this is in harmony with the wisdom of God, and the understanding he gives to men, and the knowledge of God which is salvation.

No man in his proper mind ever claims any part of this as constituted by himself. Ye are God's building: Ye are God's husbandry. They are the receivers of this glory, and are the ones in whom this glory is exemplified. The Great Builder of all this is Jesus who builds his church. God has made him wisdom, understanding and knowledge, or wisdom, righteousness, sanctification and redemption, that as it is written if any man glory let him glory in the Lord.

This is all a proverb, one of Solomon's proverbs where wisdom dwells with prudence, and finds out knowledge of witty inventions. What a wonderful place to dwell in this house. What a blessed exercise to interpret a proverb. God the Father is the wisdom, predestinating the building, and Jesus is the Understanding, establishing the building or church. The Holy Ghost is the revealer of knowledge, showing salvation to the heirs of promise, and filling them with the gifts and graces of truth, so that all the precious and pleasant gifts or riches of wisdom and knowledge in the church of God, in all the mansions, show forth the glory of the wisdom, understanding and knowledge of God.

P. D. G.

CHRIST JESUS THE BUILDER.

He that built all things is God. Without Jesus Christ was not anything made that was made, and by him all things consist, and he is the builder of the one true church of God, the chief corner stone, the head stone, and head over all things to the church. In Jesus the Godhead dwells bodily. He is the beginning of the church, the first born from the dead. Take him away and there is no true church. He is the first and the last.

As the child of God grows in grace and in the knowledge of the Lord Jesus he is more savingly and blessedly impressed with the truth that Jesus Christ is all, and Lord of all his people, that without him we can do nothing, but with him we can do all things.

Jesus Christ was set up from everlasting, was declared in the presence of Adam and Eve when they sinned to be the seed of the woman that should bruise the head of the serpent, was with Abraham and the fathers, and the prophets, and with the church in the wilderness, was set up in the worship in the wilderness typically as the true lamb, the blood of sprinkling, the great prophet, the priest and King in Zion, was the subject of prophesy, dwelt on so wondrously by holy men of old as they spake by the Spirit of God.

God has always had a peculiar people on earth to whom he spake, and in whom he dwells, and in times past spake unto the fathers

by the prophets. To these servants of old he gave authority. When the people hearkened to Moses, and did what was thus commanded they were blest, but when they did not hearken to Moses they were cursed. Such as disobeyed him were punished, those that obeyed what he commanded were always blest of the Lord. So it was when God spake to the people by the prophets. He that gave good heed to the word of the prophet of God was always blest, while those that disobeyed were cursed. Those that keep the word of God in all ages are blest, while such as do not regard his word are punished. There is no example of evil upon any that obeyed God's word by the mouth of a prophet. But when the people did not hear or obey the word of the Lord who spake in the former dispensation to the fathers by the prophets, every transgression and disobedience received a just recompense of reward. Then how shall we escape if we neglect so great salvation. Jesus hath spoken unto us in these last days. He is so much better than prophets or angels, as he hath by inheritance obtained a more excellent name than they. Jesus is the Son of God, and they are not his sons as Jesus who is the brightness of God's glory and the express image of his person. The Father, when he was transfigured, said, "This is my beloved son in whom I am well pleased. Hear ye him." Moses, the law-giver, was present in glory honoring Jesus. Elijah

the great prophet, appeared in glory honoring Jesus. Each of them was owning the superiority of Jesus over them. Each laid at his feet all their service. To Jesus every knee shall bow, and every tongue confess that he is Lord of all, to the glory of God, the Father. And it shall come to pass that every soul that will not hear him shall be cut off from among the people. The apostles were eye witnesses of his majesty and glory.

Do you notice what authority Jesus gave to his holy apostles, and how such as heard what they preached, and received it obeying the word of the Lord, were always blest; and such as did not hear them were cut off? The Lord was with his servants and spoke by them to the people. God was in them. All that believed their report were blessed. It is so even now. When God sends a servant to preach the word that they hear him and obey that word, give evidence that they are saved. God is with those he sends away, even unto the end of the world.

Jesus built all things. His church is his house. God dwells in his people—his temple. Whose house are ye, if ye hold fast the beginning of your confidence steady to the end. The true church will do that. We are to prove all things. Hold fast that which is good. How blessed to hear the gospel preached, and to attend to the things spoken. It was so wonderful when Peter was sent to Cornelius who should hear from Peter's mouth what he should do.

When Saul was smitten to the earth, and in his distress cried out, "Lord, what wilt thou have me to do," it was told him Ananias, a devout man, should tell him. He saw Ananias in a vision coming to him. This occurred, and Ananias told him what to do. Saul at once obeyed; not conferring with flesh and blood he was baptized forthwith.

Jesus is ascended on high, a prince and a Saviour. The spirit of all prophecy is in him. He is our great High Priest ascended into heaven for us, whose blood cleanses us from all sin. He is our King of Righteousness and king of peace, delivering and saving all that trust in him. He has all power in heaven and in earth power over all flesh to give eternal life to as many as the Father has given him.

How blessed to worship him. If God give you Christ shall he not freely give you all things? Do you believe that Jesus Christ is the Son of God? If so you desire to obey him. Deny yourself, do not bring vile self along to claim that self has done anything good. Deny him, leave him behind? Jesus should be in front. Obey him. Do you love his people? Do you believe our report? Then prove it by being baptized and dwelling with us in love.

P. D. G.

CONTENTION.

There is one kind of contention that is commendable. We should

contend earnestly for the faith once delivered to the saints.

1st. What should we contend for? Answer, for the faith once delivered to the saints. In this is included amongst other things the form of sound words, or the use of words that set forth this faith. No better words could be employed than such as the Holy Ghost supplies. The coining of new phrases, meaning more or less than the Holy Ghost expressed by such language as the prophets and apostles were moved to use, has produced much confusion among the people.

There is symmetry or order in this proportion of faith. It is a faith born of God, hence it is most holy. It admits of no admixture of man's works. It is the faith of which the Lord is the author and finisher. There is no other faith like it, and none have it but the saints of the most High God. It never fails. There is nothing like it on earth. Men may attempt to imitate that faith, and claim that they discern it, or know what it is. But the best proof of its genuine and true character is its own working. It works by love. The love of God is its rule or power. It purifies the heart, or works righteousness; and it overcomes the world, and thus proves that it is the faith of God's elect. It owns Jesus as King in Zion, stands unmoved amid the storms of life, asserts the glorious dominion of the Lord, and admits no partner with Jesus in salvation. It establishes the Lord, approves of every

precept of the Bible, rejoices in the finished work of the Lord, brings down the blessings of heaven, and has no confidence in the flesh.

2nd. How should we contend? Earnestly. None except those having the earnest of this faith—who have tasted it can contend earnestly. It is not to contend rashly or bitterly, or in striving about words to no profit, or with the fist of wickedness, nor in self-glorying. One who has obtained this precious faith values it above all earthly things. Have faith in God. This is the great thing to strengthen one, and cause him to contend with unyielding firmness, and to be strong in the might of the Lord. This faith once, and only once delivered to the saints can never be changed. No new doctrine, and no doctrine differing from this, can be of God. It is perfect and is given, delivered to the saints of the most High God. Those abiding steadfastly in the apostle's doctrine and fellowship have this faith. Those who have it are righteous before God, and in the Lord, being clothed upon with the righteousness of Jesus Christ. Hence they have peace with God. They stand in the perfect obedience of Jesus, and are risen with him, and walk by his faith.

P. D. G.

“Train up a child in the way he should go, and when he is old he will not depart from it,” Prov. 22: 6.

In the last issue of the Land-

mark we gave expression to some thoughts concerning parents training their children. If Solomon had no meaning beyond that of man's training where would there be any inspiration or scripture therein? Inspiration concerns spiritual things primarily. Usually earthly or natural, literal matters are employed by the Holy Ghost through which divine truth is illustrated in order thus to accommodate itself or stoop to the comprehension of man; but while the seed is sown in the earth the fruit or crop rises above the earth, and the harvest shows the wonderful reaper. In the spiritual meaning of this scripture the child trained up is the child of God, and the training never blunders; and when the child is old he will not depart from the effective training.

Solomon says, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes," Prov. 13: 24. Again, Prov. 29: 15, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

The Lord chastens his people, scourgeth every son whom he receiveth. Heb. 12: 6-10.

The above scriptures teach that the Lord chastens and scourges his children. That iniquity is bound up in them, but the rod of correction drives it out. That as many as the Lord loves he chastens, and scourges every son whom receives; and that if we have no chastening then are we bastards and not sons. Hence we are not to despise the chastening of the

Lord, nor faint when we are rebuked of him.

Now the Lord knows how to chastise to profit, and he makes no mistakes. Hence the Lord trains his children in the way they should go, and when old they do not depart from it, or none of them are eternally lost or cast off. Solomon in his old age felt the rebukes of chastening and exclaimed, all is vanity. The prodigal son, as we call him, returns home with humble confessions. It is through much tribulation God's people enter the kingdom of heaven. Nor is the road any less rough now than it was of old. It is still dark and thorny, and a great and dreadful wilderness through which they pass.

The modern world has found an easy, flowery path of flattery. As people now decry and condemn Solomon's proverbial utterances concerning the necessity of correcting children as barbarous and out of the fashion, so they have invented an easy, quick, railroad and express way of getting religion. There is no need now, say they, of mourning or repenting, or groaning. Just make up your mind to be a Christian, and you can do this at any time, and you at once become a Christian. There is no need of scourging or suffering, groaning and going with cast down head or broken heart. This is a new and easy, modern way, according as this is an age of invention and great progress. But what sort of people are they? Have they any knowledge of the depths of Satan,

or any strength to endure in the wilderness? Have they any experience of glorious deliverance from the depths of iniquity? Have they any strength to endure in the good fight of faith.

The Lord chastises his people with the rod of correcting love, so that they run and are not weary, bear burdens, endure, and wax strong in faith.

How wonderful was Job in his last days after receiving the chastening of the Almighty. He did not depart from the Lord in his old age.

A fleshly religion, adopting carnal things, choked up with worldly cares, dressed up in all the fashions of modern invention, and holding to the notions and creeds of the times, despises chastening and soul labor, seeks ease and flattery, rejects the Bible, and pleads that Bible teaching is out of date—that Solomon was a fool, and any of these modern preachers and teachers know more than he did. The rich man fares sumptuously every day, and despises the hungry, afflicted soul. But he that chooses to suffer afflictions with the people of God rather than to dwell in the tents of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt, endures by the faith of Christ and comes off more than conqueror.

P. D. G.

JUSTICE—MERCY.

Some people think that justice and mercy do not dwell together in the Lord.

First, the sinner convicted of his sins feels and knows that God is holy and just, and that he himself deserves punishment unto death; nor can he see how God can be just and save him, or just and not damn him. He is humbled and heart broken. There is no feeling of anger in his heart against God, but a feeling of self-loathing. What a hungering there is in him for righteousness. He feels if he is sent to hell, God's righteous law approves it well.

When it pleases God to reveal his Son in him as the Just One who has borne his guilt, and was delivered for our transgressions, and raised again for our justification, then the most glorious knowledge ever given to mortal is given him. Every feeling of love, joy, peace and meekness rises up to bless and praise the name of God. Here is a new creature—Old things are passed away, and behold all things are become new.

From henceforth a life of faith is unfolded and rejoicing in the Lord Jesus.

Then we know that God is righteous and just in bestowing salvation on the ungodly that believeth in Jesus, and that no principle of justice is sacrificed in the pardon and justification of the sinner; but grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Every principle of truth is vindicated, and sin is condemned in the flesh—its strong hold. This is the Lord's doings and it is marvelous, glorious, in our eyes.

P. D. G.

Friend G. W. Chamblee, of Georgia, requests my opinion of this question, "Where did Cain find his wife?"

How darkened is man's mind since his transgression. God said, the seed of the woman shall bruise the serpent's head. When Cain was born Eve thought he was the promised seed—showing that we naturally are in total darkness of God's way; for Cain was of that wicked one and slew his brother. Cain was banished or driven out from his native land as one unfit to live among decent men, and a mark was set on him. He was branded. Is there any real peace to a murderer? No murderer hath eternal life abiding in him.

After Cain went into the land of Nod or flight, wandering, he knew his wife. Who was his wife is a question often asked. Our minds wander often on dark, forbidden ground. We are fond of the marvelous, especially if it is not authenticated or supported by truth. We are more inclined to believe the false than we are to believe the true. If our minds are humble and we are sincere seekers after truth we will be sufficiently informed, and shall know what is needful for us to know.

First the Bible tells us Eve was the mother of all living—that is that all mankind are descended from her; hence Cain's wife was of the daughters of Eve, or was his sister. We are told in the Bible that Adam begat sons and daughters. Many conclude that Cain found his wife in the land of Nod, but the Bible

does not say that. It says he knew her in the land of Nod where he dwelt, and she conceived and bare Enoch. All for one to do to learn the Bible meaning of that expression is just to consider how it is used in the Bible. Look at Gen. 4: 1, "And Adam knew his wife; and she conceived and bare Cain." The language of Mary, the mother of Jesus, should settle that question. When the angel told Mary she should conceive and bring forth a son she said, "How shall this be, seeing I know not a man?" Luke 1:34.

It is important for us to know how the Scriptures use words, or what is meant by them, and to carefully notice what they do say, and to receive their declarations, though we may not see how such things can be. Cain married his own sister before he went off to the land of Nod.

There are two generations of people on earth—one is the righteous, and the other is the wicked—one the just and the other is the unjust. Again they are called the wheat and the tares. Both grow together until the harvest, or the end of the world.

Cain was of that wicked one. The spirit of the devil, who is a murderer, controlled Cain. Abel was of the Lord, and was a righteous man. The wicked slay the just and he doth not resist. Vengeance belongs to God. When we are smitten on one cheek we are to turn the other. We are to return good for evil. A good tree will

bring forth good fruit, and an evil tree will bring forth evil fruit.

P. D. G.

ELD. P. D. GOLD: DEAR BRO.—

I want to know what authority a Primitive Baptist preacher has for saying that there is not a man in the world that believes all the Bible? I talked with the brother that has said it, to try to find out where he got his authority. He said he had examined the best of lexicographers to find out the meaning of the word believe, and that it had to be established upon facts. God speaks of things that are not as though they were. Are not the things that God speaks of that are not as much facts as the things that are? As for myself, I see no reason why I should not believe all the Bible.

In the spring of 1845 it was impressed upon my mind day and night to read the Bible, and when I read it, it condemned me; and right while I felt it condemned me, I questioned the truth of it. How did I know the Bible was the inspired word of God? In an instant the whole creation condemned me. I felt miserable and despaired of ever being comforted by reading the Bible. I did not know at that time that I had to learn by experience the use of preaching and that I had to be comforted under the preaching of the gospel before I could be comforted by reading the Scriptures. Brother Gold, when I think of the Lord's dealings with me, a poor, blind mortal, in leading me by a way I knew not and giving me comfort under the preaching of the gospel, and also in reading of the Scriptures I feel like I can never praise him enough. It has been impressed on my mind to write what I have written, and I have not written to hurt any one's

feelings, but to relieve the impression of my mind, and now you can do as you think best with it—publish it or not.

Yours as ever,

JOB SMITH.

REMARKS.

Faith is the substance of things hoped for; the evidence of things not seen. We do not hope for that which we see or possess in the fullness, but hope refers to that which is beyond. Faith is the substance of things hoped for. Faith showing its power in Abel led him to offer a more acceptable sacrifice than Cain. Abel believed that Jesus would come in the flesh. He had not then come in the flesh. Cain had no reference to Jesus. neither in any need of him, nor in any expectation that he would come. Christ had not then come in the flesh, or actually come under the Old Testament dispensation, yet many believed that he would so come. Abraham saw his day. How? By faith. Now as God counts those things which be not, or have not yet actually come to pass, as though they were, and those who have the faith of God believe that those things he has declared will come to pass. Noah believed there would be a flood before there was one actually, and he showed his faith by his works, for he prepared an ark to the saving of himself and his house, and condemned the world for unbelief.

Faith is always on the Lord's side, and thus overcomes the world. The light of the Lord is in faith. It works by love, the love of God.

It brings distant things near. It believes in God; and believes that it shall be even as God says, as God wills. It obtains the blessing of God.

If faith rested only on facts, or on literal occurrences, and waited until things actually came to pass before it believes anything that faith would not rest in the power, nor the faithfulness, nor the wisdom of God. The natural mind does not believe in God. The natural mind sees things or considers things only in the literal or natural order of events, and there is no faith about it.

The principal of faith believes all that God has declared, and does not reject anything that the Bible holds or expresses. It says, Let God be true, but every man a liar.

I am glad that Brother Smith is still valiant in the faith, and waxes confident. Great boldness in the faith gives God great glory. As Caleb, when more than four score years of age, was able to go in and out before his brethren and to fight the good fight of faith, so Brother Smith is still strong in the faith, giving glory to God, and may the Lord still bless him.

P. D. G.

The next session of the Cedar Island Union is appointed to be held with the church at Goose Creek Island, commencing Friday before the 5th Sunday in May, 1903, and to continue three days.

JOHN P. TINGLE.

Union Clerk.

LOVE.

Charity seeketh not her own, but the good of others. It never envies the happiness of others who are more highly appreciated. It never imputes wrong motives to another. It never thinks evil of another, nor wishes him evil. It never rejoices in iniquity, but rejoices in the truth. It never vaunts or boasts of what it is doing. It never claims any thing for itself, but says others are better than I am, the promises suit others, their characters are more lovely. It is clothed with humility, and would take nothing from another. It is happy, useful, lovely, pure, blessed above anything of this world, and it abides forever.

P. D. G.

Elder Wm. C. Perdue's post office is changed from Chivington, Col., to Lamar, Colorado.

I will meet parties coming to the Contentnea Union at Pikeville, N. C., if they will write to me.

HYMAN PATE.

PIKEVILLE, N. C.

The Eastern union meeting is appointed to be held the Lord willing with the South Mattamuskeet church at Mason's point, commencing on Friday before the 5th Sunday in May, 1903. Ministers and members are invited to attend.

C. F. BENSON.

Union Clerk.

OBITUARIES

MRS. MAY A. STONE.

Sister Mary A Stone, daughter of G. W. and Polly Ward, was born June the 17th 1839, in Nash county, N. C. On the 18th day of October 1864, she was married to G. W. Stone, with whom she lived a devoted, kind, affectionate wife until it was her heavenly Father's will to take her to himself, which sad event to her dear companion, children, and friends, but pleasing in the sight of the Lord, occurred on August the 21th 1902. Unto them were born four children, three boys and one girl, the girl who lived to be grown and married died two or three years before her mother, and we have good reason to hope that they are now sharing alike that rest that awaits the people of God.

The three sons are living and partake largely of the many admirable qualities of their father and mother.

Sister Stone joined the Primitive Baptist church in September 1883, at Mill Branch, Nash Co., and was baptized by the pastor, Elder Cooper Pitt. In September 1896 she took a letter to help constitute the church at Nashville, and remained there a devoted and faithful member until her death. I believe it can be truthfully said that Sister Stone fulfilled as a wife, mother, neighbor and christian her every part faithfully and truly, and is greatly missed by us all who knew her, for I have never heard a fault mentioned by any one against her,

Her funeral was preached by the writer, after which she was laid to rest to await the great resurrection day, when all who love his appearing will meet again.

M. B. WILLIFORD.

RANSOM GIDEON TEMPLE.

On December 31, 1902, the messenger of death visited the family of our dear Brother Temple, and summoned him, we believe, to the saints' sweet rest above.

Brother Temple united with the church at Willow Spring, Wake Co. N. C., on Saturday before the 4th Sunday in June 1875, and was baptized on Sunday morning following by Elder James Wilson, who was then pastor of said church. Soon after he was chosen clerk of the church, which position he held, with credit to himself and satisfaction to the whole church, until his death. It was thought for a long time, from the evidences or revelations of the dear brother, that he would have to preach, though he could not feel worthy of this high calling, and never made the attempt, yet he lived a spotless life in the church, without a stain upon his christian character, from the day he united with the church until his death. He was a model member in every sense of the word; faithful to his pastor and the poor of the church, always willing to do whatever was his duty to do for the advancement of the cause of his dear Saviour here on earth, and it may be truly said: "Well done, thou good and faithful servant, &c."

Brother Temple was married on February 1st 1888 to Miss Ella D. Partin, and in her found a faithful and devoted companion and a firm believer in the doctrine of "Salvation by grace," and the writer thinks, if she had done her duty she would have long ago been baptized into the fellowship of the same church of which her husband was a member, but now she is left lonely with one sweet little daughter (Omer) to fight the battle of life alone, but the promise of our blessed Jesus is: "I will never leave thee, nor forsake thee," and may she be made to see, that the pathway of duty is the pathway of safety.

Brother temple was born April 7th 1854, making his stay on earth 48 years, 8 months and 24 days, and his fellowship in the church nearly 30 years. His was a devoted life to the church and he will be missed both by his family and the church, but may the Lord bless his family in all their needs, and enable them

to kiss the rod with which he has afflicted them, and prepare us all to meet him in the realms of eternal rest, is the desire of the

Unworthy writer
J. A. T. JONES.

MRS NANNIE M. TURNER.

Sister Nannie M. Turner, beloved wife of J. T. Turner, departed this life at her home in Coin Jock, N. C., December 31, 1902, in the 43rd year of her age. She was a devout christian, and had been a consistent member of Rehobeth Baptist church for 28 years. Sister Turner was resigned to the will of of her Lord and Master. Christmas was one of great sorrow to our beloved brother. Only those that have drunk the bitter waters can sympathize with him, but when we think of the home of the blest, why should we weep? For it is such a glorious exchange to think of their being in the presence of the Saviour, for he hath said, "Where I am, there shall ye be also, &c." If they could speak to us they would say, weep not.

It was always pleasant to be in the home of our dear sister, for she always did what she could to make it pleasant. It has been the pleasure of the writer to visit her home, and enjoy her hospitality. She is gone, but not forever, for the time is coming when we hope we shall meet again, when peace shall wreath her chain around us forever.

May the God of love and grace be with Brother Turner in this sad hour and help him to understand that all things work together for good to them that love God. May he realize more fully that his dear wife has learned that her name is written in heaven, as she loved so much to sing, Is my name written there? Well may we sing,

Servant of God well done,
Rest from thy loved employ.
The battle fought, the victory won.
Enter thou the master's joy.

Life's race well run,
Life's work well done,
Life's crown well won,
Thou canst rest.

KATE HAMILTON.

ELDEB P. D. GOLD, DEAR SIR:—I desire to write for publication in the Landmark a short notice of my dear wife, as she has lived her time out, and the good Lord calls her home, where there is no more parting, trouble or pain, but a blessed sleep in Jesus.

Her maiden name was Katie Aycock, daughter of Isaac and Harriett Aycock, of Fremont, Wayne county N. C. Was born July 12 1860, and was married to Lucian M. Hamilton January 16 1879, and departed this life November 17 1902, making her stay on this earth 42 years, 4 months and 5 days.

Her death was very unexpected to us all. She was sick only a few days. She died with pneumonia. She leaves a husband, seven children and a host of relatives and friends to mourn her departure. Though we feel that our loss is her eternal gain. She was much devoted to her husband and children, always looking after their good. She was a strong believer in the Primitive Baptist faith, and was always glad to get the Landmark. She would very often get it and read it through before she laid it down. I have often thought I wished I could enjoy reading the Landmark like my dear wife did. She was not a member but I have heard her express her desire to be with the Old Primitive Baptist church. I can say for her, that she was the most honest in all her dealings of any one I ever saw. I am sure we will miss her advice in many cases, though I hope we will not forget her, and will trust in the same God she did, and try to meet her in a better place than this, in that world that has no end. We must only trust in Jesus, the only Saviour of sinners. We have all got to go when our time is out here, we need not send for the most skillful doctor, he can't stay life a single minute. The Lord giveth and the Lord taketh away, blessed be the Lord that binds our hearts together in ties of human love while on earth. There is nothing on earth

like a good companion. One don't know how to appreciate a good companion until they lose one. May we remember that our time will soon come when we will be numbered with the dead, and may we so live as to meet our dear ones that were near and dear to us.

Her remains, accompanied by her husband, children and many friends, were conveyed to the cemetery at Smithfield, Johnston county, N. C., and there deposited to rest, and remain until the day of the resurrection. But I hope by the mercy and love of God to meet her on that happy shore.

Katie, the favorite name,
Art thou living still?
Asleep in Jesus' arms,
Blessed sleep, we would not wake thee.
Gone, thou dearest one, and best,
Gone, where sorrow cannot come,
Gone to reign with Jesus forever,
Gone to thy eternal home.

Yours in hope of eternal life,
L. M. HAMILTON.

APPOINTMENTS

J. E. ADAMS.

North River May Sat. and 4th Sunday
Beaufort..... Sunday night
Moorehead..... Monday and at night
Wildwood Tuesday
Newport Wednesday and at night
Hadnot's Creek..Saturday and 5th Sunday
White Oak..... Tuesday (June 2)
Haskin's Chapel..... Wednesday
Sandy Bottom Thursday
Kinston..... at night
LaGrange Sat and 1st Sun
Mewborn's Monday
Nahunta..... Tuesday
Goldsboro... at night

J. D. ARMSTRONG.

Meadow..... Sat and 4th Sunday in May
Mewberns Monday
Kinston Tuesday
Sandy Bottom..... Wednesday
LaGrange..... Thursday
Nahunta..... Sat and 5th Sunday
Chapel..... Monday
Cross Roads Tuesday
Beulah Wednesday
Upper Black Creek..... Thursday
Memorial..... Sat and 1st Sun in May

He will need conveyance.

THOS. N. WALTON.

Union.... Monday after 5th Sunday in May

White Rock..... Tuesday
Fair View..... Wednesday
Peek's..... Thursday
Body Camp Friday
Morgan's..... 1st Sat & Sun in June
Flint Hill..... Monday
School house near New Hope or
Chamblissburg Tuesday
Lynville..... Wednesday
Ephesus Thursday

W. B. WILLIAMS.

Nahunta..... Sat and 5th Sunday in May
Mewborns Monday
Meadow Tuesday
Farmville..... Wednesday
Tyson's Thursday
Autry's Creek Sat and 1st Sun in June
Elder W. H. Fly may be with him. Will furnish his own conveyance.

A. G. MORTON.

Mountain Creek, Mon after 4th Sun in May
Flat Creek Tuesday
Salisbury Wednesday
No Creek..... Thursday
Pine Friday
Mt Vernon Saturday
Saints' Delight..... 5th Sunday
Abbott's Creek..... Monday
New Shepherd..... Tuesday
Tom's Creek..... Wednesday
Rock Hill Thursday
Pleasant Hill Friday
Suggs Hill..... Saturday
White Oak Springs 1st Sun in June
Big Creek..... Monday
Rock Hill..... Tuesday
Tom's Creek..... Wednesday
Flat Creek..... Thursday

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(PRIMITIVE OR OLD SCHOOL BAPTIST)

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P. G. LESTER, Associate Editor, Floyd, Va.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Genesis 32 and 27.—“And he said, ‘what is thy name?’ and he said ‘Jacob.’ And he said ‘thy name shall be called no more Jacob, but Israel, for as a prince thou hast power with God and with men and hast prevailed.’”

This Scripture, like all others, shows the mercy of God to poor, unworthy sinners. Jacob had twice sinned against his brother in taking undue advantage of him. Esau was so enraged at ‘he second offence that Jacob fled to his kindred in another land. Esau said, “he is rightly named Jacob for he has supplanted me these two times.” His name therefore signifies his true character, to which he confessed in his struggle with the man that wrestled with him.

In his first offence he took advantage of his brother at a time when he was least able to resist him. Esau was ready to faint with hunger, and he said, “If I should lie what good would this birthright do me?” and for one mess of pottage he got the birth right. Jacob here shows his evil nature in his undue advantage of his suffering brother, but we hear no complaint from Esau about this. He sold out to him, but by and by, when Esau had gone for venison for his father, Jacob brought him meat, and when questioned by his blind father he said, “I am thy very son Esau;” and fled not only

in word, but also in actions, for he covered his hands and neck with the skin of the kid that his father might take him for Esau. I once heard the idea that Jacob did not lie, because in a law sense he was Esau, since he had obtained the birth right. This might answer to the law, but not to his father, for he said, “Art thou my very son Esau?” and he said, “I am.” In truth he was no more Esau after he had obtained the birth right than before, and he knew that his father would not recognize him, and his arrangement to appear as Esau, and deceive his father, who could only judge by feeling, for Esau was a hairy man. Jacob obtained the blessing, and Isaac said, “he shall be blessed.”

Esau was now enraged, and he comforted himself saying, “when my father is dead then will I kill Jacob.” So Jacob fled as stated above, and notwithstanding the fact that he had so grievously sinned the Lord showed him mercy in the land to which he went, and protected him against Laban, who changed his wages ten times, seeking the advantage of him each time. The Lord turned the intended curse into a blessing to Jacob.

Here we see some of the great mercy of God who has said of his people, “I will be merciful to their unrighteousness, and will remem-

ber their sins no more forever." How true that the ways of our God are past finding out. Why such mercy to a sinner? Here Jacob prospered and increased in goods. His family, also; for it is here that God began to fulfill his promise to Abraham that his seed should be as the stars of heaven for multitude. But the Lord's time came for Jacob to return to the land from whence he came, and he told him to return, and it should be well with him. At God's bidding Jacob returns; (for his word must be obeyed). But he was afraid of Esau, although God had said, "it shall be well with thee." This shows that the poor sinner not only needs the promise, but its fulfillment in order that he may feel safe and rest from his labor. Is it any wonder that Jacob should be afraid of Esau? He well knew that he had greatly wronged him, and he felt that it would be no more than he deserved if Esau should meet and destroy him and all he had. This gives us fellowship for Jacob, for we too well know that God would be just should he turn us away forever, and who is it, seeing he can claim nothing on his own merit, that is not afraid to meet him against whom he has sinned? Is it strange that Jacob should conceive the idea of appeasing the wrath of his brother with a present? Do we not try this time and again, vainly hoping by some good work of our own to obtain the favor of God?

Although Jacob has the present made up, and on its way to meet Esau, he is not at rest, for he has heard that Esau is coming, and four hundred men with him. He now realises that Esau is prepared to destroy him and all that pertains to him, and he can see no reason why he should not feel like doing so. Is not this our experience, dear brethren? This is be-

cause of sin—a fearful looking for of judgment, and the suspense is awful. And now Jacob sends all before him, and tarries behind, all alone. How like the humble, sick soul; no one like me, no one so great a sinner; but he remembers the promise of God that it should be well, and he calls up the fact as though he would remind the Lord; but he makes no claim upon him; but says, "I am not worthy of the mercy which thou hast shown thy servant." How like you my brother and sister, asking protection purely upon the principle of mercy, acknowledging that he is afraid of Esau.

O, how dark the night, and how full of gloomy forebodings to Jacob, who had so greatly sinned, and now felt his guilt and shame. And there wrestled a man with him, and this man was Jesus, for he says, Before Abraham was I am, the root and the offspring of David. And he prevailed not until the breaking of day he touched the hollow of Jacob's thigh, and his thigh was out of joint as he wrestled with the man. Now Jacob is helpless, for no man can wrestle with his thigh out of joint; and the man said, "let me go, for the day breaketh." But Jacob said, "I will not let thee go except thou bless me." This does not argue that Jacob could hold the man, or that the sinner of to day can hold Jesus when he desires to go, but shows that the sinner who realizes his own helpless condition will not cease to cry to God, who alone can save him from that of which he is afraid. And the man said, "what is thy name?" and he said "Jacob." (a supplanter—a sinner). These are my people, children that will not lie. It has been a characteristic of the people of God in all ages to confess their sins, so Jacob confessed, I am a sinner, unworthy

and without strength, all alone with no one to call upon but he against whom he had struggled all night.

So with us, we have no one to look to for mercy but the blessed Jesus against whom we have sinned all our days, and justice would say, "I know you are an unworthy sinner, and I will put an end to you right here." But mercy says, "Thy name shall no more be called Jacob, but Israel. For as a prince thou hast power with God and with men and hast prevailed." As Jacob he has done nothing but sin; he could not overcome the fear that he felt, for he knew that he deserved death.

It is only then as a prince or son of God, chosen in Christ Jesus before the world began, that he has power to prevail. Because of their being chosen in him Jesus has given to poor sinners eternal life, and this life is power, and by it Jacob and all the chosen prevail.

But notwithstanding he has prevailed he goes halting the remainder of his life. Any wonder? His thigh is out of joint, his greatest strength is gone, and all God's people are poor and halting, because their greatest strength is taken away; for the wisdom of the world is foolishness with God, and so they go halting because their own strength is insufficient for them, and they need the staff of God's promise to lean upon, and this alone holds them up.

When Jacob meets Esau he finds that his present does not appease his wrath. It is already appeased, and he says of the present, "I do not need it. I have enough." So the Lord says of sacrifice "I am full of these things, and have no pleasure in them." His wrath against the poor sinner is already appeased through the precious blood of Jesus. Esau accepted

Jacob's sacrifice only as a token of his joy in meeting him in peace, and so the Lord does not need our works to appease his wrath, but accepts them as a thank offering which we render in the blessed hope that we have met the Lord, and he was pleased with us.

Now Jacob's suffering was in the fearful looking for of that which he felt was justly due according to his deeds; but he found it better than he feared. And is not this our experience, dear ones? Have we not been blessed above merit, and beyond what we could expect? The awful judgments and fiery indignation for which we have often looked have not come, but mercy instead, thanks to his holy name.

I once heard a comment upon the saying of Paul, That if we sin wilfully after we receive the knowledge of the truth there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. In which the party said that the blood of Jesus washed away all our sins up to the time we receive the knowledge of the truth, and that the sins committed afterwards were remitted through our sufferings, the judgments and fiery indignations which the Lord sends upon us because of our sin. This cannot be true, as we are not partners with Jesus in the work of salvation, for he trod the winepress alone. Of the people there was none to help, and the blood of Jesus Christ, his son, cleanseth us from all sin, and salvation is wholly by the grace of God.

Jacob was not accepted by his elder brother Esau because of his good works, or his suffering the night before, and so our elder brother does not accept us because of goodness in us, or because of our

suffering the just penalty of our sin; but because of his everlasting love wherewith he hath loved us before the foundation of the world, and the salvation of the sinner from first to last is entirely by the grace of God through Jesus Christ. That which we merit we may justly claim; but Jacob, with all of God's humble poor, confesses that he is not worthy of all the blessings which thou hast shown thy servant. Thou hast not dealt with us according to our iniquities.

May I now say something about Jacob and Israel, for the man who wrestled with him said that his name should no more be called Jacob but Israel. Why? Because as a prince he has power with God, &c., and God afterwards said to him, Thy name shall be no more Jacob, but Israel shall thy name be. But later on we find that when he was on his way to Egypt to meet Joseph God appeared to him (Israel,) and he said "Jacob, Jacob," and he answered to his old name, saying, "here am I."

Now, what shall I say, for I find that he is spoken of and spoken to as Jacob, after it is said that his name shall be no more Jacob, but Israel. The thought comes to me this way. The man said his name is Israel because as a prince he has power with God and with men and has prevailed. I notice that when spoken to or spoken of in times of trouble or distress he is called Jacob, but when he has power to overcome he is called Israel. See for instance when his sons return from Egypt, and tell him that Joseph, his beloved son, is yet alive, and governor over all the land of Egypt, Jacob's heart fainted, for he believed them not. But when he saw the wagons which Joseph had sent to take him home to himself the evidence was assuring, and the spirit of Jacob revived

and now he is a strong prince, and Israel said, "It is enough; Joseph, my son, is yet alive. I will go and see him before I die."

I want to say just here that he is not another man since the change of his name, neither is he two men, but one and the selfsame, saving another name only because of his power as a prince, or son of God. Neither are the Lord's people today another or two, but the same as one in nature, and different only as they have the power of a prince, or the presence of the spirit of God, by which alone they can overcome the evil of their nature.

I remember that the apostle Paul speaks of the old man and the new man, but he means only the two natures or spirits that are now in the one man; the old man is the fleshly nature, and this is weak and sinful, and therefore always Jacob, and can never overcome. The new man is the spirit or life of Jesus, and therefore is a prince having power, and when revived says it is enough, it is all right, the evidence is sufficient, and I will go in response to the call of Joseph, or the loving Jesus, who hath said, Come to me and I will feed and give you rest. Jacob seemed to forget his age and weakness in the joy of seeing Joseph. The destitution in his own land, the plenty in the land of Egypt, coupled with his greatest of all desires to see Joseph, sweetly forced him, not in any sense against his will, but with joy and gladness of heart, and not in his own strength or means, for Joseph sent all the means necessary to him coming to him, and when he met Joseph his desires were fully satisfied, and he said, "let me die since I have seen thy face, because thou art yet alive," showing that the poor sinner finds his whole desire satisfied in Jesus who so richly

provides for him of whom Joseph is a figure.

But I remember that this Israel is called the spirit of Jacob. The spirit of Jacob revived and Israel said, "It is enough." How will this hold with the idea that the name Jacob represents the fleshly nature? It is the sons and daughters of Adam that are saved. It is the sinner to whom Jesus gives eternal life. This gift of God is the life or spirit of the sinner, (Jacob) because God gave it to him, and when exercised by the power of this life he forgets his weakness and fear of going down to the grave in sorrow, and is now a strong prince believing the things of God in his heart, and confessing them with his mouth before men and prevails, having power with God and with men, and through this spirit of Jesus which is also the spirit of the man (Jacob) or sinner (for Jesus prayed that they may be one in us, as thou Father and I are one) they are able to endure hardness, suffering and persecution that is a marvel to the world, many sealing their faith with their blood, and today being counted as the offscouring of all things, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season, showing that the man of God can do that which is impossible to the world; but all by the power of the spiritual life which Jesus has given. Paul said, "I can do all things through Christ which strengtheneth me," and his abundant labor in the vineyard of the Lord was by the grace of God which was with him, and this I feel sure is the faith of all well established children of God, but I wish to impress the fact that it was Jacob who sinned, it was he who fled from the wrath due to his sin, it was he who received mercy in-

stead of justice of his crime, it is he who mourned for his absent son, it is he who is hungry because of the famine, it is he who faints for lack of faith in the words of those who like himself are sinners, and does not believe until he sees the evidence sent by him against whom they sinned, it was revived by this undeniable evidence, it was he who met and rejoiced in the presence of Joseph, it was he for whom Joseph cared so long as he lived, it was he upon whose eyes Joseph laid his hand when dead, and it was he whom Joseph carried and buried in his own land. He now sleeps with his fathers notwithstanding his acknowledged unworthiness, and this proves to you afflicted and poor ones that all that Jesus did is for you.

The same man who is a sinner by nature is a saint by the grace of God, that he who mourns in affliction shall rejoice in health, that he who is weak in himself is strong in the Lord, that he who is poor in spirit is rich in the gifts of God, that he who faints because of unbelief shall be revived by the sweet evidence of salvation from hunger and thirst. He cared for you while you live. By Jesus the governor of all the land he will close your eyes to all that is mortal and vain, bury you with your faithful fathers, and wake you up in that beautiful city that needs neither the stars, moon nor sun to light it, but in which the Lord God is the everlasting light, and the days of your mourning shall be ended and so the saints shall be ever with the Lord; and to his gracious name be all the praise both now and forever.

Your brother in this precious hope,

do not pass against us
 when we come to offer this gift
 to the Lord and there is some-

TYPOLOGY THAT BECOMES A TOPHET TO THE DEAD.

"What be the two branches which through the two golden pipes empty the golden oil out of themselves?"—Zech. 4: 12.

The olive tree is one of the earliest trees named, and one of the special blessings of the promised land. The olive requires grafting, the ungrafted suckers producing a small, worthless fruit. In pureness and durability it greatly reminds us of the church of Christ and of the son of man himself. They are a live substance. They are both spoken of by John as the "two candle sticks standing before the God of the earth," Rev. 11: 4. And the interpretation thereof to Zecharias was that "they were the two anointed ones that stand by the Lord of the whole earth," and John plainly tells us that these be the two olive trees. And again John tells us that he saw the souls of them that were beheaded for the witness of Jesus; and again when the fifth seal was opened John saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held—the testimony being both the old and new testaments—made known to them through the three one God, Father, Son and Holy Ghost, which did qualify them to judge the world. "Know ye not that the saints shall judge the world. Know ye not that we shall judge angels?" 1 Cor. 6: 2, 3.

The prophecy of Jeremiah calls the Jews a green olive tree, which is one testimony, one witness, for they were a chosen people. And their law giver (Christ) hath judged the world. The bowl the representative of the church, the Jews one witness, the Gentiles the other, to himself the evidence was the ing, and the spirit of Jacob re

Gentiles being the grafted ones proves this to be so. Then the two olive branches being the two chosen people, Jews and Gentiles, constitute the two witnesses. The golden oil being the truth, the gospel is emptied out through the two golden pipes (Father and Son) and is made manifest to the world.

The dove from Noah's ark which represents the Comforter returned with the olive leaf, an emblem of his people.

But the raven only went to and fro through the earth, as all evil spirits do. The beasts lie down under the shade of those branches. Fowls of the air rest upon her branches. She is tormented with every evil imaginable; yet she is an olive tree, for she is grafted; but if she be a wild olive tree you may see every beast and bird under and in her branches, but a dove you never see in her branches.

These two olive branches and golden pipes are what held the children of Isreal in bondage in Egypt. It delivered them out of bondage. It led them forty years in the wilderness. It took Moses to the top of Mt. Nebo. It showed him the Promised land. It buried him over against Beth Peor. It killed the largest Philistine we read of. It fed Elijah by the ravens. It cast three men into a furnace of fire and delivered them. It threw Daniel into a den of lions, and Jonah into the sea, and delivered Nineveh. It arrested Paul. It cast John on the Isle of Patmos and caused him to tell of those things. By the pure river of water proceeding from the throne of God in the midst thereof, and on either side was the tree of life, and the leaves of the tree were for the healing of the nations. That forms Christ in us, and us in Christ, (if so be we

are a portion of that tree.) We being one, formed in him, makes the complete body alive branches, golden pipes, and oil combined, and he being all in all, the first and the last, also gives us a complete Saviour, his body emptying themselves through him, gives us the doctrine of salvation by grace, that has been persecuted by the world, the world over, and the people prophesied to be dying who advocate it. But it is the salt of the earth, and if it loses its savor it cannot be salted. The Lord's people are the only people in the world that wholly defend it; it is all the thing that will save a sinner, and all that are saved will be saved by it both old and young, and every one that is saved by it is a child of God. It makes no difference where their name is enrolled, or what they may think. Paul taught it, and it was called a hard doctrine.

The reason why it is hard to kill because it is eternal. The reason why it is still preached is because there are others yet to be born.

All these things are only viewed by live people—not dead. To the unregenerate it is Tophet (hell), because it condemns them, it declares an eternal vengeance on them. It is as "a sounding brass, a tinkling cymbal" to them. They cannot discern them, because they are carnally minded and cannot discern the things of the Spirit. It is foolishness to some, and a stumbling block to others, and when the two olive branches are plucked up, and all the golden oil emptied, and the two golden pipes removed from this earth the church will be gone. Time will be no more, but there will be a resurrection, and the first one raised to eternal glory will be raised by the same doctrine Primi-

tive Baptists teach, viz: Salvation by grace and grace alone.

JAMES D. TRACY.

Jewett, Texas.

DEAR BROTHER GOLD:—I am fifty years old today, and I desire to say a word to the household of faith through our family paper, and as the following text is in my mind I will start there:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first, be reconciled to thy brother, and then come and offer thy gift." Mat. 5: 23-24.

The word, "Therefore," shows that the introduction of the text in the preceeding verses: "Ye have heard that it was said by them of old time, 'Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment.' But I say unto you, that whosoever is in anger with his brother without a cause, shall be in danger of the judgment. And whosoever shall say to his brother, 'Raca', (that is vain fellow) shall be in danger of the council; but whosoever shall say, 'Thou fool,' shall be in danger of hell fire." 41, 22 verses.

These last quoted verses show that when one comes to offer his gift that it is his own conscience which condemns him for wrongs which he has done.

What is the gift to which our dear Lord refers? Is it the ministry? Then no one but the minister need to take any heed to it. No, it cannot be that alone. Prayer is a gift which we offer before the altar of the Lord and we pray, "Forgive us our sins as we forgive those who trespass against us." When we come to offer this gift before the Lord and there is some-

thing in our hearts we have not forgiven what shall we do? Can we pray? Then we would be asking God to not forgive but to hold our sins against us for that is the way we are doing our brother.

We might refer to every spiritual gift and they would each of them come under the head of this text

We are told that no lame, nor maimed, nor blind offering is to be offered to our Lord, but we shall praise him in whole burnt offerings. Our sacrifices must be without malice and hatred. We are told that he that hateth his brother is a murderer and this we know that no murderer hath eternal life abiding in him. Again, how can a man love God whom he hath not seen and hate his brother whom he hath seen? A man cannot love him who begetteth and hate him who is begotten by him. Therefore, we cannot offer to the Lord an acceptable offering with bitterness in our hearts.

My brother may have something against me and yet he may not know it but I know it. If I have spoken illiberally of my brother I know it, if I have tried to turn some other brother against him I know it, if I have done him any wrong I know it. He may know nothing of all this and yet I must remember it when I come to the altar of the Lord and leave there my gift before the altar. The Lord will not accept my gift.

In our church covenants there is a clause that reads somehow this way, "We will not join with the world in calumniating and traducing the character of our brother." We all subscribe to this when we come into the visible church. Now have we kept this covenant? If we have not we know it and remember it. Our brother whose character we have trampled upon may be

ignorant of all this but he has something against us and will remember it, and we cannot offer to God our gift for he will not hear us with this sin in our hearts.

We may hear an evil report against a brother and it may have a good face on it. Shall we tell it to our next brother? What does faithfulness require of us? How would we like for that brother to do toward us if the condition was just changed? Will the "Golden Rule" apply here? As for me I would like for that brother to either tell me of the report, giving it in detail or let it alone altogether and therefore I have strictly followed this rule. We read that righteousness becometh the house of the Lord and do we not want to act becoming in our Father's house? Leave there thy gift before the altar. Now what shall we do? "First be reconciled to thy brother." How does that read? Go reconcile thy brethren! No, there is nothing of this in the text. Did the dear Lord reconcile his brethren (the Jews) to himself? and yet he made his offering. He was wholly reconciled to all that was done unto him and to his Father's will and he made a whole sacrifice acceptable to God. This is the example by which we should live. Did Paul reconcile the Galatian brethren to himself? We have no record of it, but he showed that he was reconciled to them by writing that sweet epistle of rebukes and encouragements. He offered his gift before the altar of God and it was accepted.

Once I visited in Wake county, and our dear old brother James Wilson did not go with me in the stand or take any part in the service: I said, Brother Wilson what is the matter that you do not treat me as you formerly did? He answered by quoting the scripture at

the head of this article. I said, that is right, but what have the brethren against you? He answered, I do not know. I said, you do not know? how then do you know they have anything? He said, well they say they have. I said, I do not remember reading that in the text, they say they have, but do you remember in your own heart that they have ought against you? He answered, no, they have nothing. My conscience tells me so before the Lord. That dear old brother took his gift from before the altar and offered it as long as he lived.

I have nothing to do with what my brethren say. If I am reconciled to my brethren I know it in my heart before God, and if my brethren are not reconciled to me I am not required to lay down my gift.

Faithfulness would put all these things out of the way. As I said before it is very unfaithful to talk about our brother in a way that would in any way injure him, but our duty is to talk to him and if we are truly humble we will do so. For us to say we have too much regard for his feelings to tell him is too bad. If we regard him in love that is the very thing we will do for we do not want any destroyed whom we love, and faithfulness will tell us to go and convert him from the error of his way. To tell some one else and have him sneaking around and shunning the accused brother who does not know that there is anything, is surely a poor way to be faithful in the house of the Lord, or to try to keep peace in that house.

If those who do this thing will think righteously they will feel the necessity of leaving there their gifts at the altar and first going and being reconciled to that

brother before they pray, "Father forgive me my sins as I also forgive all who are indebted to me."

Brother Gold, I have written this as I feel it has been given to me. If you feel that I have told the truth of this text as the dear Lord gave it to his disciples I ask you to publish it for the good of the household of faith, but if not, throw it away and give us your understanding of the text quoted.

Feeling to rejoice in the hope that I am reconciled to my brethren I offer this as a gift at the altar of our God.

In this sweet feeling your brother, but a little one.

L. H. Hardy.

DEAR BROTHER GOLD:—I have been taking and reading your paper for twenty-five years, and during that time I have received so much enjoyment, comfort and instruction while perusing its pages. In reading the last number I noticed your reply to a brother in Texas, and you expressed my feeling so much that I want to write, and yet I fear to write, because I know I cannot say anything that would be any profit, or to the praise of God. So many times I have read communications from some of the brethren or sisters, and my heart would go out to them in fellowship for the message they had delivered to me, and I love them for the truth's sake. What a blessing we have in such papers, for through them I get the most of my preaching; and this is the best way that many of us poor mortals have of speaking one to another, and in this we are often fed and more established in the faith.

At the church where I hold my membership we have service only quarterly; and it is so long from one meeting to the next that I

sometimes get so hungry that I almost despair. I think where our meetings are so far apart it causes barrenness and coldness. We should often meet if we have no preacher.

When I look into my sinful heart and behold the wickedness that lurks there I feel that it is for our wickedness and sinfulness that all our preachers from around here have been taken from us.

Our pastor lives a long way from here, and is a cripple, therefore cannot come often. I have to pray to the Lord to give us a preacher nearer here, but when I think of my sinful self aright, the one we have is sufficient, for it is as true that all who truly desire to be saved, or that all hungry and that thirst after righteousness shall be saved as it is true that Christ died to save sinners. Therefore we may say the poor have the gospel preached to them, and blessed are they that mourn for they shall be comforted.

I felt when I sat down to write that I had something to say, but I find that I have not, so will stop.

I am your sister in hope.

MRS, A. J. WHITFORD.

Zorah, N. C.

DEAR BRO GOLD:—I have been a believer in the doctrine of God's predestination of all things for a number of years, but I have never believed for a moment that God is the author of sin and wickedness, or that his predestination releases me from accountability or obligation to him or to my brethren.

It would seem from the language of some people that they hold to the idea that if God predestinates all things then it is right that all things should take place just as they do, and that an act of wickedness is just as much the will of

God as an act of righteousness. The testimony of the Scripture is that "all men have become guilty before God," and he is the righteous judge of all.

It is said that predestination is not the cause of anything. Be that as it may, all things come to pass just as God predestinated they should, and his foreknowledge or predestination of a thing makes it sure. So is it not true that God is the "first great cause of all things?" Can this be admitted? but there are secondary or direct causes for all things. This we know to be true.

The direct cause of sin is lust, and when "sin is finished it bringeth forth death." So then the direct cause of death is sin. "By one man sin entered into the world and death by sin. So death passed upon all men, for all have sinned."

As to the transgression of Adam in the garden of Eden, I have no more doubts about that transaction being embraced in the eternal purpose of God than I have in the fact of Adam's existence. The appointment of Christ and the provisions of grace in him and the choice of the people of God in Christ "before the foundation of the world" (before there were any sinners to save) is evidence of the above fact. Can we imagine for a moment that God was surprised or disappointed in the least in the transgression of Adam, or in anything else that happens under the sun? But now what was the direct cause of Adam's transgression? I answer Temptation, lust and love for his bride, and this was done through the deception and subtlety of Satan practiced upon our Mother Eve. Adam and Eve were "one flesh" and Adam's love for Eve was something over which he had no control. It is plain to my mind that all sin and wickedness an

unrighteousness proceeds from the devil and is the direct product of the flesh, while all holiness, righteousness and goodness proceeds from God and is the direct product of the spirit of Christ.

These two opposite or antagonistic principles have manifested themselves since the transgression of Adam and the conflict has been waged between these two foes from that day to this and will continue to the end of the world. I shall not attempt to tell when or where either of these originated, for I don't know. That God is self-existent and the only eternal being is attested by the Scriptures, and he is the only Creator. "The only wise God our Saviour," "the King eternal, immortal, invisible," and of him it is said, "There is no power but of God—the powers that be are ordained of God." He controls all things and "works all things according to the counsel of his own will." "He doeth his will in the armies of the heaven and among the inhabitants of the earth," and I am certainly confident that the power of God limits and controls all other power, be it the power of the devil or of men, and that God's omnipotent power will ultimately prevail over all opposition.

But as I have already said the struggle has been going on since the foundation of the world, and the fight has all the while been in progress. No flag of truce has ever been raised, nor any cessation of hostilities. The Children of Israel—the chosen people of God—were continually engaged in warfare with their enemies and sometimes among themselves. David and Samson, and many others were fighting men. Jesus Christ himself engaged in deadly conflict with the enemy in the mount of temptation and subsequently on Mount Cal-

vary and gained the victory over death, both for himself and all his chosen people. Paul was a fighting man, for he said, "I have fought a good fight. I have kept the faith." And so this conflict goes on in the experience of every one who is born of God. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

"The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one against the other so that ye cannot do the things that ye would." "What will ye see in the Shulamite? As it were the company of two armies." This explains the whole Christian warfare. In the spiritual birth the flesh nor the old man neither is changed. So Paul said, "I know that in me—that is in my flesh—dwelleth no good thing." "I myself with the mind serve the law of Christ, but with the flesh the law of sin and death,"—"a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "O, wretched man that I am, who shall deliver me from the body of this death."

So where does sin come from? From the flesh, from the devil, and not from God, and the very fact that the Spirit, the gospel and the word of God all antagonize sin and wickedness shows that God is not the approver of sin. Of Christ it is said, "Thou hast loved righteousness and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

So far as the ungodly world is concerned they are altogether under the power and dominion of the flesh and the devil and the sins that the people of God are guilty of proceed from the same source.

All the righteous works that the people of God perform are the "fruit of the Spirit."

In conclusion I will say that I have tried to write just what I hope I have felt and realized in my own experience. My greatest desire is to live a sinless and holy life, and although I have long since learned that I can never attain to such a life in the flesh continue to try, trying daily, over and over to accomplish an impossibility. But I have hope that in God's appointed time he will give me the victory through the Lord Jesus Christ.

"The last enemy that shall be destroyed is death." "O death, where is thy sting? O grave, where is thy victory?"

Whether the conflict be short or long,

Whether I rise or fall,

By the grace of God I'll sing this song,

That Christ is all in all.

H. J. REDD.

Riverview, Ala., March 22, 1903.

DEAR BROTHER GOLD:—I had thought that I would not write any more for publication, but for several days it has been on my mind to write some thoughts on regeneration. All of the human race, while in a state of nature before it pleased God to show them their sinful nature, and their utter helplessness to change their condition, are represented as dead in trespasses and sins. Without hope and without God in the world. Now while God created them and by his crucifixion and death they are blessed here with temporal blessings, yet his chosen ones are blessed far above this. We read that every good and perfect gift comes from above. The good gifts are temporal ones. The spiritual ones are eternal life, a knowledge of good and godliness, faith in Christ. Now how is all of this obtained. I have said that it was

a gift. To whom? the question arises. To all the human race alike? No. If Christ had died for all, they would beyond a doubt be saved. He said that he laid down his life for the sheep. A certain portion, a certain people. One might read the scriptures and have a historical knowledge of God, yet know nothing of him as being their God personally. Religion is a personal matter. Like Job they must be made to feel and exclaim, "I know that my Redeemer liveth." I have been used to hearing Primitive Baptists talk all my life and would often hear them tell of their conviction and how much distress and trouble they were in before it pleased the Lord to deliver them, yet I didn't know anything personally about it until I had felt the same. Neither could I feel that it was the work of God while in such distress of mind, yet in my trouble I would acknowledge the justice of God and felt that what he did was right. I would often ask this question, why was it that I was spared to live, and yet my life then seemed to be no pleasure to me or any one else. But God's ways are not as ours, neither are his thoughts, but are as high above ours as the heavens are above the earth.

When Christ told the apostles that he came to fulfil the law. Told them of his crucifixion and death, they couldn't understand all of this until after it had taken place and the Holy Ghost came upon them. Neither can we feel and understand that it is the work of God in our experiences until it is revealed to us. God is the one to whom we are indebted for being spiritual. We can no more do something in order to be created in Christ than we could have done something to have been created in

Adam. A new creature is what is necessary. If a person is a new creature that person is in Christ. The blood of Jesus Christ cleanseth us from all sin. Were it not for this divine assurance our hearts would often utterly despair. We believe of the Lord Jesus because it is the work of God. Nothing can ever separate us from the love of God, not even death, the last enemy we shall ever meet.

As it is with a natural child that receives natural life, so it is with the children of God that receive spiritual or eternal life as a gift of God through Jesus. The Holy Spirit often fills the hearts of the saints with wonder as he enables them to see the goodness of God in everything. His goodness is seen in all of his doings.

The air, earth, water and all the things of nature at times to us seem to be saying, my Creator is good. The heavens declare the glory of God. When I was delivered of my trouble and burden I was standing where I could see the Mountain meeting house. Immediately my mind was directed there, I felt that it was a vine of God's own planting, and that he waters it with the dews of heaven. Yet I stayed out for eight months, miserable ones they were to me, for I had no peace of mind until I obeyed my impressions.

Yours in hope,

ANNIE ASTEN.

POWER.

In the book of Genesis we see a Power spoken of that antedates or exceeds all powers. It is the most wonderful power, a power that is without beginning. It is a power that antedates the time here spoken of as "in the beginning." I do not understand the beginning here spoken of was the beginning

of this great, mighty power, but the beginning of the creation of the things, that this mighty power was then commencing to create, a great work that he was going to begin, and not only to begin but was going to do, for this great power never failed in a single instance. Now what power had so great a power as this. It is a power that is beyond man's conception, without beginning of days, or end of time, the alpha and omega, the first and the last. It is a power that was able to create the heaven and earth out of nothing. Now what power is there outside of this great power that can create the very least atom out of nothing, much more the heaven that is beyond man's conception or calculation. Man cannot make any calculation where heaven is, or the dimensions of it at all, nor comprehend about where it is or where its locality is, only what this great power tells us. God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters, and God made the firmament, and divided the waters that were above from the waters which were below the firmament; and he called the firmament heaven. Now we can infer from this that wherever a division of waters is there is heaven, whether in America, Asia, or the tropical climes of Africa; therefore it must be just as near the heathen lands of China, Japan or Africa as our good enlightened lands of America, if there is any water about there; for the firmament divides the waters wherever they are, and God called this firmament heaven; for in the beginning God created the heaven and earth, then heaven was the first of his creation, and we are taught in other portions of the bible that in heaven is God's dwelling place where his

throne is. Then he created a home or dwelling place for himself first. Then he created the earth and everything containing in or connected with the earth, and in what shape it was no man knows, round, flat or square, or a solid mass of muck, for the bible tells us it was without form and void. Now my opinion is worth no more (and probably not as much) than any one else, and everybody has a right to his opinion until it is shown to them it is erroneous, for neither I nor any one else has a right to anything that is not correct or the truth. My idea is when the earth first came from its Creator's hands it had no shape (if one was to take a handful of clay and water mixed together, and lay it down without shape or form) and was void: in such a state that nothing could have existed or lived upon it, then it was void of everything else but earth and water, and how long it remained in that condition or state we have no account, as one day with God is as a thousand years and a thousand years as but one day. Everything was dark, for God's Spirit had not moved upon the face of the waters, and God said, "Let there be light," and called the light Day, and the darkness he called night. This is the work of the first day. Now it seems this is a good figure of man in his natural, lost, sinful state, without form and void as to spiritual knowledge or light, as much so as the earth was: he is darkness, no spiritual shape, void of light or spiritual life, until God through his Son says, "Let there be light," then he can see his lost, sinful state, and condition. Then the evening and the morning were the first day. That old, sinful, void condition has been wiped out by the spilt blood of the Lamb, and a new life given, the light of

the blessed Jesus shining in his once dark, void soul, revealing unto him his dark, lost condition. Then the evening disappears, and the morning appears, and he is enabled to sing the new song, song of deliverance. How oft we do want to return to that beautiful morning when all things were made new, and sing the song of deliverance, and stay there too if we could; but all our trials are needful as the training and drilling of the soldier to make a faithful warrior. Cold and heat, snow and ice, winter and summer, day and night, rain and sunshine are needful and beneficial. If need be that we have to endure it without stained hands as our blessed Jesus died. If we follow him we cannot expect any better than he received. Let us not try to take revenge in our hands, for vengeance belongs to God, and he will repay.

Affectionately,

L. J. H. MEWBORN.

Snow Hill, N. C., R. F. D. No. 4

ELDER P. D. GOLD, Dear Sir:— I will write you a few lines and try to tell you some of my feelings. I got in trouble about my sins about three years ago. I thought I was the greatest sinner on earth, and would often try to ask the Lord to have mercy on me. I felt to be so wicked I feared there was no mercy for me. About a year ago I dreamed of joining the church, and I thought that Elder Isaac Jones baptized me. I thought I was so happy that when I awoke I wanted to be baptized.

Mother joined the church last September and I felt like I wanted to go with her, but felt so unworthy. I dreamed since then of being baptized again. I dreamed one night of seeing my little sister that died before I was born. I thought that she was dressed in white, and

I thought she looked so pretty and smiled and shook hands with me. This made me hope I would meet her in heaven. One night not long ago mamma was singing in Lloyd's selection, hymn 109, when she came to the 5th verse, which reads as follows:

"I love thee, my Saviour, I love thee my Lord,
I love thy dear people, thy way and thy word,

With tender emotion I love sinners too,
Since Jesus has died to redeem them from woe."

I felt so happy I thought those words suited my feelings so well.

This is a part of what I hope to be the dealings of the Lord with me. Mr. Gold, I am very young, fourteen years old. I haven't told my feelings to but three people. If you have a word of comfort or encouragement for me I would appreciate it very much.

A FRIEND TO THE BAPTISTS.

REMARKS.

It appears to me that our young friend has received mercy of the Lord, and that it would be well to obey the Lord Jesus and be baptized in his name. It is good to bear the yoke in youth. "Remember now thy Creator in the days of thy youth." He is also thy Redeemer, and forsake all, even thy father's people. P. D. G.

DEAR BROTHER GOLD:—I feel impressed to write you a few lines but feel too unworthy to try. Many have been the trials and troubles and temptations I have past through up to the age of sixty years, though the good Lord has been with me in every battle, and fought them all for poor unworthy me. Oh, that I could praise the Lord for his wonderful goodness to the children of men. These words are sweet to me. They came to me once when in trouble—

I feel that he has blessed me all the days of my life though many have been the times I have to go through troubling waters, but the water divided and I passed over on dry land. I live a good way from any Old Primitive Baptist Church, and don't hear preaching often, though I have a little hope in Christ that I would not take the world for, and that strenghtens me on my journey while traveling through life. Please remember me in your prayers. Would be glad if you could come up here and preach for us.

CHARLOTTE CUSHING.
Rosemary, N. C.

DEAR BROTHER GOLD:—I have just received a letter from Brother L. H. Hardy, in which he gives his views or understanding of the divorce question. His views and your own are good. I heartily endorse the views of both of you on the subject. I cannot find but the one cause justifying a divorce—that is fornication. Hence if a man should leave his wife for some minor or frivolous cause, and then obtain a divorce, and marry another woman I don't think he is worthy of the name of a Baptist, and the church should not fellowship him as such. When a man marries a woman, and makes the vow that he does to forsake all others and cleave to her only, then fails to carry out that vow, but marries another, I believe that God will visit him with judgments and the sword will not depart from his house for the act.

Brother Gold, I send with this Bro. Hardee's letter, which I hope you will publish in the Landmark, as there are several that will be glad to see it, and I hope for the good of others.

Yours in hope,

S. M. PRICE.

Theta, Va., March 30, 1903,

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLDWilson, N. C.
P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 14

WILSON, N. C., JUNE 1, 1903.

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EDITORIAL.

WHICH IS MORE COSTLY—TO DO RIGHT, OR TO DO WRONG?

It costs less to keep sober than it does to get drunk. One has to buy or otherwise obtain an intoxicant and drink it in order to get drunk; but it costs nothing to keep sober. If one steals it will cost him much; but to abstain from stealing costs him nothing. To tell lies causes one to forfeit his good character, to place himself in the embarrassing, miserable position of not being believed when he states anything. To deceive others by promising to pay debts involves the loss of credit and entails much inconvenience; but to keep one's obligations brings great reward. Nearly all the fines and penalties men pay in money is the result of wrong doing. It is much more expensive to do wrong than to do right.

Interest paid on money but feebly

represents the expenses of wrong doing. Men who violate the laws of health incur much sickness, pain, inconvenience, expenses in money, loss of time, which are very costly, while such as live right escape these evils. How much better to do right than to do wrong.

Young man, will you ponder on this matter? Take the advice of an old man, consider your ways, endeavor to do right; avoid habits that have ruined others. The same course that ruined others will as surely also bring ruin to you.

Form habits of sobriety, diligence, economy, industry, truthfulness, honesty that have made others useful. They will also promote you too. P. D. GOLD.

I want you to tell me whether you think the Bible is addressed to the sinner or not, and if it is not why did Jesus say "I came not to call the righteous, but sinners to repentance." Also "Come unto me all ye that labor and are heavy laden, and I will give you rest." C. M. H.

Sandy Ridge, N. C.

REMARKS.

Righteous people need no repentance. It is sinners Jesus came to call to repentance. The Bible searches out and measures each one correctly. If we are weary and heavy laden then the Scripture which reads, "Come unto me all ye that labor and are heavy laden" is addressed to us.

If we are good or wise in our own conceits then the Scripture which says, "be not wise in your own

conceits" measures us—is addressed to us.

If we feel rich in ourselves and increased with goods, and have need of nothing, then we are among such as are described as not knowing we are vile and naked.

When we feel poor the Scripture which says the poor have the gospel preached to them, measures us. When we hunger and thirst after righteousness then the Scripture that promises a blessing on such is for us.

All Scripture is given by inspiration of God, and is profitable for doctrine, (the foundation work is the doctrine;) for reproof, (to stimulate to a better condition,) for correction (that what is erroneous may be removed;) for instruction in righteousness, (that correct knowledge may be imparted.) In order that the man of God may be perfect, thoroughly furnished unto all good works.

Now suppose a person has no love for the teaching of the Bible what part do you suppose suits or interests him?
P. D. G.

Dear Brother Gold:—I will name some Scripture that I would be glad to have your views on through the Landmark: Acts 1: 10 and 26. What do those two men in white apparel represent? Who served as the true apostle in Judas's place? We read of the lot falling on Matthias, and he was numbered with the eleven, but do we have any account of him after this? Some say Paul filled the place, and some Matthias.

W. T. SUMMERS.

REMARKS.

In giving my impression or understanding of Scripture I desire to humbly own always my dependence on him who gives wisdom and understanding: nor do I wish my view to be final or decisive to any saint. We are witnesses (if God has chosen us) to testify of the truth. The Lord God has fixed these things. If he reveals them in us, or shows them to us, then we bear witness to what we have seen, heard or felt of these deep and precious matters, and the saints are comforted in this testimony.

The Acts of the Apostles is a record of their doing after the resurrection of Jesus. The disciples had infallible proof of his resurrection. They had seen him, heard him, handled him, felt him, seeing and knowing that it was the same Jesus that was crucified that was risen from the dead. They beheld him ascend into heaven, a bright cloud receiving him out of their sight. As they looked steadfastly up towards heaven, gazing upon and after the most wonderful and blessed man that ever walked on earth, and yet is not of the earth, but is the mighty God, two men stood by them in white apparel. Jesus went up into heaven. There was no literal or natural ladder, nor way, steps, nor wings, balloon, nor human contrivance by which he went up. He ascended to heaven. He had before descended or come down from heaven. What held him down on this earth so long? It was

not his home. He came down from heaven not to do his own will, but the will of his Father which sent him. He had fulfilled that will and ascends into heaven; his eternal home, exalted a Prince and a Saviour to give repentance unto Israel, and the forgiveness of sins.

What a glorious scene was this to behold? No wonder they gazed steadfastly towards heaven as a cloud received him out of their sight.

Two men stood by these disciples in white apparel, not two angels, but two men. They are witnesses of the resurrection. They are in white, denoting purity. When Jesus arose from the dead many of the saints (their bodies) came out of their graves, and appeared unto many. We do not understand that these bodies went back into their graves. Who these two men were is unknown to me, but they were witnesses of the resurrection of Jesus. There is nothing more clearly established than the resurrection of Jesus Christ from the dead, nor is there anything more precious to those that believe in Jesus. Our hope is Christ Jesus who is the resurrection and the life.

Who is the true apostle Matthias or Paul? Matthias is never named as an apostle. He was chosen to be a witness. But Paul is the apostle, born out of due time, or as one thus born. In revelations, understanding, gifts, labors, suffering and service no apostle surpassed him.

P, D, G,

"And to the spirits of just men made perfect." Heb. 12: 23.

This language groups this expression with others of wonderful import in setting forth the standing of the church of God.

Jesus upholds all things by the word of his power. He bears up the pillars or foundations of the universe. He carried his people all the days of old. In all their affliction he was afflicted. He bears their guilt or sin in his own body. He was the rock that followed them in the wilderness. He fulfilled the law for them, and made an end of all that condemned them. So that the believer in Jesus has not come to the mount that might be touched, or that burned with fire. Ye are not under the law, or come to Moses, or any such performance or reward as man can earn. The Mount Sinai with its curses and alarming displays of wrath against transgressors is not the mount to which we are come.

The high and holy ground is the mountain of holiness, to which we are come through the obedience of Jesus Christ, who fulfilled the whole law, and ended that dispensation or covenant of works, and brought in the new everlasting covenant of grace, ordered in all things and sure. Jesus has perfected forever them that are sanctified by the one offering of himself once.

This brings the redeemed into gospel liberty wherein there must be holiness of behavior. For those that stand on Mount Zion, or

dwell in this holy city, walk in white.

What wonderful companions are here. The dwellers in Zion are the general assembly or gathering of the saints—the angels, the spirits of just men made perfect, God the judge of all, and the blood of Jesus, or the holy sprinkling of that blood. Surely they that dwell here are a royal family of kings and priests. Hence they should act worthily of that high calling.

Jesus has brought them all out of Egypt through the wilderness. Who is this that cometh out of the wilderness leaning on her beloved? Who are the spirits of just men made perfect? Take Abraham, Isaac and Jacob, the prophets, and other holy men of that dispensation, who have come through great tribulation, and have washed their robes, and made them white in the blood of the Lamb. These have all been gathered to their fathers, and their spirits have gone to God who gave them. These spirits of just men are made perfect as the gospel makes everything perfect.

This is a most wonderful dwelling place, mansions of divine favor. The company is the choicest society ever known into which no unclean thing can ever come.

Then the exhortation is see that ye refuse not him that speaketh from heaven. What manner of persons should we be in all holy conversation. Our God is a consuming fire. Every one is to be tried as by fire, but the fire can-

not hurt them that abide in the doctrine of Jesus Christ—No such profane person as Esau could dwell there. Every one that is false shall be slung out as a stone is slung out of a sling.

There is no dispensation after or beyond the gospel dispensation.

All the saints are in it. Angels are here, the spirits of just men made perfect are here, Jesus is here, and the Father is here dwelling in them and they in him. Surely the dispensation that fits and admits one into the King's presence must be of his choosing. He furnishes the wedding garment.

We cannot say we have come, or it is the result of our effort. The gracious power that has so wondrously brought us has so gloriously triumphed that we can glory in the Lord, and cannot say more than that we are come to this high and holy ground. We cannot say we have come here, it is we are come.

Peter, James and John were on the mount of transfiguration ere they were aware.

The kindred fellowship of just spirits with our spirits would be heavenly beyond carnal thought. No wonder we cry unclean in such heavenly company.

P. D. G.

Brother S. A. Gower requests my view of 1st Cor. 8: 13, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The first sinning was in eating what was forbidden. It is righteous to eat that which the Lord gives or blesses, and to eat and drink unto him is good service. The most blessed eating and drinking is to eat the flesh and drink the blood of the Son of Man. Hence we see there is much in people eating and drinking.

In the case recorded in Cor. 8th chapter Paul shows the difference between knowledge and charity—knowledge puffs up but charity edifies. If a man thinks he knows anything he knows nothing yet as he ought to know. For instance, if one thinks he knows more than another he is puffed up and would harm his brother; but if he loves his brother he has charity that edifies or strengthens his brother.

He brings up the case of meat offered in sacrifice to idols by the heathen. Our brother knows the idol is nothing. That while there be gods many and lords many in the world, or as the world thinks; yet the true Christian knows that to us there is only one true God, the Father, of whom are all things, and we of him; and one Lord Jesus Christ, by whom are all things, and we by him. Hence these dumb idols are nothing. But then there were some in Paul's day that thought that meat offered in sacrifice to an idol was defiled. It was custom for a Jew to eat what he had offered in sacrifice to God. Whenever they sacrificed the passover lamb they always ate it. What a service to God—typical of eating the flesh and drinking

the blood of the Son of Man. If a Jew loved and worshipped God how wonderful to eat this sacrifice. What an expression of fellowship! But how, on the other hand, could one eat that which is not offered or received in faith? Suppose you hear one preach and do not believe what he preaches, how could you eat? Suppose you sit down to eat at a natural table, and meat is set before you that you know is rotten, could you eat it?

We know that true worship can be only to the true and living God through Jesus Christ the Lord, and that this eating and drinking is in the kingdom of God, and is the most joyful and healthy, pleasurable and blessed service the child of God ever engages in. Whether we eat or drink let it be unto the Lord.

Now suppose a brother is weak, and considers the meat offered to an idol defiled, it would be sin in him to eat it. Though if you know it is not defiled, yet if you eat it gives him offence, will you eat it? Or if you eat and thus encourage him to eat, and thereby cause him to stumble, would you eat it? For he could not eat it on your faith, but he must himself have faith—for whatsoever is not of faith is sin. He must be fully persuaded in his own mind. But if you love him you would not eat meat in that case. If eating meat make my brother to offend I will eat no more flesh while the world stands. That is you, if you love your brother, will do nothing to cause him to stumble or offend;

but you will do those things that build him up.

Suppose there is a brother that has such a thirst for whiskey that he cannot take one dram without taking two or three more, and gets half drunk as they say; now would you take a drink before him, thus encouraging him to take one? You would if you loved whiskey more than you love him; but if you love sobriety more than you love whiskey you would not drink it. But Paul takes the case of meat, which is far more essential to man than whiskey is.

But suppose you think you know so much more than this weak brother, and say, "this is a mere whim of his." Take care that you do not have that knowledge that puffeth up, and that might lead you to destroy your brother. But charity edifies.

This principle should generally guide us through life in our conduct towards our brethren. For the Scripture is so far reaching that it searches man out, and applies to his entire conduct. There is nothing that so guides a man as charity, and there is no sin in true love.

P. D. G.

On the 2nd Sunday in May I was at Philadelphia, Rutherford County, N. C. Elder Henry Taylor resides near that place, and serves that church acceptably. He is a brother of good character and good gift. He formerly lived in Virginia.

This church is isolated. There is a good sized congregation here.

The older ones yet remember the savory doctrine and godly life of Elder Drury Dobbins. The Missionaries claim him, but the pretended mother of the living child, and the real mother of the dead child, claimed the living one, and would have it killed, and taken one-half of it. But the real mother said "No." What would the Missionaries do with only one-half of the doctrine of Jesus Christ, even if it could be divided? They have no use for it but to cast reproach on it,

Drury Scruggs, who preached Elder Drury Dobbins' funeral when I was a lad and present, did his utmost in laudation of Elder Dobbins, yet went to old Sandy Run the next day and began a protracted meeting, (a thing that Elder Dobbins did not approve) and said that day, "As for the doctrine of election and predestination I stamp my foot on it." As much as to say, I stamp my foot on what was dear to Drury Dobbins.

I think if Elder Taylor will have appointments at school houses or other places in that country around Philadelphia it will be for good. We should do the work of an evangelist by visiting and preaching in places beyond as we have opportunity and an open door.

P. D. G.

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OBITUARIES

PENINAH PHILLIPS.

Sister Ppillips was born in Johnston county, N. C., November 11th 1860, and was the daughter of Rufin and Cathreen Bailey. Her father was killed at Petersburg in 1864, at a time when we did not wonder at men getting killed. She united with the church at Beulah in Johnston Saturday before the third Sunday in January 1890. She lived in this home a consistent member until March 17th 1892 at which time she was married to Brother W. D. Phillips, of Union Church, after which she moved her membership to Union Church, in Johnston County, N. C. Sister Phillips was the mother of five children. Sister Phillips died of heart failure which she had for some time been subject to. She leaves a mother, two brothers and one sister to mourn as such do. Sister Phillips was of spotless character, and was loved by all far and near that knew her. She manifested that she had the law of the Lord written in her mind and heart, being as a lamp that never goeth out. She was beloved of the Lord with an everlasting love, and drawn with his loving kindness. No wonder that the works of faith were good and her end everlasting life. She has the life and resurrection with her, for Jesus saith, I am the Resurrection and the life. According to her request the minister preached on the occasion from Rev. 14: 13 to a large and weeping congregation, after which her remains were laid to rest in the family graveyard, there to sleep that blessed sleep in Jesus whence none ever wakes to weep. The last enemy is destroyed, the wicked have ceased troubling, and the weary are at rest. May we also be ready for the sharp sickle which will come in his time, and until then, may he comfort us; may he comfort the dear brother and little children; may he help the father to bring up their children in the nurture and admonition of the Lord, may they be taught to sing in

churches as we have better organs than men can make. In hope of seeing Jesus as he is and being like him.

S. H. BRADDY,

Princeton, N. C.

LOUIS BUREN FONVILLE.

It becomes my sad duty to write the death of my darling boy. He was born May the 2nd 1896, and died March 18th 1903. He was a quiet, peaceable child and loved to go to school and study his books. He suffered eight days very severely. It is hard to part from one so near and dear to us. But I try to console myself with those words, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord". I want to be submissive to the will of the Lord. All the parents and friends could do could not stay the hand of death. The Lord has called him from this world of pain and sorrow to a better world, there to reign forever on the right hand of the Father, for he has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Oh! how we do miss him. Our home is so lonely without him. No more to hear the sound of his little foot-steps, nor hear the sound of that sweet voice that has said ma, so many times. A place is vacant in our home that can never be filled. Oh! Lord, thy will be done. I hope to be prepared to meet him on that beaulifol shore where parting will be no more. Written by his mother,

KATIE L. FONVILLE.

JOHN A. B. WALTERS.

DEAR BROTHER GOLD:—My head and stay is taken away and I am left alone. My husband, yes, John A. B. Walters, who was so near and dear to me is taken away and gone. Yes, gone forever. It grieves my heart to part with one so good and kind. Oh, it was so hard, but the Lord knows best. I wish I could feel it was right. We lived together forty-four years, and no body knows how I miss him. I look in the house and yard and see what his sweet hands have done, and where his feet

have trod, but cannot see him any longer. I do feel so lonely. He was not sick but five days. He had a cold; the doctor said it was the pneumonia. He was sixty-six years old, and died in November the 29th 1902, and without a struggle. I feel cast down and almost forsaken, and feel there is nothing here to court my stay. I feel to say as Jacob, all these things are against me. I have nobody to look to, an idiot child. I hope to hear you preach some time. Pray for me that the Lord may be a husband to me and a Father to my child.

His Wife,
MARY F. WALTERS.

AURA L. JORDAN.

It is with a sad and aching heart that I attempt to write something concerning the death of our precious little daughter Aura Lee Jordan. She was born November 30th 1890, and died March 28th 1903, making her stay with us 12 years and four months lacking two days. She was such a loving child, with such a sweet and gentle disposition, kind and sympathetic with all whom she was associated. Oh! it is so hard to stand by the bed side and see our loved ones suffer day and night for so long and at last see them struggling through the chilly waters of death all alone. No one, only those who have had the sad experience, can have any idea what it is to witness such a scene. I know that since there have been parents and children on the earth there have been bereavements, but it seems to me that mine is the very worst. Our little family was unbroken until our darling was taken from us. She suffered so much she said she wanted to die, and spoke of her burial. Sometime before she died she took hold of my hand and said, Goodbye Mamma. She seemed to know that she would not get well and did not want to take medicine, and would frequently say, "I'll never get well." We did what we could to try to restore her to health but it was of no

avail. After twelve days suffering she passed away. She leaves to mourn for her one sister, one brother, and father and mother, with other relatives and friends, and while words seem but mocking sounds to try to express the depth of my grief. I do desire to be submissive, and to realize that God is a merciful God, and that all things work together for good to them that love him.

Written by her grief stricken mother,

MOLLIE JORNAN

The subjects of these sketches were children of Jesse E. and Mary J. Woodard, strict members of the Primitive Baptist church at Chapel, Wayne Co., N. C. They tried to raise their offspring in the nurture and admonition of the Lord, and the sequel shows that while only one that died (the oldest) was a church member, yet they succeeded well in giving them all an excellent moral training. They were parents of sixteen loving children, of whom all but two have crossed the River, and now abide with the angels in the holy land above, where all is grace and love.

Alec Medora, the oldest girl, was born on Nov. 21st 1872, in Wayne Co., N. C., and was married to Jesse Thomas Bass, on Jan. 13th 1872, and died on June 20th 1900, in Wilson Co., leaving a husband and four children, one boy and three girls. She was a good daughter and indulgent mother, and a kind and affectionate wife, but is now "Asleep in Jesus."

Nancy Ellen was born March 13th 1878, and died July 20th 1900. Of her it can but be said, "None knew her but to love her," and while not in the church, she endeavored to walk "In his steps", and we believe she is now abiding in the faith of the crucified one, and where the victory is won, and with life's beautiful sunset there is nothing to regret, for with the eternal living—there his blessings she is receiving, and we will meet her up above and ever be with those we love.

Burwell Edgar was born Sept. 1st, 1880, and died August 21st 1900. Of his character nothing but good can be said. He was an exemplary young man, and one that was never known to speak wickedly to or have an unkind thought towards his fellowmen. In the loss of these loved ones we have abiding faith in him who doeth all things well, and that he giveth his beloved sleep. "Sleep on dear friends, in Jesus sleep. For in his arms none wake to weep, and angels their sweet vigils keep."

ROSA E. PARKER.

Fremont, N. C.

WASH HODNETT.

. By request of his wife I send you for publication the obituary of Wash Hodnett, who was about 27 years of age, and was cut down by the hand of the Lord, leaving a young wife and three little children. I married him to Miss Rosa Price, a daughter of Elder S. M. Price, all in Campbell county, Va. He was killed by lightning. I knew him when he was a small boy. It was his disposition to be kind and truthful to his father and mother. He was fond of going to the house of worship. He was fond of reading the Scriptures. At the Union meeting at Mount Zion I went to his house and spent one night with him, and well I remember when I parted with him, he ask me to remember him in prayer. We read in the word of God that where he has begun a good work he will continue it. I have been made to believe for many years that all such characters are saved.

I will close by asking his wife to read the Scriptures carefully and prayerfully. May she meet him where parting will be no more.

E. C. DODSON.

Dear Brother Gold, Dear Sir:—As clerk of the church at Walton, Pittsylvania Co., Va., I am required to notify the brethren through the Landmark to give time and place of Staunton River Association, with Walton church, commencing Friday before the 2nd

Sunday in August next. Brethren wishing to be conveyed from the depot will please notify me when to meet them and where.

By order of the church.

C. W. HENNY, Clerk.

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PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SINGING.

“Let the inhabitants of the rock sing; let them shout from the top of the mountains.” Isa. 42: 11. Christ is the rock and those who are in him are new creatures, and have a right to sing. But the righteous sing and rejoice.” Prov. 29: 6. “And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35: 10.

Sometimes when we call for joiners we sing a verse suitable to the occasion, and when any one joins we sing and give them the hand of fellowship. They can hold up their heads much better, and the sorrow and fearing which they had before is fled away, and when baptized they go on their way rejoicing. And Moses said, “Come thou with us and we will do thee good.” Num. 10: 29.

When these fearful ones join us they feel so relieved that they are surprised that they had not come sooner, and begin to tell those whom they think ought to come, to come on, and that they would enjoy themselves a great deal better, and it does them good to come with us. When love and fellowship abound we sometimes sing a song expressive of hope and love, and salute each other with the

hand of fellowship, and realize in our hearts the kiss of charity in kind regards among the children of the kingdom, and even beyond membership, not knowing in whom the love of God is.

Several years ago at Fellowship church, Elder Gold preached from 1st John 4: 7, “Every one that loveth is born of God.” Not limited to just one that loveth, but to every one that loveth. We are to consider what manner of love it is. Sometimes there are precious lambs of Jesus that feel so unworthy they will not advance, and feel unworthy the notice of God’s children, and when with a feeling of love and prayer we give them our hand they are so much encouraged that a book of remembrance on it is written, and we will hear a relation of it in due time. The song says: “Let those refuse to sing who never knew our God.” The poet does not say: “Make those refuse to sing.” We do not know who they are, and might trample on the feelings of a little one unawares. The merely giving meat and bread is not all the entertaining necessary. The feeding of the soul as well as the sense is required. We are often entertained and not fed with natural food at all. Brethren and sisters often come in after meal time, and what wondrous entertainment in singing and Christian conversation we have. It is a heavenly

place in Christ Jesus, however humble may be our home. It is made the sanctuary of our God.

Sometimes non-professors in meditating on what the poet says: "Let those refuse to sing who never knew our God," feel forbidden to sing, but I tell them it is not to be taken in that sense, but it means if any do not love God, nor his worship, nor his praise, nor love the brethren, and it seems evil to them they may let it alone, so they are morally upright. But it seems that those on the other hand are willingly impelled to engage in the song of praise, and even though they cannot sing vocally, they manifest a melody in the heart to God, and like Paul, delight in it after the inward man.

I had just finished reading all the communications in the Landmark for March 1st, and am entirely unable to tell my admiration and approval of Elder Durand's communication, "Wrought Righteousness." Many are very sensitive on that subject. I read it with the closest scrutiny, and am happy that his points of workmanship were so distinct and accurately drawn. It comprehends at least two elements that unskilfully handled would be offensive, even to the brethren. But a workman approved unto God can give wholesome and edifying instruction on it. I am confirmed that Elder Durand had his eye single to these things. And we should all ever avoid extremes, and let our moderation be known unto all men, and do all things unto edifying. If we do not know whom it may reach we must go our way forth and feed the kids beside the shepherd's tent, and it will be bread cast upon the waters to be gathered after many days.

These addresses seem to be general, but they only reach such as

have an ear to hear what the spirit says to the churches in regard to what must come to pass with them in the line of duty, what each should do. "Make a joyful noise unto God all ye lands; sing for the honor of his name." Ps. 66: 1, 2.

I felt it imperative on me to aid the old brethren in singing several years before I joined the church. They could scarcely conduct the singing, and I could sing well. I cast in my mite.

Truly,

ISAAC WEBB.

Snake Creek, Va., March 12, 1903.

ELDERS GOLD AND LESTER:

Dear Brethren:—My mind is moved from some cause to write in regard to what is the duty of God's children. While I know if I am one I am lacking on my part to some extent, yet I hope that the God of heaven may quicken me by his spirit of truth which is the spirit of Christ, for Christ is truth, and this truth comes down from heaven, wherein is no deception.

This is the first fruits of them that slept. So all were once asleep, or in other words were dead in sin. So all shall be made alive in Christ. But every in his own order. So as Christ is the truth, so is Christ the resurrection, and as Christ is the truth so is he the way, so is he the life, and as it pleased the Father that in him all fulness should dwell thus Jesus Christ is Lord of lords, and King of kings; and all power is given into his hands.

By his power he divides the sheep from the goats, and sets the sheep on his right hand and the goats on his left, and says to them on his right, "Come ye blessed of my Father, inherit the kingdom of my Father prepared from the foundation of the world. This kingdom was prepared of the Father and in the purpose of God, brought

to light through Jesus Christ, our Lord, who is the king of this spiritual kingdom which is prepared of God and this spiritual kingdom is composed of an innumerable host of spiritual children born of the only begotten Son of God, for of his own will begat he us, that we should be a kind of first fruits of his creatures. Then if we are heirs of this kingdom we are a kind of first fruit of them that slept, or that were dead in sin. But God, who is rich in mercy for his great love wherewith he hath loved us even when we were dead, hath quickened us together with Christ. Then if we were quickened together with Christ we never can be separated from him. Why? Because his Father hath given all power into his hands, and there is no power that is able to separate us from him who loved us, and gave himself for us, died that we might live. Wherefore he saith, "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Eph. 5: 14. If thine eye be single thy whole body shall be full of light.

Now my dear brethren and sisters in the Lord, or even in the knowledge of him as our Saviour to one and all I write, including God's children both in duty and out of duty, every one of God's children knows when he is out of duty and when he is in duty so far as the letter teaches them. Paul said, "My brethren, ye need not that I teach you, for the anointing teaches you all things." Then my brethren, what do we learn from this word anointing? Is not the spirit of Christ the hope of glory? Have you any hope that God, for the sake of Christ, has forgiven you your sins? Have you any faith that is to believe that Christ is your Saviour? If so why do you discredit the word of God our

Saviour? Did you know that you do that by not obeying the word of Jesus when he said "Come unto me all that are weary and heavy laden." Does he not tell you here that he will give you rest? Why, then, stay away? Do you not want rest? And this is not all Christ tells you. "Take my yoke upon you and learn of me," he says, for I am meek and lowly of heart, and you shall have rest. Do you feel cast down, and poor, and unworthy? If so, then you are the one that Christ is speaking to. Then I say come to the church. This is that spirit that is teaching. Do you feel meek? If so Christ says, "I am meek and lowly in heart." Is this not Christ in you then the hope of glory? This meekness is Christ in your heart, and he promises you rest to your soul.

Then dear child, rise up my fair one and come away. Hear Christ saying to you, "Take up your cross and follow me." What is that cross? It is that fear, it is that doubtfulness, it is that unworthiness you so often feel, and O, dear child of grace, did you know that it is that spiritual light shining in your heart with that spirit of meekness. Christ says, "I am meek and lowly in heart." That you can see your nothingness, your unworthiness, your poverty. But O, dear child of grace, did you know how rich you are? That our Saviour is gone above and has prepared a mansion in heaven for us. Hosanna to the highest.

Then let us that are outside the pale of duty go unto him bearing this reproach, for we have no continuing city; but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name.

This should be the employment of every child of grace. Then let us awake from sleep, and serve the Lord in newness of life, and sin not; for he beareth not the sword in vain. So may God bless, pardon and pass by our many failures and shortcomings before him in the past and guide us by the spirit of truth, and enable each one of us to live more to his name's honor and glory. May our last days be our best days. May our prayers ascend as one man before him who is the author and finisher of the Christian faith, is the prayer of this unworthy servant, if one at all.

W. T. BROADWAY.

Coolidge, N. C.

ELD. P. D. GOLD, Dear Bro.:—My thoughts to-day, and in fact for several days, have been about false teachers and their doctrine, and also about the inhabitants of Zion.

I have thought that as much has already been said and written and preached by God's ministers that it was useless for me to write, realizing that they were strong, whereas I was weak; that they had wisdom, whereas I had ignorance; that they had prudence, whereas I was presumptuous; that they had the Holy Spirit's teaching, and as for my poor self, if I am a child of grace, I am the least; that they are old and experienced, whereas I have only been a member of the church 20 months and am not a preacher.

But with all these thoughts in mind I am unable to get rid of the burden. I do hope the brethren and sisters will consider my youthfulness and not despise me on account of my youth, and will not think me presumptuous, being a stranger to your paper, for I seek not "praise of men." I seek not applause, notoriety and such

things as the world gives her puffed up sons; but rather to comfort, console and instruct God's children if he will enable us to do so. Then let the praise and glory be to him who knoweth all things well. When we do all we can then we are only unprofitable servants, and have only done our duty.

I do not feel competent to write on any subject, but when I hear the cry so often, "Lo, here is Christ," or "Lo, there is Christ," I cannot refrain from raising my feeble voice in protest. In Paul's 2nd epistle to Timothy 4th chap., 2nd and 3rd verses, we have two lessons to teach and to learn. First our duty to open our mouth boldly to make known the mystery of the gospel, to reprove and rebuke, with what? Villification and abuse? No, with all patience and long-suffering and doctrine.

Secondly, That "false teachers would arise who would bring in damnable heresies, even denying the Lord that bought them." Why, this condition in the church? you ask. Yes, and out of it, too. We must also learn from this Scripture that not only false teachers would arise, but that "the time will come when they will not endure sound doctrine," but would heap to themselves those teachers named above. We frequently hear of confusion, strifes, hatred and wrangling over words that will not profit anything; and it makes our poor hearts sorrowful and we are made to ask ourselves was it because of the teaching of such able ministers as Elders Gold, Lester and Durand, and Elders A. B. and S. H. Whatley, Jennings, Barrick, Riner, Simms and others of Georgia? No, it cannot be. Then what? Preachers who have pet theories and wish to parade them, desiring the praises of men. And such men usually get followers.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. This was in the church, but there must be false teachers out of the church.

All gospels outside of Christ and him crucified are false. All gospels that elevate man upon an equal plane with God are false. All may say I agree with you; but yet I believe there are many precious lambs in the clutches of the Arminians, and these are the ones we are going to write to now.

What about salvation by works? Is that the doctrine of God, our Saviour? No, it is not works but by grace through faith. "It is the Spirit that quickeneth; the flesh profiteth nothing." Look around you at the deceptions that are practiced. Preachers will not preach without pay. Surely God's ministers preach from necessity; yes a woe is on them if they do not preach the gospel. Then who are these that preach for money? Second Peter, second chapter answers that question. They claim to save people, thereby making themselves their own saviour, and if that be true they are gone, world without end. O, how disgusting to a poor child of grace that has felt himself or herself a poor condemned being in the sight of God, realizing that in them is no good thing, and when God in his great love and mercy lifted their burdens and opened their eyes, they saw in Christ their hope of glory, their righteousness. I repeat how disgusting is this doctrine of means and works to those who have seen that Christ alone was their Saviour. My only hope of eternal glory is in the saving merits of Jesus' blood. If I am saved it is by him in his death. If I am justified,

then I am justified in his resurrection.

Then where is their room for works, or preachers as means of salvation?

Friends, I realize my weakness, but I ask you to think of these words, brethren and sisters, reprove and rebuke with patience and long-suffering. Don't think the preacher has everything to do. "Let your light shine." If you vilify, abuse and quarrel with those who do not believe as you do, you are not letting the bright, glowing and glorious light of Christ shine; but where there is hatred, malice and envyings there is darkness.

You could not win a child's love and respect by scolding and whipping it, or boxing its ears. But let it see love, meekness and tenderness in you, and it will love you. I have seen Old Baptists who were so desirous of proving their belief that they would declare that they knew they were right, and that all who differed from them were children of the devil. To all such as have this way let me say to you, in love and in fear of my God, that there is a beam in your eye, your sight is dim, or else I do not understand the Word of Truth.

While we no more hold to the Arminian theory than you, yet I cannot say (I am no authority) that I know they are not the children of God. You, dear brethren, know of some friend who does not believe exactly as you, yet you believe that they are children of grace. When you talk to them do you effect a "better-than-thou" countenance, or do you reprove and rebuke them with love, meekness and patience? The gospel of Christ is not a gospel of confusion, division, hatred, malice and self-importance, but a gospel of love. The ministers of the Old Baptist

churches preach sound doctrine and duty too. We are accused of preaching a hard doctrine, so was Christ. I love the doctrine that abases me and crowns Jesus Lord of all. My only hope is Christ, and my desire, to serve him acceptably.

"Let your light shine." "Walk not after the flesh, but after the Spirit," making manifest by your conversation and deeds that ye are led by the Spirit and thereby work out your salvation which God has worked in you, to will and to do of his own good pleasure. Ye are his workmanship, created in Christ Jesus unto good works.

Now "let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 9, 10.

I could write more, but fearing that I have already wearied you all I will close, and if this be in accord with God's Holy Word, if you think so I may call again.

Brother, cast the mantle of love over my many imperfections for I feel that "I bear in my body the marks of the Lord Jesus." My troubles and afflictions some times are great, but if it takes these things to make me love, reverence and serve my Master, then I can say I will rejoice in them and praise him, to whom be glory and honor and power forevermore.

Brethren, pray for me.

Yours in precious hope,

J. W. CUMMINGS.

ELD. P. D. GOLD:--Dear Brother: For a long while I have desired to write my experience for you to publish in the Landmark. I want my children to know some of the ways I have trod, so they may be more watchful than I was, and

not be caught in the snares of false teaching as I have been.

I was born September 4, 1847. When I was about six years old I had a dream that just caused me to tremble for my condition as a sinner. In my dream I was by the side of a garden in which I saw a certain beast that was after me. I was trying to get away, but the faster I went the faster he came after me. When I saw that he would catch me I cried out, "Lord, have mercy on me." As soon as I had spoken these words the beast was gone and I saw him no more.

The next day I, with some other children, was out at play, and I left them and went off and tried to ask God to have mercy on me, a poor sinner. After this that feeling was not on me all the time. When it was gone I was just like, or, if possible, worse than my associates until I was nineteen years old. About that time the Missionaries had a protracted meeting near me, and I attended and went to the mourner's bench because I really felt the need of salvation, feeling I was a poor sinner. I went there four times and, as I thought, professed religion, but after that I felt more miserable than ever, and I saw my guiltiness before the Lord so plainly that I never gave into their church.

Soon after this, on the third Sunday in August, 1867, I attended the Country Line Association at Stories Creek. On Sunday morning Elder James S. Dameron preached, and while he was preaching it appeared that every word he said was like a sharp, two-edged sword piercing in my heart. I folded my arms close across my breast to keep his words out, but they went deeper in my heart and I continued with my arms folded until the end of the sermon. Then I went off into the woods and

asked the Lord to enable me to get back home. Then my heart began to pray and it prayed for one week, when there appeared to be a great weight let down on my head. This continued until Tuesday night after the third Sunday in September, when I was standing in the floor with the tears running down my face, and I was impressed to go and pray one more time before I died. I went out into the garden and bowed down and said, "Lord, if it is thy will to send me down to the lowest regions of hell, thy will be done." And for the first time in my life I was willing for the Lord to do with me as he saw fit. From there I arose and went into the house. I was so weak I had to pull into the door. I got in and spread down a quilt, folded my arms and lay down to die, for I did not expect to see daylight any more. Here I became unconscious for a time, sinking away in great weakness. I do not know what time I aroused, but when I became conscious I heard a roaring sound, and sweet singing in it, and a beautiful bright light, brighter than I ever saw the sunlight, and part of the singing was in these words:

"Free grace and a dying Lamb,
One more mourner has a home at last."

I arose and the first words I remember to have said were, "Thank God, I am born to die." My heart was full of unspeakable joy. I felt of my arm and pinched myself to see if it was really me. I looked at my clothes and they looked new, and I felt new.

The next morning as I walked out of the kitchen I looked at my hands and turned them over. They looked new. I felt a commandment to look at the world around me, and everything looked new, and to me all was new. I went down the path towards the

spring, and the first I knew I was praising the Lord for his goodness. I had a place near the spring where I used to pray. I went there but could not pray one word, for the first I knew I was beating the ground in praises to God, and my whole heart was full of praises. I now loved God's people, and wanted to be with them. I prayed to God to lead me to his people.

That night I dreamed that I went across a field and came to a river. There was a man in the river with a cane in his hand. He stuck the cane down, and came to the bank, took me by my right hand and led me to where he had left the cane, and there he baptized me, and I came straightway up out of the water. Then he came and took me by my right hand and led me to the other side of the river, and said, "go into yonder world and be baptized in my name." There were many people there shouting and praising the Lord, but I felt so poor I could not say one word. They came to me and commenced shaking hands with me. We then went up a street that shone like the face of a new looking glass. Before us I saw a gate which folded in the middle. I wondered how we were going to open the gate, but before we got there it opened by itself, and I saw that the street led up to a beautiful house. When we got to the door more of these good people came out and began to shake my hand and say, "welcome, welcome into our Father's kingdom."

I knew nothing of the Primitive Baptists and I joined the Missionaries, and continued with them nine years and ten months. My feelings during these years were indescribable. My troubles were so great I often wet my pillow in tears because I was with a people who were so unlike me that they could

not have any feeling for me in my troubles, and we were not alike. I went to their meetings because my name was there, but not because I got any peace or comfort there. At last I resolved that I would not go any more until my mind led me there. I did not go to any church meeting for thirteen months, and then instead of going back to them my mind led me to go and talk with an Old Baptist lady. Her husband, who was an Old Baptist, told me to go and tell these things to the church and they would receive me, but I could not see how they could do so, I was so unworthy to be with such a people as they were. Then I was impressed to go and talk with old Brother Harris, which I did, and he told me I was living out of my duty, and that was the cause of my troubles, that if I would go to the church and tell them my feelings I would get relief.

In a short while I went with my husband's mother to Old Ebenezer to hear Elders A. N. Hall and J. A. Burch. After preaching they sat in Conference, and when the door was opened I went to tell them how I felt for I was unworthy of their fellowship. Elder Hall asked me if I wanted to join the church, and I told him I just wanted to tell them how I felt. He said, "Well, let us hear it." Soon after I began to talk he began to shed tears and said, "It is enough, I am satisfied." But I was not satisfied, for I wanted to tell him why I had gone before that people. To my great surprise they received me into their fellowship.

Since that time I have gone through many ups and downs, and felt that the good Lord was my support. I hope that what I have here written may be of some comfort to some one, and that the Lord will lead his children out of these

false religions, for there is no comfort there for his children.

I remain your sister in hope,

CHARLOTTE PAYLOR, (col.)

L. H. HARDY, her pastor.

Hester's Store N. C.

ELD. L. H. HARDY:—Very Dear Brother, I feel to-night like I want to write to you, and tell you how very much I have been comforted by your preaching. For a week before you came I was troubled very much on account of my sins. I felt that I had sinned wilfully when I knew that it was wrong, and I knew that my punishment was just. I could only cry within my heart, and ask myself the question, "Why do I do those things when I know it is wrong."

When I heard your preaching I felt the more that I was a sinner, yet you pointed me to Jesus, who taketh away the sins of the world, and I was made to rejoice in him. I often read the experience of others and think I have never had any experience at all. I never feared hell as some, and I have never had as great a deliverance as some I read of.

I always loved the Baptists and when I was quite young I enjoyed their preaching, but had no thought that I would ever be one of them. A feeling of unworthiness was continually with me, and I did not think that I could ever be as good as they looked to be. And I never shall be, for I am just as sinful today as I was then. I thought the Primitive Baptists the prettiest people I ever saw, and O, how I wanted to be like them, but did not see how I could, for I was so full of sin.

If I ever had any deliverance at all, it was one night when Elder Meads was preaching at Sandy Grove. I had for some time had a great desire to be a Christian, but

did not see how one so sinful as myself could be one. That night Elder Meads preached to me Jesus. I felt, though sinful I was, he was my Saviour. The promise was to me, and I was made to weep tears of joy, though I tried hard to conceal them. From that night I have had a hope, and though small, I would not take all this world for it. I have never seen Brother Meads since that night, but I have a special love for him.

I love all true Baptists, especially preachers, for they take the things of Jesus and show them to me. Your preaching was very sweet to me. You explained many things to me, some of which was faith, repentance and forgiveness of sins which was the sweetest to me, for I believe I suffer and repent my many sins. Therefore I hope for forgiveness. I feel to be the very least of all saints, if one at all. The very prayer of my heart is that I may not bring reproach upon the church nor do anything to the hurt of my dear brethren and sisters.

Brother Hardy, if you can see anything in this worthy an answer I will be very glad to receive one from you. If not, cast it aside and all will be well. I will close with much love to your wife and family.

When it is well with you pray for me.

Your unworthy little sister,

MAGGIE ROWE.

Small, N. C., Feb. 18, 1903.

DEAR BROTHER GOLD:—I enclose a copy of a letter from my mother. It was so good to me I thought perhaps it would be good to others too, if you see fit to publish it.

I have not forgotten the feast I had 3rd Sunday in January. Surely that was a refreshing season

from the presence of the Lord to me, in which was made to forget, for the time being, the sorrows and trouble of the way, and to hope in the mercy of the Lord, who is not slack concerning His promises. If it were not that the clouds sometimes clear away, and the earth is warmed by the coming forth of the sun, how soon the tender plants would droop and die. I have noticed that during a long seige of rainy, cloudy weather plants do not thrive well. No matter how strong and healthy they look before, it is not long 'til they begin to look delicate and sickly, and you might work them and nurse them in that state all you please and everything you do to them will only make them worse. But it is surprising to notice the effect, even, of a few hours sunshine, how soon their color will change, and they begin to brighten up, being supplied with new life and strength. Just so spiritually, when we have been so long under a dark cloud, and feel that we are almost ready to faint, and the Sun of Righteousness arises to us with healing in his wings, how it revives us and supplies us with fresh courage and strength, and humble boldness to press on towards the mark for the prize of the high calling of God in Christ Jesus, counting all things here but loss if we would win Christ. How sweet is even one sip from that spiritual Rock—that fountain that never runs dry. It makes us feel strong, not in our own strength, but in the power of his might, who speaks, "Peace be still", and to the troubled waves, "Cease to roar," enabling us to lay aside every weight and besetting sin, and run, for a while, at least, with patience the race that is set before us, looking unto Jesus, who is the author and finisher of our (we hope) faith.

How sweet to me when I can fully realize my dependence upon the Lord—realize that from him cometh every blessing, for 'tis then and only then that I can fully trust in him.

Brother Gold, I wanted to hear you talk a lot while I was with you, and also felt that I would be glad to talk a little myself, and especially after I left you Monday morning. I wanted to tell you a little dream that was fulfilled that morning in the few words we said before parting, which has been a great comfort to me. But it seems I have not the gift to express myself in words, and if I write that looks so imperfect to me that I am not satisfied with it; and often fear too, that I am not directed by the true spirit in writing, hence what I write will not be any profit to any one.

So there is but a little while at the time that I am satisfied, and that is only when the dear Lord, I hope, is pleased to show me a little of the beauties of his kingdom—to give me a little foretaste of the joys to come. I was perfectly reconciled a few nights ago in a dream, and if I could feel as I did then when death really comes to me, it would be no terror to me at all. I dreamed I was dying, and knew that I was dying. My strength was exhausted and my breath was almost gone; yet I was as well composed in my feelings, and talking as courageously as I ever did about anything in my life, of and about what a glorious exchange it would be to depart and be with Christ. It was sweet to me then, but the thought now arises that it was only a dream.

Brother Gold, I had no thought of writing as I have. You may judge the source, I know not from whence it came. I only thought

to write a few words about the meeting 3rd Sunday.

Again I want to thank you for your kindness. I know I am not worthy of it, but hope I receive such blessings as from the Lord.

Pray for me that the Lord may keep me. May he continue to bless you and all his dear children.

Lovingly your little sister,

LOUISA A. EDWARDS.

Raleigh, N. C.

“I AM THE WAY, THE TRUTH
AND THE LIFE.” JOHN 14: 6

These words were uttered by the Saviour of sinners and spoken to Thomas, one of the Twelve, though applicable to all the redeemed of the Lord.

I have been thinking this morning of these words and of the interest I hope I have in their meaning, and while I am aware of the fact I have not the gift of writing I would love to be able to present a few thoughts on the above words, and by way of introduction I would love to make a little comparison in regard to the first part of the text, “The way” and I will just ask right here all who may chance to read this, have you ever traveled a road until you fully thought you were familiar with it and then at some time find yourself doubting about this, seeing things that you had not noticed before, and really you felt distressed in your mind and wondered would you have to turn back and examine the beginning of the road in order to learn whether or not you are where you thought yourself to be. So when Jesus began to tell his disciples he must leave them for a little while and they should not see him, and again a little while and they should see him and even though he told them he was going to prepare a place

for them and that he would come again and receive them unto himself; and even though he told them to let not their hearts be troubled for they believed in God to believe in him also, yet these sayings troubled them, and they were entirely helpless in all this trouble that then filled their breast. Jesus also told them that whither he went they could not go and this seemed to trouble them, notwithstanding the fact he told them they should follow him afterwards.

Now we wish to note the fact that God had inspired the prophets to foretell all these hundreds of years before its fulfilment and this is part of what Jesus meant when he said, "I am the way," for Paul said; "God who at sundry times and in divers manners spake in times past to our fathers by the prophets hath in these last days spoken unto us by his Son who he hath appointed heir of all things, by whom also he made the world." So we find Jesus was in the beginning when the worlds were formed. So as John said again, "In the beginning was the word and the word was with God and the word was God;" and we know too, there never was a substance without a shadow nor a shadow without a substance, and if Jesus had not been before all things, and in all things had the pre-eminence there never could have been a shadow painting to him, so the law having a shadow of good things to come could mean by those things which they offered year by year make the comers hereunto perfect. But the bringing in of a better covenant did by which we are brought nigh unto God. I hope no one will think mean these for the exact quotation of Scripture, but I know these statements bear testimony with the spirit of the Bible. So we find

all the prophets delighted in foretelling the coming of Christ which served the church in their day and generation with a feeling of consolation, for by faith they believed and were justified in their belief that he would come just in the same way that the church is consoled and comforted now by faith believing that he has come.

So Jesus is the way and not ways of salvation. And every sign that God gave the Jews as a nation led them to believe that they were in favor with him (for God spake to them in signs and wonders) for the church in that day was compared to a deaf, dumb and blind man, as being represented by one who had not as yet made his appearance.

But by faith Isaiah could say, referring to the gospel dispensation, "Then shall the lame man leap as an hart and the tongue of the dumb sing," and so it is when Jesus appears fulfilling all prophecy, (for he came not to destroy the law, but to fulfill) dear old Simeon could say "Now Lord, lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." This is a glorious declaration of truth, that every one that is blessed to see this way that God has prepared. So we will conclude that prophecy held good as pointing to the coming of Christ just as the shadow would lead you to the substance.

I will have to pass on, as I don't believe in lengthy articles when we can avoid them and notice the "truth" mentioned in the text. This is very glorious in many respects; for we all have some idea of the value of truth as told by men and acted by men, but we can't for one moment conceive of the importance of the word in the text from this standpoint, for there is no one on earth besides Jesus that

always told and acted the truth; but this Jesus did. So we find it written, "let God be true and every man a liar," and it is so until this day.

All the prophets, as I have before stated, had foretold his coming, and the angel of God had prophesied of this and when it should be, and told that a virgin should be with child and his name should be Emanuel. (God with us) being the interpretation of the name, and so on down to his mother. The angel said to her, "Thou shalt bring forth a son and his name shall be called Jesus, for he shall save his people from their sins." And I am glad the angel said this just as he did, for it was impossible for him to lie, and I believe that Jesus was the very truth of the prophets, the truth of the angel, and the truth of God as set up from everlasting, that Jesus fulfilled every word of prophecy and met every demand of law and justice, is not questioned in my mind. This is the eternal truth that sanctifies God's children, for Jesus said in his prayer to his Father in the 17th of John's writings, "Sanctify them through thy truth; thy word is truth." And I think the poet told the truth in the words:

"I am, saith the Christ, the way,
Now if we credit him
All other paths must lead astray,
How fair so'ever they seem."

There is no other God to the church to-day, though there be lords many and gods many to the religious world.

So I am bound to believe that Christ proved himself to be the truth of every word of prophecy in his birth, in his life, in his death, in his burial, and in his resurrection.

And now let me say a few words about "the Life." I know, or I

think I do, to be brought where the disciples were when Jesus uttered these words to them they were filled with sorrow. And never until we are made to feel that Jesus has withdrawn himself, or about to, can we feel as Thomas did when he said "We know not whither thou goest and how can we know the way?" This is very distressing to the disciples, for they had been eye-witnesses to his miracles, but the time was nearing for David's words to be fulfilled, "Help, Lord, for the godly man ceaseth and the faithful fail from thee among the children of men," and Jesus tells them it is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go away I will send him (and this is the help that David speaks of that must come to the church) and Jesus is the Godly man.

Now there is but one way or one life that is promised the child of God and that is Christ, and so it is written "the just shall live by faith." And now just as Jesus was sent of God to suffer and to do his will (which is to save his people) and all his life in the humanity was that of sorrow and grief. Just so are our lives as they abound in Christ, for I believe we bear about in our body the marks of the living of the Lord Jesus. At one time he said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." Just think for one moment; a perfect man dwelling among sinners, condemning every wrong and yet showing mercy to every man and even feeding his enemies and instructing those who abase themselves. No wonder men hated him and wanted him out of the way. Suppose he should make his appearance now in this enlightened age and religious day

(so called) and should go among us and condemn everything that is wrong. Where is the man that thinks he would willingly let him look at his books and see how he is dealing with his fellow man? O, I wish I could impress this thought on all minds that read the glorious record of the Son of God and enable you to feel that though he has ceased in the humanity he is risen and seated at God's right hand in glory and now knows the secrets and intents of every heart. Now where is the life of one man so good that he can behold him and say even as Zaccheus of old, that if he had wronged any man he would restore him four-fold and notwithstanding the fact that he was what we would call a good man, yet he had to come down to see Jesus, showing two things, that by nothing he could do could he see Jesus before the appointed time of God, neither by climbing up some other way, nor did he see him because of honest doings or worldly riches, but just simply because he was one of the seed of Abraham.

Now I feel that I have in part shown man up in his needy state and that there must be a more perfect life lived than poor, puny, helpless man can live. Hence "the Life."

So after Jesus arose from the grave he appeared unto his disciples on different occasions, and every time it was with power and great glory, and he assured them that he had conquered every foe and triumphed over all, and he said to them "All power in heaven and on earth is given unto me," and gave this as the reason why they should go and preach the gospel to every creature (both Jew and Gentile). How would this compare now with the reason that men claim for preaching? Of course I believe there are some truly led of this

same power now, but I hear so much stuff instead of gospel I sometimes wonder who is true. But be this as it may, God knows, and being the righteous judge will surely do right.

So we find again that Jesus sent his angel to poor old John and said, "I am he that liveth and was dead and have the keys of death and of hell, and behold I am alive forever more." But O, how fearful John felt when Jesus appeared to bring him this message. No wonder he fell at his feet as dead, but Jesus laid his right hand on him and lifted him up.

Now to make it as short as I can in regard to "the life" referred to in the text I think that Jesus lived the life that his people want to live but can't only as they live in him and as he lives in them, for Paul said, "I am crucified with Christ, nevertheless I live and yet not I but Christ liveth in me and the life that I now live I live by the faith of the Son of God, who loved me and gave himself for me."

So Christ lived a perfect life before his death, representing the life of the church in time bearing their burdens and toils, carrying all their sorrows all the days of old and died a perfect and submissive death by the hands of wicked men, showing that the cause of his death was the sins of his people; and the Apostle said "Though he was rich, yet for our sake he became poor that we through his poverty might be rich. And just here I wish to say, as I have once said, that were it not for the fact that the sins of the church were condemned in his innocent flesh and made a full offering I would have no hope of ever seeing God in peace and his people in praise. And I wish to say again too, what I have said once or more, that I believe that in the death of Christ

he became just as poor as the church and in the resurrection of Christ the church became just as rich as he was. What a glorious exchange this is! So Jesus said, My sheep hear my voice, and he said also they follow me. And Jesus does not only let us hear his voice in calling us out of darkness into light and out of death into life but he also tells us of his sufferings, of his death, and of resurrection and the life that you and I live in this world, being mixed with sorrow and grief, is but a sweet and loving evidence that Christ is living in you and that you are living in Christ, and just as Jesus saw no pleasure in the humanity but only a few moments rejoiced in spirit.

Just so to-day with those that are following. So here is "the life," it is in Christ and not in Adam that perfect obedience is rendered unto God.

I have only hinted at this great subject, but I must close. I hope all who read this may be given to think of what Paul said, If therefore there be any consolation in Christ, if any fellowship of the spirit, if any comfort of love, if any bowels of mercies, fulfill ye my joy that ye be like minded, having the same mind, and leave off these extreme and unscriptural terms by which so many of God's little ones are hurt and confused and no one benefited, but instead let us preach Christ and him crucified, "the way, the truth and the life."

In love to all the household of faith,
W. A. SIMPKINS.

Raleigh, N. C., April 21, 1903.

DEAR LOU:—I am yet on the land among the living, and also among the dead and dying. I have many things to be thankful for, and sorrowful too. I am cast down, but not destroyed. I suffer

all these things, yet I have hope in the mercy of God, which enables me to trust in him.

When John was shut in prison for reproving the wicked of sin, he was, O, so doubtful, he sent to ask, "Art thou the Christ or do we look for another?" The command was, "Go show John again these things". I have doubted in my imprisonment, O, so much—thought I might be deceived in the whole matter, but was carried back to the birth of Christ. I saw him born of a woman, I embraced him in my arms and asked some of the people that were present to give me something to wrap him in but O, they would not help me clothe him, but to the contrary, it seemed that they would rather have slain him than to have put a garment on him, I wrapped him in the skirt of my own garment. He was mine—I thought—forever mine. No one objected to it, or laid any claim to him. And now, dear child, I think of John, the servant of the great God, how the Lord's angels revealed many great things to him there in that lonely island.

So I had rather have Christ than to have ten thousand poor worlds like this.

From your mother in love,

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P. D. GOLD Wilson, N. C.
 P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 15

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EDITORIAL.

"And a little child shall lead them." Isa. 11: 6.

In these days parents are prone to worship their children. While it is good and right for wives to honor their husbands, and for husbands to love their wives, and love and properly care for their children, it is still proper for parents to rule well their own household, and for them to control and guide their children; and for children to obey their parents.

But parents are led by their children, and humor them, and indulge their whims so that children are heady and high-minded, disobedient to their parents, unthankful and unholy.

Preachers and teachers also flatter children very much, and spoil them in their endeavors to get control. They use good words and fair speeches to decoy and ensnare them.

Let it not be said or thought that I would be unkind to chil-

dren. The man who insists that both children and parents should abide each in his own lot, is their real friend. Gentleness with firmness, kindness mingled with wholesome, and wise authority is important in the foundation of good character.

A little child is typical of that state indispensable to enter the kingdom of heaven as a state of helplessness and dependence; but there is no righteousness nor wisdom in a natural born infant to guide one to heaven.

A little child shall lead them. Lead what characters? The wolf shall dwell with the lamb. The wolf represents that rapacious thirst such animals as wolves naturally have for lambs. The lambs represent the people of God helpless and defenceless with no power to resist the wolf. The leopard sets forth the spotted character of a most bloodthirsty beast that feeds upon the kid, while the kid represents the young and defenceless of the flock a natural prey of the ravenous leopard. The calf and the young lion and the fatling shall dwell together. The calf is the young and helpless of cattle, the fatling is a tender, tempting object for the young lion strong and hungry. The young lion naturally would ask for no better food than the calf and the fatling.

But in the gospel day all these shall dwell together. What a power is it that can cause such opposites in nature, the lamb, kid and calf so helpless, the wolf, leopard

and young lion, so ravenous, active and strong, to dwell together harmless and in peace with the helpless.

A little child shall lead them. What little child is this? It is no ordinary child of natural man. It is none of the stock of guilty Adam and Eve. David among the best of Adam's literal offspring said he was shapen in iniquity, and in sin did his mother conceive him. Who of us is any better by nature than David was?

For unto us a child is born, unto us a son is given, and the government shall be on his shoulder, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace.

For behold a virgin shall conceive and bring forth a son, and his name shall be called Jesus; for he shall save his people from their sins. This Holy child is the Son of the most High God, and shall do all God's will and pleasure in earth. He shall rule over the house of Jacob forever. He has power over all flesh. He makes a persecuting Saul to become an humble and lowly follower of the lamb, and causes him to feel that he is less than the least of all saints. How wonderfully Jesus brings his people, however wild and ferocious by nature, to the obedience of faith, as this little child is revealed in them, and they dwell together in peace. Behold how good and how pleasant it is for brethren to dwell together in unity—in the oneness or unity of the

head and body, Jesus being the head and life, the wisdom, the all and in all of the body of Christ. The life of Jesus in his people directs and controls—that which is born of incorruptible seed by the word of God; and hinders, checks, brings under, and mortifies the old man so that in the subject of grace is there the most wonderful display of gracious power in ruling as with a rod of iron to check and keep under the wicked principles of Saul's destructive kingdom, and with the sceptre of righteousness and cords of love to work in his people both to will and to do of his own good pleasure, and leading them in the paths of righteousness and peace for his own name's sake. The divine beauties of God's kingdom, the peace of God that passeth knowledge, the riches and the glory of holiness so occupies the heart that this willing subject of grace is led in paths he has not seen.

How blessed is this dominion. It is one of love, peace and joy in the Holy Ghost, quickening the dead and implanting in them the glory of the resurrection of Jesus, and subduing their iniquities; so that while the outer man perishes the inner man is renewed day by day; and in the resurrection the former things are remembered no more; and the warfare is ended, for the old man, the body of death is destroyed. P. D. G.

EXHORTATION.

The Scriptures set forth the

truth of man's polluted and dead condition, yet without excusing him from guilt because of his inability to recover himself. This rather aggravates the case, for he has destroyed himself. Even Israel has destroyed himself, yet in the Lord is his help.

That which prevents man from coming to the Lord is his evil deeds. Ye will not come to me, said Jesus, because your deeds are evil, because ye love darkness rather than light.

There is no excuse for the slackness of christian people. When one receives a hope in Christ he should not confer with flesh and blood, but should arise and be baptized: for this is the plain command of the Lord Jesus.

When he becomes a church member he should be prompt to attend his meetings, help along as the Lord has prospered him in defraying expenses of the service of God, visit the sick, keep himself unspotted from the world, and let his light shine to the glory of God. He should shun the appearance of evil, avoid the things that hurt feelings, and cause confusion in the church. He should endure hardness as a good soldier. You know that a natural soldier is to obey orders. Can a literal soldier excuse himself from duty because he feels dull, or lazy? Have I a right to neglect attending my meetings because I feel dull or cold. No indeed. That is a greater reason why I should attend. Perhaps it would revive me.

You know when you joined the

church you promised to be faithful. Now endure hardness. That means go when you do not feel like going. If you go only when you feel like it what sacrifice have you made? None in the world. What are you worth to the church if you make no sacrifices? If you serve only when it suits you, and your love for the cause does not constrain you to serve, and make sacrifices, have you denied yourself? Are you the disciple of Jesus? No; you are not. This is a time of coldness and declension in many places. Is not the Lord the same always? Are not your obligations to serve him as urgent and great at one time as at another time? Is not his service above all things else?

Is there any other to whom you can go? Is it not a wonderful privilege to be counted worthy to suffer for his sake? The one talent man had hard thoughts of his Lord, and hid his Lord's money in the earth saying, he reaped where he had not sown. What hast thou that thou hast not received? Why not acknowledge him in all thy way, and worship and serve him.

I would that we all felt that we are without excuse in the neglect of our privilege to serve the Lord, and that we grieve and lament because of our cold and barren condition.

We are to watch as well as pray, we are to endure unto the end, we are to be diligent in business, fervent in spirit, serving the Lord. We are to be instant in prayer,

and communicate to those in need among us. If our complaints and murmurings against providence were turned into confessions of our guilt, and our excuses were turned into prayers to the Lord for help, what a wonderful change there would be.

How glorious is the resurrection. Jesus shall come again as ye have seen him go up into heaven. The very same Jesus shall come again, and take all that love his appearing to himself. What a wonder that this same blessed Jesus knows how to pity us, and has all power in heaven and in earth to comfort and save us.

P. D. G.

The Law is made for what classes of man? Answer, for every class except for the righteous, 1st Tim. 1:9-10. The law is made for all classes of wicked or corrupt people. A righteous man does not need law to deter him from wrong doing, nor to induce him to well-doing. Nor does the law ever make a man righteous.

A common objection to us is that we are antinomians—against law. A common remark about us is, if I believed as you do I would take my fill of sin, or I would sin as much as I pleased.

The work of sin is to slay the convicted by the law, which is good, and this sets forth the true effect of sin, or it becomes exceedingly sinful by the law. Sin slays us by the law, and thus we know what sin is by the law. For sin is the transgression of the law,

and the soul that sins shall die. But after this death one is freed from sin. Then how shall he that is dead to sin live any longer therein? He cannot.

We are dead to the law by the body of Christ. Jesus Christ crucified for us or dying for us, makes an end of sin, and rising for our justification brings in everlasting righteousness. Thus the believer is not under the law, or is free from sin, for where there is no law there is no transgression. So that to be free from sin is to be in Christ Jesus. If the Son make us free we are free indeed—free from the desire to commit sin, free from lust, free from the dominion of sin. For grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

Then what shall we say of the lawless and the disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for manstealers, for perjured persons, and for any other thing that is contrary to sound doctrine? We say they are not manifested as the Lord's people: For God's people are saved by grace and they walk in good works, which God has ordained beforehand that they should walk therein. There is no sin in grace. By the grace of God one is made free from sin. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and

death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

So the law has never made any man righteous, and never will.

The more laws a country has the greater evidence of the criminality of that country.

But where sinners are there is need for law. It may restrain certain characters from certain deeds. If not it will punish them, imposing fines and penalties for the safety of the righteous, by causing transgressors to pay damages for their wrongs,

A righteous man loves the law, and love is the end of the law. The law is fulfilled in these words. Thou shalt love thy neighbor as thyself. But love never comes by the law. For the law worketh wrath. For all under the law are in the flesh, or led by the carnal fleshly mind, which is enmity against God, not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God. For the law is not of faith, for without faith it is impossible to please God.

But who are the righteous? None that are in nature, or under the law, are righteous. There is none that doeth good, no, not one.

But all that are in Christ Jesus are righteous. The just shall live by faith. Christ is become the

end of the law for righteousness to every one that believeth. To be righteous then is to be in Christ Jesus, to walk in him. Ye are complete in him wanting nothing.

P. D. G.

Prov. 21: 9. "It is better to dwell in a corner of the house top, than with a brawling woman in a wide house."

A man had better be cramped for house room than to be harassed in his bosom. To dwell in a small place with ease of mind is much better than to live in a large house with a brawling woman whose tongue is harrowing him with distressing speech. We know that this is literally, naturally true. It is better to dwell alone in the wilderness, where there is no shelter nor comforts, than to dwell with a contentious and angry woman in a palace.

Solomon's wisdom was taxed pretty heavily to meet and pay all the expenses of the brawling tongues among his many wives and concubines. I have never been able to see the wisdom of his choice of so many women. There is a mystery in this matter. It has seemed to me that false religion is exposed in this matter. For religion pure or impure is shadowed forth by woman—a chaste virgin, or a whorish woman.

In the 7th chapter of Prov., is set forth the character of false religion under the flattery and blandishments of a lewd woman decoying a simple youth to his destruc-

tion; for by good words and fair speeches they beguile unstable souls. Solomon beheld a young man void of understanding decoyed by this strange woman which flatters with her words. She occupies a corner on a street—a very public place easily found. In the twilight or black and dark night, which is a favorite time for false religion to operate, she goes forth attired as an harlot proclaiming her profession. She is subtle of heart—has the cunning of the devil. She is loud and stubborn. She is very noisy like false religion making a great show and parade of finery. She is stubborn, or does not at all as a humble lowly child of God bow down and take the yoke of Jesus. Nor does she abide in her own house, but is a very active proselyte drumming up people to make merchandise of them. She is in the streets at every crossing, or she lies in wait at every corner to catch the unwary night walker. She catches and kisses or flatters and praises him. With an impudent or bold face she proposes to him to come into her house. She says, I have paid my vows, I am very religious, I have a special love for you, and have come especially after you, for you have great influence and can do much good. With many other flattering words and the use of many devices she entices him.—Read the chapter. Under the custom of a lewd woman he represents the corrupt character of a whorish false religion that steals the hearts of men from God, and

fixes them on the idols that please the heart of man.

To a humble child of God that loves peace, dwelling among the flatteries and blandishments of false religion, would be such an oppression of soul and conscience as is represented by one that loves peace, but is compelled to dwell with a scolding, brawling quarrelsome woman. Though the dwelling place is a large house with wide halls and ample rooms, and much wealth and show of splendor yet it is better to dwell alone in the wilderness or in the corner of a hovel in extreme poverty.

What peace is there to a lover of peace in a church of Christ that is in disorder and confusion?—But this is not so distressing as to dwell in such brawling confusion as is furnished by those who do not regard the law of the Lord, but trample on his righteous word.

P. D. G.

GOD IS GOOD.

The goodness of God extends to men continually. Every moment one is kept he is preserved by the power and mercy of God.

Some kill themselves. Some are killed by others. The devil inflames some to kill others, and tempts some to kill themselves. But the great bulk of manhood come to their death peaceably as the result of diseases. Death is the wages, the due reward of sin. Why death of so many is postponed to middle age, and some to old age is purely of the goodness and mercy of God, and in no sense is

it due to any goodness, prudence or foresight of man.

Considering the many dangers one escapes who lives to old age, or even for a few years, the goodness, forbearance and mercy of God are displayed.

It is in him we live, move and have our being. When we die it is in Adam we die. To die in the Lord is a provision of grace that is given only in Christ Jesus, and it means nothing like the natural death we all die in Adam.

How good it is to love God, and to love his people, and thus dwell in the favor of the Lord. No other mercies are comparable to the fatherly mercies of the Lord. God to his chosen and redeemed people are bound with an everlasting love. Preserved in Jesus Christ, and called with a holy calling, not according to their works, but according to God's grace amazing, shows that salvation is of the Lord.

P. D. G.

A friend requests my view of Gen. 21: 6, "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me."

Does that mean that every natural man in the world that reads or hears with his natural ears that Sarah in her old age gave birth to Isaac shall laugh with her? Surely the scripture has a deeper, richer meaning than that.

Isaac means laughter. God gave him to Abraham by promise. The barren was made glad at his birth, as no natural mother ever

laughed at the ordinary birth of a child.

Wonderfully was faith shown in Abraham. He staggered not at the promise of God through unbelief. God told him that if he could count the stars of the sky, or the sands of the sea shore, then might he count his seed when Sarah was old and barren. His faith was such that he staggered not at the promise of God through unbelief; but he ran and leaped over the mountains of natural difficulties that the natural man could never overcome. He was strong in faith giving glory to God. Sarah also believed. She laughed though when it was said she should have a son, showing that faith also dwelt in her.

Sarah is emblematic of the Jerusalem above, the free woman, the mother of us all. Isaac is the figure of the Lord Jesus in whom all the promises of God are yea and amen, for in Jesus they are all established to the glory of God.

Human means and carnal agencies are all excluded here. The children of God are born of incorruptible seed. As many as received Jesus he gave power to become the sons of God, even to them who believe on his name, which were born not of blood, nor of the flesh, nor of the will of man, but of God.

The fulfillment of this promise in the birth of Isaac brought spiritual gladness and joy to Sarah, so that her mouth was filled with laughter; nor was it the horse laugh of the vain, nor the derisive

laugh of the vulgar, nor the mocking laugh of Ishmael: but it was the joyous praise of Israel, the delight that the revelation which the Lord alone can give.

It is typical of the deliverance of every soul that has had that bitter travail wherein each finds the sentence of death in himself, and it seems to him he will perish and can do nothing to relieve or deliver himself; but is as dead to all hope it seems to him; but when it pleases God in this bitter and dark time to reveal Jesus in him the hope of glory, then there is joy unspeakable that a man child is born, and the joy of the Lord so satisfies the soul that the mouth is filled with laughter. Every one that hears this joyful sound laughs as Sarah laughed, or laughs with Sarah. God's people come together are gathered together in one, and rejoice together in the Lord. The Lord God makes his children laugh and rejoice with joy unspeakable and full of glory.

P. D. G.

SPECIAL LOW WEEK END RATES

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Wilmington, N. C.

OBITUARIES

NIMROD STEPHENSON

By request of his family I attempt to write a short notice of the death of this worthy man who departed this life April the 9th 1903. He was the youngest son of the late George Stephenson and was born in Johnson County, N. C. August 8, 1858, where he lived until death. He was married to Amandy Johnson at an early age. They had born unto them ten children, six sons and four daughters, all of whom survive him. He was united with the Primitive Baptist Church at Rehoboth the fourth Saturday in July 1887. L. P. Adams administered baptism the following Sunday. He was ordained deacon of said church February 1891 and was a faithful member, true to his church. He was a kind husband, a loving father and was esteemed by his friends. He has been a great sufferer for a long time, but we feel that he has received the crown in reserve for those who love the Savior. May his family find comfort in the thought that he is gone where weeping, sin and sorrow are forever unknown; and may they be resigned if possible to the Lord's will, and be prepared to meet him above where sorrow and grief are no more.

A precious one from us is gone,

A voice we love is still,

A place is vacant in our home

Which never can be filled.

'Tis hard to break the tender cord

Where love hath bound the heart.

'Tis hard, so hard to speak the word

We must forever part.

Yet again we hope to meet thee,

Where the days of life have fled,

And in heaven we hope to meet thee

Where no farewell tears are shed.

J. LOYD STEPHENSON,

Atta, N. C.

EDITH ATHELSTON LYNN.

By request of the fond parents it becomes my sad duty to write the obituary of my dear little niece, Edith Athelston Lynn, the infant daughter of S. O. and Modie Lynn, who was born June the 9th 1902 in

Suffolk, Va., and died March the 19h 1903, making her stay on earth 9 months and 10 days. She was a very bright child and just lived long enough to gain the love and tender affection that a father and mother's heart can feel. But the dear Lord has only taken her to his own embrace to bask in the sweet graces of his sunshine forever, for he is too wise to err and too generous to be unkind, so dear parents and love ones pray God to make you resigned to his blessed will to say the Lord giveth and the Lord taketh away, and blessed be his holy name. For you know that time is fast passing away, it will be only a few more days on earth to spend then all your sorrows and troubles will be to an end, and there you hope to meet your dear babe in peace and joy, and hear that welcome sound, "come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world," for you know our blessed Redeemer said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven".

So fades the lovely blooming flower,
Frail smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die.

Is there no kind no healing art,
To soothe the anguish of the heart?
Spirit of grace be ever nigh.
Thy comforts were not made to die.

Let gentle patience smile on pain,
Til dying hope revives again.
Hope wipes the tears from sorrow's eye,
And faith points upward to the sky.

Written by her loving uncle,
A. L. HARRISON

Plymouth, N. C.

MRS. NANNIE M. COBB.

A beautiful life ends not in death, and though this precious one has passed from earth she has entered into life everlasting. She was a daughter of Edwin and Bethania Harris. She was born in Rockingham county December 9th 1846. Was married to James Eaton Cobb, of Edgecombe county March 5th

1874, and unto them were born five children, three of whom are living, two boys and one girl, two died in infancy. She joined the Primitive Baptist church at Lick Fork Saturday before the first Sunday in August 1875, and was baptized the next day by Elder James Dameron. She was a kind and loving wife, the best of mothers and a good neighbor, ever ready and willing to do a kindness for any one. To know her was to love her.

Mamma and Papa lived in Edgecombe county a long time, but moved to Lenoir about eight years ago, but we were living at Greenville at the time of her death.

Mamma's health was never very good. She was taken sick the third Sunday night in last October and was never well again, though she was not confined to the bed all the time until about three weeks before she died. She had gall-stones and suffered terribly, but all through her sickness she never complained, was always patient, and though we did all that we could for her she continued to grow worse. Her attending physician finally said he could do no more, and the only hopes of her recovery was for her to go to a hospital and have an operation made. She was perfectly willing to have the operation made, but said she hated to go so far from us and it would cost so much. She told me the day before she left not to grieve after her for if it was the Lord's will to restore her to health it would be so and if not all would be well. She left home on the 9th day of last January and went to Jefferson's hospital in Philadelphia. Her doctor went with her, they reached the hospital the day after leaving home. O, how heart breaking it was to have her go so far from me. Never shall I forget her dear sweet face as she clasped my hand the last time in this life. O, my darling Mamma, how I do miss you! The operation was performed the day she reached the hospital, and they (the doctors,) wired us that she stood the operation very well, and was doing well

I felt when I heard that she had stood the operation well that she would get well, and O, such a great shock when the message came Wednesday about noon announcing her death. I never had such a sore trial to pass through. What can be compared with the loss of a mother, the dearest one on earth. She never recovered from the shock of the operation and died Tuesday night January 13th. Her body was embalmed and sent home, reaching here Saturday night. We laid her to rest in the family burying ground near Mildred, Edgecombe county, where Papa was buried two years ago.

Mamma looked perfectly natural, looked as if she was in a calm and peaceful slumber, and I feel sure she is now free from all pain, sorrow and troubles, and though I shall never cease to miss her, I cannot wish her back, my loss is her gain. As I stood by her coffin viewing for the last time on earth her dear sweet angelic face and realizing that my darling mother was gone from me forever, yes gone, never to call me again, never to cheer me by her kind and gentle words and sweet smile, these words were spoken or came to me, "She is not dead but liveth forever." Our home is so sad and lonely without Mamma. It seems to me that I miss her more and more every day, and I long to see the day when I can meet her and Papa amid all the blest in that happy land on the other shore.

A light is from our household gone,

A voice we loved is stilled,

A place is vacant at our hearth,

Which never can be filled.

A gentle heart that throbbed but now,

With tenderness and love,

Has hushed its weary throbbing here,

To throb in bliss above.

Yes, the home where angels are,

Her trusting soul has fled;

And yet we bend above her tomb

With tears and call her dead;

We call her dead, but Ah! we know

She dwells where living waters flow.

That whispers tho' thy life is o'er.

We have not lost thy love.

Oh! no, thy heart in death grows cold,

Still leaves us with a love untold.

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SALLIE B. COBB.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPOSITORY REMARKS ON

I. JOHN 6-8.

Selected.

In continuing my exposition of this portion of Scripture, the latter part of verse 6 comes first in order, "And it is the Spirit that beareth witness; because the Spirit is truth." From what the Master informs his disciples of the office work of the Holy Ghost (John chapters xiv, xv, xvi,) I understand him here intended, by the term Spirit: He dwells in the children of God; and the witness here intended is that revelation which he from time to time makes to their minds, leading them to the knowledge of the truth. The particular declaration that it is the Spirit that beareth witness, &c., is designed to point out the precious fact that God has not left the faith of his people to rest upon the fluctuating opinion of men nor the uncertainty of human testimony; but gives them for its authority the infallible testimony of the Holy Ghost. And that faith which overcometh the world is that which receives, and rests upon no authority short of a revelation made to the mind by the Holy Ghost. This is exemplified in the first exercise of faith in Christ; as well as in the after receiving and rejoicing in the truth as contained in various texts

of Scripture, when they are opened and applied to the mind by the Holy Spirit. The testimony of all the men in the world could not give us the comfortable and firm assurance we have in these instances. Hence Paul, knowing these things, preferred the faith of his hearers standing in the power of God, and not in the wisdom of men, and therefore resorted to none of the skill of human learning to constrain a belief. Hence also, it is an ignorance of the authority and power in which the believer's faith stands, that leads man to suppose he can be reasoned, or scoffed, or ridiculed out of it.

Verse 7 reads thus: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The testimony which this text bears to the truth of God's existing as three and yet being one, I need not dwell upon, after what I have before written on this subject. I will, however, in passing remark, in accordance with what I have before written, that the Father, the Word, and the Holy Ghost, are here, as in other texts, presented to view as so distinctly three that their testimony is that of three witnesses; and yet the three are one. The difference of my views on this subject, from those of other trinitarians, is that I hold that as these three witnesses

are declared to be three, and one absolutely, so we ought to receive the declaration, without putting any limitations or qualifications of our own to it; whilst the others contend that the three must be understood as meaning three persons, and the one as meaning one God. Their authority for this addition I feel bound to dispute, seeing the Holy Ghost has not so declared it. They may talk about there being three substances in one divine essence and say that this essence is God and these substances are persons; and yet I may venture the assertion that they know no more about it than I do; because nothing can be known of God beyond what he has been pleased to declare of himself. He has declared himself as Father, Word and Holy Ghost, three, and that whilst he is thus three, he is absolutely one. This declaration let us receive, and with it, as made, let us be satisfied.

In an attempt further to explain this verse, the place where the three bear record, and the distinct record or testimony of each demand particular notice.

1st. The place where they bear record, viz : in heaven. I have formerly thought that the expression in heaven, as contrasted with the term in earth, relative with the other three witnesses, was intended to convey the idea of that sovereign and immediate testimony which the Father, the Word and Holy Ghost have each borne of the Son. But this idea would be more correctly expressed by the term from heaven, than by the one used, in heaven.

Again, the idea may present itself to some that the two expressions in heaven and in earth designate the two dispensations, the gospel and the Jewish. That under the gospel dispensation God has more distinctly declared himself,

as three, as Father, as Word, and as Holy Ghost than under the former dispensation, is clear; and he has borne a clearer and more distinct testimony concerning his Son, in the gospel, than through the types and ceremonies of the legal dispensation. But on the other hand, whilst the ceremonial water and blood, under the law, shadowed forth the work of redemption to be accomplished by the Son of God, &c. yet the spirit, in the sense here intended by that expression, was, I conceive, under that dispensation, hid in the letter of external rites and legal requisition. Not but that the Holy Spirit spake by the prophets and in the hearts of the children of God formerly, but the spirit in verse 8, I understand to be distinct from the Spirit and Holy Ghost of the preceding verses.

I understand therefore by the expression heaven in this text, the gospel church. Not the church, however, in its outward form, as expressed by the kingdom of heaven; but in reference to that internal and spiritual communion, that privilege of sonship, which the saints have with God through the institution of the gospel; and which was typified under the law, by the sanctuary or holy place of the temple and tabernacle, into which the priests only entered accomplishing the service of God. This view of the subject keeps up connection between this 7th and preceding verse. And it is the Spirit that beareth witness, &c. For there are three that bear record, &c. We thus have in this a particularly revealed testimony concerning the distinct relation and office of the Spirit, or Holy Ghost, from the Father and the Word; for whilst it is affirmed that it is the Spirit that beareth witness, we are also informed that he

is distinctly one of three who bear record, and who are one. Hence instead of the Holy Spirit's being only an emanation from, or a power put forth by the Father, he is himself a distinct witness, and on an equality with the Father and Word. Again the distinct witness of the Spirit, that Christ or the Son has come, both by water and blood is in the experience and hearts of God's children, the record of the three is of course in the same place, that is, in their heart or communion with God. And is not this, in distinction from the bondage under the law, and from the Christian's intercourse with the world, a heaven to his soul, a secret place of the Most High, which others know nothing about? Hence he that believeth on the Son of God hath the witness in himself. Ver. 11

2nd. The testimony or record borne by the three. This and the witness of the three in earth, is jointly said, verse 9, to be the witness of God which he hath testified of his Son. Again, verse 11, it is said, "This is the record, That God hath given to us eternal life: and this life is in his Son." Here I might enlarge upon the testimony which this whole connection gives in favor of the views which I have before published concerning the Son of God as such. I will, however, but briefly remark upon it. First that the record borne by the Word as well as that of the Father and the Holy Ghost, is the testimony of God concerning his Son, verse 9. Secondly, the nature or subject of this testimony. It is not of his essential existence as God; nor of his being born of the virgin Mary; but it is that God hath given to us eternal life, and that this life is in his Son. If then, such is the witness which God has testified of his Son, are we wrong in understanding that his being the Son of

God, and that eternal life which God hath given his people being in him, is one and the same; or in other words, that the sonship of Christ consisted in the same with that which constitutes the sonship of his people in him, viz: in that eternal life which was given them in him?

3rd. I will now notice the distinction of the Father, the Word, and the Holy Ghost, in bearing this record. First, of the Father. Like the distinct office relation of each, such is the distinct record. The distinct office relation of the Father consists in his exercising the supreme sovereignty of the divine throne. Among other acts belonging to the throne is that of bestowing pardons, hearing and answering prayer, receiving to his fatherly smiles those redeemed by the Son, and born of the Spirit &c. Those who have been brought helpless and self-condemned to the footstool of mercy, know that they were then conscious of standing before God, even the sovereign Majesty of heaven and earth. And when pardon was brought to them they were no less conscious of its having come from God, even the Father; and it was so brought and applied to them, as to bear record to their souls of the Son of God, of his having borne the curse of the law in their stead, and of pardon's coming to them through his atoning blood. Not only so, but his faith given them in Jesus Christ, was accompanied with the hope of eternal life, and an assurance that this life was in his Son, yea they felt that it was itself the spirit of sonship, in that God now was manifested as a Father unto them, and they with child like confidence, were enabled to approach him and confide in him. All this they were confident for the time being, was the revelation or testimony of God,

even the Father, to their souls; and it was a testimony that Jesus was the Son of God, and that eternal life was the gift of God in him. Thus also, as John says, verse 11, they had the witness in themselves. So also in all the instances in their after experience, of receiving manifestations of pardon for their wanderings, or of answers to prayer, &c., all such manifestations have led them to a stronger and more lively faith in the Son of God, as the medium through, or in whom, these favors come to their souls. And with equal strength was the spirit of sonship revived in their hearts, in the exercise of confidence in God as their Father, and a sense of loving kindness to their souls.

2nd. Of the Word. The peculiar office relation of the Word is that of Redeemer. As such he was manifested in the flesh; and in this manifestation he gave full testimony in his doctrine and work that he came—not like Moses the servant, to establish upon his disciples a yoke of bondage, in a legal covenant—but as the Son of God, to establish a dispensation of sonship, to redeem his people from under the law, that they might be brought experimentally, in him, into the liberty of the sons of God. He still bears the same testimony through the preached gospel; but we in a state of nature, and even until fully slain by the law, had no will to receive his testimony. If we attended to religious service at all, it was as the true sons of the bond woman, doing all upon legal or conditional grounds. It is only his testimony in heaven that is rejoiced in. But this record or manifestation of himself, he does, from time to time, through the gospel and its ordinances, or through the more secret witnessing of the Holy Ghost, make to his people. In

every such manifestation, however, made as to externals, the children of God are led to fresh, and often enlarged views of him as the Son of God, and of his religion as being a dispensation of love, of emancipation from bondage, of salvation from sin, and of sonship; they see the proofs of it, in the whole Scripture testimony, they have the witness in themselves, that God hath given them eternal life, and that this life is in his Son—not in Moses or the law. What seasons, therefore, of hope, of anticipation and rejoicing, are these transient moments in which the Son of God manifests himself to the tempest-tost, and sin and satan buffeted Christian!

3rd. Of the Holy Ghost. The distinct office relation of the Holy Ghost is that of quickening, of testifying of Christ, of guiding the disciples into all truth, and of receiving of Christ's and showing it unto them, &c. The manner of the Holy Ghost's bearing record is different from the Father and Word's bearing it. These, as has been noticed, are manifested to the believer in bearing their record. But the testimony of the Holy Spirit is like the blowing of the wind; the testimony comes with power, and is received and rejoiced in with confidence as being of divine authority, yet whence it cometh and whither it goeth he sees it not; that is, there is no manifestation of the Holy Spirit in it, but in the nature of the revelation made, or light imparted. His testimonies all tend to guide the disciples into the knowledge of the Son of God. If he applies the law in its killing power, it is that the individual may find his life in Christ. If the believer is guided by him into any branch of doctrine, even that of the sovereignty of God in election, predestination &c., the Son of God

is therein manifested as its centre and as the medium through which the electing love, &c., of God flowed to his soul. So far as the Holy Ghost opens up and applies any portion of Scripture, the believer will discover Christ couched therein, and will find that from Genesis to Revelation the Son of God in his person, his work, his offices, or his body is the ultimate subject of all divine revelation, that all is designed to set him forth, by direct declaration or illustration, by type or by contrast. Hence, if in our meditations on Scripture, Christ is not unfolded to our view in some fresh beauty and excellency we have reason to believe that the Holy Ghost is not then guiding our minds in such meditations. This is what I understand to be the import of that text, John xvi. 16. "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

I now pass to verse 8. "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." I have already noticed a contrast between the place where these three bear witness, and that in which the three who are one bear record. As by the phrase in heaven, we are to understand the gospel church in its spiritual worship or internal communion with God, so by the expression in earth in this verse I understand the external or visible form of worship, in the same church; that which was appointed as a witness to those who are without, and which was represented by the outward court service of the tabernacle and temple.

So understanding the phrase, in earth, I am of course led to consider by the three bearing witness in earth, the public testimony

borne through the preaching and ordinances of the gospel.

1st. The spirit. The gospel as preached by the Apostles, under the new dispensation, is by Paul expressly called the spirit. See 2 Cor. iii: 6 9. By this expression Paul evidently contrasted the gospel with the former dispensation. Under that dispensation, the gospel was preached through the shadows of legal rites, called by Paul the letter, that is the letter of the Sinai covenant, but under the dispensation of the kingdom of heaven, that gospel is preached in its spirituality, as the substance of all those rites, and divested of the commands and consequent condemnation of the law. The gospel thus preached bears full and unequivocal to the coming, character and work of the Son of God, and that God hath given his people eternal life, and this life is in his Son.

2d. The water. By this the ordinance of baptism is rightly represented. The testimony of this ordinance is emphatically, that we are dead to the law, and have risen to newness of life through faith in the Son of God. But in addition to the representation of a burial and resurrection, or of death and life, there seems by the element used, as by the water under the former dispensation, a representation of the cleansing nature of faith in the Son of God. Hence Paul's statement of what Ananias said to him: "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." (Acts xxii: 16.) Not that baptism itself is a putting away of the filth of the flesh, but is a witness of the power of faith in Christ, to cleanse both the conscience and the life from sin.

3d. The blood. This is truly expressive of what is represented in

the supper. This, says the Master in reference to the wine, is my blood of the New Testament, which is shed for many for the remission of sins. Those who rightly partake of this supper, thus bear through it a plain testimony that their hope of salvation is through and alone through the death of the Son of God. Thus these three agree in one; in bearing a united testimony to the Son of God, as the Alpha and Omega of salvation. But who, in this day, of the thousands who externally partake of these ordinances, have believed their report, and to whom is the arm of the Lord revealed? Alas! to but few.

S. TROTT.

Centerville, Fairfax Co., Va., Apr. 26, 1841.

"Many shall be purified, and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand". Daniel 12: 10.

Why did Daniel make use of this language? Was it not a time when Daniel was in captivity, and under the dominion of the King of Babylon? And the Lord gave Jehoiakim King of Judah into his hand with part of the vessels of the house of God. The Lord did this because of Israel's transgression. Daniel confessed this, "We have sinned, we have done wickedly. O, Lord according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." We clearly see, that because of their own transgressions they were in captivity. Did God ordain that they should sin, and then punish them for the same? I do not understand

it so. Daniel said, "We have sinned, we have done wickedly," and he also said, "The wicked shall do wickedly." Then why was not Israel bound to do wickedly? Bear in mind here were two classes spoken of, Israel, and the enemy of Israel. God had given Israel a law to keep, and by the subtilty of the wicked one, they were drawn away, and for this cause the Lord suffered them to be taken into captivity. Does the Lord take pleasure in wickedness? Let Ezekiel answer for us. Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O, house of Israel? Ezekiel 33: 11.

This we know was spoken directly to Israel. I do not understand that the Lord takes pleasure in wickedness in any way, yet he, by the mouth of David, says the wicked shall do wickedly, and yet I believe this to be a positive declaration from the Lord himself. Now this wicked one, to wit the devil, was the sole cause of the sin and wickedness of Israel in departing from the living God. The question now arises, why did the Lord by the mouth of Daniel say the wicked should do wickedly? O! dear friends, is there not a cause, and a glorious one too? Daniel says, "In the midst of these kings, the God of heaven will set up a kingdom that shall stand forever." And he spake of the stone that was hewn out of the mountains without hands. This stone is Christ, and it will subdue all of the wicked kings. They have ever been under him in subjection, and at the good pleasure of God, he will subdue them and bring them to naught. This was what Daniel saw at the time

this was spoken, when he said, the wicked shall do wickedly. At that time, the King of the South and the King of the North were in conflict with each other, and Daniel said, they shall both speak lies at one table. Now these kings of the South and of the North were the kings of satan, and they all lie at the same table. Do we not see this now in the different orders of the day, both North and South, as we might say, lying and eating at the same table. As the command to Israel was, to turn from the wicked one for he will do wickedly, or in other words shall do wickedly. Let us notice what Christ says about satan and his kingdom. Christ was accused of casting out devils by the prince of Devils, and he asked his accusers this question in a parable. How can satan cast out satan? And if a kingdom be divided against itself that kingdom cannot stand, and if a house be divided against itself, that house cannot stand, and if satan rise up against himself and be divided, he cannot stand, but hath an end. The powers that be are ordained of God. There is no power but of God. Now, the king of the South and the king of the North had divided, and they could not stand, and this was the purpose of God, "And the wicked shall do wickedly, and none of the wicked shall understand, but the righteous shall understand."

The wicked spirit has never understood righteousness, nor ever will. The king of the South and the king of the North were in great rage against each other, and the last one had great treasures of gold and of silver, and was over all the precious things of Egypt and he planted his tabernacles of his palace between the seas in the glorious holy mountains, yet he

shall come to his end and none shall help him. This ends in the putting down of wickedness.

All of the work of God is to the destruction of satan, and to the glorification of God, so man destroys himself. O, Israel, thou hast ruined thyself, but in me there is help.

Saul fell on his own sword and took his own life. Man was made up-right, but he hath sought out many inventions. Sin was introduced into the world by the serpent. The evil spirit and the good are in direct opposition to each other. The evil spirit will lead one into trouble. The good spirit will lead one out of trouble.

Dear Brother Gold, you can look over this, and if you feel inclined you can give it a place in your paper. Of late, my mind has dwelt much on the book of Daniel, and with Paul I can say, "Without controversy, great is the mystery of Godliness." I have been a reader of the Landmark for twenty years. It affords me much comfort, and we feel that we would be very lonely at our house without it.

P. W. WILLIARD.

Deep River, N. C.

DEAR BRO. GOLD:—As my husband is going to send you money for the renewal of the Landmark, I thought I would write you some of my exercises. Feeling to be such a sinner, I am not worthy of calling you brother.

A few years ago you and Brother Jones came through and stopped with us, and spent the night. At that time my health was very poor and I was low spiritually. I felt like it was a sin for me to call two such good men as you and Brother Jones brethren. I lay down that night feeling very bad over my sad condition, and tried to ask the

Lord in my weak way if it was his will, to show me in some way if I was worthy of calling you all brethren, and I dreamed that night that there was a gathering at some one's house. I did not know whether there was going to be preaching or not; but when I got to the door and looked in all were sitting around and seemed to be enjoying yourselves very much, and I wanted to go in, but when I looked down at my feet I was barefooted and could not go in, as I thought; but then I looked and saw that you all were barefooted, and I went in feeling I was not ashamed, and could call you all brethren better satisfied than I ever had been before.

The next day myself and husband followed you and Brother Jones to Pickaway, where you both preached, and Oh! what a feast that was to my soul. But so often I am in the dark, fearing that I am deceived, crying, "Oh! Lord, if I am deceived, undeceive me, for I do not want to deceive any of God's people if I know it." I have had many ups and downs in my past life. I have been afflicted now for several years, and at times I have been in such a rack of pain I would find myself saying "Oh! Lord, if it is thy will, let me go, let me go." But he has spared me until now for some purpose, I know not what. I feel some times that my afflictions are for my disobedience, but Oh! dear Brother, if I could just know that all of my sufferings were to be on earth I could bear them with more patience. It is my heart's desire to do right, but it seems that I fall short in doing so. The spirit is willing, but the flesh is weak.

I do not go to my church meeting in the winter as often as I desire, on account of my health, and distance to the church. And

then Brother Bray preaches for us once in every month, when his health permits him to do so, and he is such a good preacher I do love to hear him. He tells my feelings so well.

I hope it will be so that you can come to our next Association and stop to see us on your way going.

I will close for fear I will worry you with my scribbling. When at a throne of grace remember your poor, sinful and unworthy sister in a little hope if not deceived. My love to you and family.

Yours in hope,

MOLLIE T. BRYANT,
Spring Garden, Va., Feb. 14, '03.

DEAR BROTHER GOLD:—I send you three letters written about five years ago. They touch a subject upon which I have had it in mind to write for the Landmark, and probably cover the ground as fully as anything I could write at present.

Your brother in hope,
SILAS H. DURAND.

DEAR BROTHER:—The dear Saviour said in his intercessory prayer, "That this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent". The knowledge of Jesus is life eternal. That divine life teaches all that any one can ever know of him. "They shall no more teach every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them." In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not." John 1: 4, 5. "All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light." Eph. 5: 13. From beginning to end salvation

is all an experience. All of our knowledge of Jesus is by the life of Jesus felt in the soul. No one knows that he is a sinner justly condemned before God until he has been quickened by divine life. That life is the light by which he feels and knows the pain of sin. The light of life manifests sin, and makes the reproof of it felt. No one can know pain by the teaching of another. He must feel it to know it, and to feel it he must be alive.

Those whose sins Jesus bore upon the cross are given life in the appointed time of the Father, and are thus made to feel the sins for which he suffered. This is the fellowship of his sufferings. These are they who mourn for him whom they pierced. Zech. 12: 10.

"Twas you my sins, my cruel sins
That nailed him to the tree."

If any one is truly sorry before God for his sins, and feels them to be a burden, and his heart is sore on account of them, that is a sure evidence that he is one for whom the dear Saviour died, and it is the life of Jesus in his soul that has made it known to him. But while that knowledge reaches to the experience of the pain and guilt of sin, it has not yet reached to the meaning of that experience; and therefore instead of rejoicing in hope of the glory of God, the poor soul is mourning under a sense of the wrath of God.

But this experience goes on until the power of the resurrection is felt, as the beams of the morning breaking up the shades of darkness, and bringing freshness and fragrance and suggestions of gladness, with the morning light, into the soul, and sometimes a portion of scripture comes into the mind and sinks down into the heart with the sweet assurance of the forgive-

ness of our sins for Jesus' sake. In my case these words were in my mind with power: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Then was raised up in my poor heart the first hope I ever had that Jesus died for my sins. When for the first time in my life I knew what true gladness was, and could say, "Thou hast put gladness in my heart more than the time when their corn and their wine increased." That was 34 years ago.

Sometimes there is just a feeling of relief from the burden of sin and from the pain of a sore conscience, without any apparent cause, and a sense of joy and peace in believing, and a love for the bible and for the people of God. Sometimes the light comes so gradually that we could hardly tell when the morning began to break, and the hope of salvation to arise in the soul. It is like one let out of prison in the night. He feels at liberty, and rejoices in the fresh air, but he is still in the dark; and so gradually does the morning open to him that he never can tell just when he first experienced a conscious hope. Another is brought out of prison at noon-day, and the change is so striking he can always remember the moment when his soul first experienced light.

It may seem strange for me to say that one may know Jesus and yet not know that he knows him. When Jesus said to the man whose eyes he had opened, "Dost thou believe on the Son of God," he said, "Who is he Lord, that I might believe on him?" Jesus answered, "Thou hast both seen him, and it is he that talketh with thee." The blind man had felt his touch, had heard his voice, and had experienced his healing pow-

er, but until now he had not seen his face. Jesus said to his disciples, "Whither I go ye know, and the way ye know. Thomas said unto him, Lord we know not whither thou goest, and how can we know the way." But they did know. That knowledge was in their experience, as was afterward to be made known to them.

So the knowledge of Jesus is in the experience of his people, and through the preaching, and by the Scriptures, as opened to them by the spirit of truth, Jesus shows them this knowledge in their own hearts. Sometimes they are made to know that the very love which they have for the brethren is itself the knowledge that they have passed from death unto life.

All of our obedience to the sweet command of Jesus is an experience. He gives us the obedience of faith, without which there would be no true obedience in any act. The spirit of obedience is from him. "He works obedience in our hearts, and forms a people for his praise." No one moved by the Spirit would think of claiming that his obedience was his own work, and that he merited a reward for it, and yet brethren, through lack of careful thought concerning their own exercises I think, as well as the teaching of the scriptures, will sometime speak of gospel favors and blessings as reward for obedient work. It is true that true gospel peace and comfort cannot be enjoyed while in conscious disobedience; and it is also true that when we are wandering from the right way in thought or word or deed we know ourselves to be justly blameable. But one who is now walking in true obedience will not feel like taking to himself the credit of that obedient walk. He cannot say that he has restored himself

to the joys of God's Salvation. Far from it. He must ascribe all the power and all the goodness to the Lord. He feels humbly thankful that the Lord has worked in him not only to will but to do. His language is that of David. "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

The dear Saviour makes us know as he did Peter and Jonah and David and others, that we cannot trust in ourselves for one moment. Bless his dear name, "He will keep the feet of his saints;" he holdeth us by the right hand; he turns us and we are turned; "He turneth man to destruction, and says, Return, ye children of men. The king's heart is in his hand; as the rivers of water he turneth it whither so ever he will." When his children wander into by and forbidden paths they find themselves unable to get back again by any power of their own. The shepherd must bring back the sheep that has gone astray. Naomi said, "I went out full," but she did not say, "I came back;" not but, "The Lord hath brought me home again empty."

I hope that no brother will ever again speak derisively of those who believe this precious doctrine as "the can't help its." I hope that no brother will any more try to turn a brother from what he believes to be the truth by ridicule. The spirit of Christ does not teach one to contend for the truth in that way, nor is there example or precept for it in the New Testament. The apostolic doctrine is "In meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

Your Brother in Hope,

SILAS H. DURAND.

March 4, 1898.

DEAR BROTHER:—Your kind and brotherly letter is received. You quote one sentence from my letter which you say does not fully harmonize with your understanding of the Scripture upon that point. Upon looking it over I see that my meaning does not appear so clearly but that it might be misunderstood and you have done right to call my attention to it.

I did not mean to write on the subject of gospel obedience in such a way that any one could possibly understand me as believing that the Lord obeys for the Christian, so that the obedience is the Lord's and not his. It is the creature who obeys. The obedience is ours, not the Lord's; although it was wrought in us by his spirit working in us mightily, and by his grace alone are we enabled to work it out. It is in all this acting out of the obedience wrought within us that the Lord's people are manifest as his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them."

But while I speak thus of "the obedience of faith," I would not have any trembling soul think that I undervalue the great importance of the exhortations and admonitions of the gospel, and the necessity of a godly walk and conversation on the part of those who have been born of God, and who are therefore "under law to Christ." Nothing in this life is more important to a child of God than the doing of the commandments of the Lord Jesus. But I must notice a distinction which I think I see in the Scriptures and in my experience between obedience and disobedience as to our part and power in them. When we disobey we feel justly to blame and count our punishment just,

and wonder that mercy appears to lighten it. But when the spirit of true obedience is felt in our hearts, and appears in our lives, how humbly thankful we are. Instead of taking credit to ourselves we praise the Lord for it, and wonder that he has brought us into his banqueting house instead of leaving us to our own ways outside. This is the feeling that I wanted to express, that none who is truly obedient would make that obedience a plea for the favor of God, but would adore his blessed name that he has brought us to obey, "While others were suffered to go the road which by nature we chose as our way, which leads to the regions of woe."

Peter could easily sink by his own weight, but it required the hand of Jesus to raise him up. He could deny the Saviour when left to himself, but the look of Jesus brought sorrow and repentance, and the grace of God kept his faith from failing. It is Jesus alone who gives repentance, restores our souls, keeps our feet from falling. I can say to the believer, "It is your privilege and duty to follow your Saviour in the ordinance of baptism," but Jesus must enforce that exhortation. When the ordinance is received it is recognized as a precious privilege, a blessing from the Lord, instead of a work for which we are to be rewarded. Some times there is a feeling of disobedience on the part of one who has let an opportunity to be baptized pass by, although he still doubts his right to the sacred ordinance. Afterwards it will be presented as a duty which must be done.

In all these things, I hope we do not disagree, nor in the assurance that God so leads, withholds, gives and controls, that all shall finally appear to have been to the good of

his people, and for his own declarative glory, and that Christ shall be all and in all. We hear some who profess to be followers of Jesus say that they might have followed him years before; that they might have followed him before as well as now. I do not think the true followers of Christ feel that way. They cannot even now trust in themselves one moment, but must pray the Lord to keep their feet from falling; to set a watch before their mouth and keep the door of their tongue; to hold themselves, to lead them in the right way, and to keep them as the apple of his eye.

Your brother in precious hope,
 SILAS H. DURAND.

March 11, 1898.

DEAR BROTHER.—* * * * I am glad to have my attention called to anything in what I have written that may seem to express an error. Of course I do not claim to be free from error. Nor do I hope to always see upon all points exactly with all those for whom I have fellowship. A free and loving conference on all points of Scriptural teaching is for the good of those who are agreed upon the glorious subject of salvation by grace.

When I wrote the sentence you object to I had in mind those who say they can get religion when they please; who say, "I might have obeyed and got religion long before I did." Of course I believe a child of God may disobey the law which he is under to Christ, and may so live after the flesh as to die to the comforts and privileges of the gospel, and I intended to express that belief in my letter to you. But I do not think, nor do you, that our God can ever be disappointed. While we can and do suffer on account of disobedience to plainly felt commands, yet

we cannot conclude that God's appointments ever fail. There are incomprehensible mysteries here, but we know that our "times are in God's hand," that "our God is in the heavens; he hath done whatsoever he hath pleased;" that "he doeth his will in the armies of heaven and among the inhabitants of the earth;" and none can stay his hand, or say unto him "what doest thou?"

All that is good and obedient in us is brought about by the Spirit of Christ working in us "both to will and to do of his own good pleasure." All that is evil is chargeable to our own vile nature, and we justly deserve God's anger and punishment for it.

Those who give me evidence of a work of grace I exhort to obedience. When they delay through a sense of their unworthiness I cannot go farther and remove that hindrance, nor do I persuade them to disregard it. The preparation of the heart of man is from God, not from me. I preach the word, but the spirit must apply it. Some times the poor soul feels reproof as for disobedience in not submitting to the ordinance of baptism, while still questioning his right to it, and it may seem to us that this was indeed the time when he ought to have been baptized. But when every hindrance has been taken away, and baptism is administered, must we not think, my dear brother, that this, and not the other, is really the Lord's time? We cannot think that God's appointment has failed.

You say, "I do not know your experience upon this point, but my own, and the observing of others has led me to believe that we can and do put off to some future time the performance of duties that we feel should be done at that time, and in consequence thereof

feel that the Lord chastises us for our disobedience." I answer that such is my experience and belief, and I have not intended to write anything to the contrary. But I cannot conclude from this that God had appointed a time for that act to be done and had been disappointed. Take the truth of foreknowledge, which all acknowledge: while the Lord foreknew that a certain act would be performed at a certain time we cannot suppose that he had appointed another time for that act to be done.

But it is not for us to decide as to what is God's purpose concerning the time when any work is to be done by us, only as we feel the duty impressed upon us; then is the time we should obey, and we shall be reproved if we do not. Yet when we disobey and are punished some good will eventually result to us, though it comes as the teaching by thorns and by fire. We come to a deeper knowledge of our own depraved nature, and the chastisement is for our good. Our wickedness corrects us. Jer. 2:19. But if one should say, "Let us do evil that this good may come to us," I should could conclude that he does not know grace. If one contentedly goes on in sin, laying the blame upon the "old man," I conclude that there is no "new man" in his case. The Lord's people do not talk that way. They do not feel like excusing their transgressions on the ground that God predestinated that they should do them. And Paul says that the damnation of those who charge them thus is just.

Jonah was commanded to go to Nineveh and preach. He disobeyed and was punished, but finally did the preaching. God's purpose was fulfilled in all that he did, as is shown in his language while in the belly of hell, and by what our

Saviour said of him as a sign or type of man.

I think when you shall have more carefully examined Eph. 2:10 you will see that the word "should" does not express indefiniteness, but an appointment of God. It does not read nor mean that God has before ordained that those who are created in Christ ought to walk in the good works unto which they were created, but that they should, shall, must, will most surely walk in them. That is the only way in which one can walk in holiness before God, in the good works of Christ. It would be strange if God's workmanship should fail at once, so that those who were created in Christ unto good works, which God hath before ordained that they should walk in them, should fail to walk in them.

When these people try to walk after the flesh, that is, in their own strength, in their own walks, in the light of the fire which they themselves have kindled, they have this at the Lord's hands, that they lie down in sorrow. Isa. 50:11. But I surely believe that when all needed trials shall have been endured, all needed chastening inflicted, all needed lessons learned that affliction can teach, then every one of the Lord's chosen will be brought fully and forever into the good works and perfect righteousness of Christ, and receive an abundant entrance into his ever lasting kingdom of glory above.

Peter's trial prepared him to preach Christ alone as our acceptance with God, while he exhorted to all obedience after a godly sort. He had been well taught while in the devil's seive that no man can trust one particle in the flesh. His own fancied goodness and strength went down out of sight while satan was sifting him as wheat, but his faith remained, because Jesus had

prayed that it should not fail. God had an infinitely wise and loving purpose in his fall as well as in his being lifted up again. His self confidence received at that time a killing blow.

Your brother in hope of eternal life.
 SILAS H. DURAND.

ORDINATION.

In pursuance to a call by the church at Southampton, Bucks, county, Penn., the following named messengers met with this church on Friday morning, June 5th, at half past nine o'clock for the purpose of taking into consideration the propriety of ordaining to the full work of the gospel ministry Brother Horace Lefforts, a member of the Southampton Old School Baptist church.

From Southampton—Elder S. H. Durand, Deacon Caswell Reeves, Brethren Wm. Hobensack, Elias Hoagland, Chas. S. Bond, and George Duffield.

From First Hopewell—Elder F. A. Chick, Deacons Elijah Leigh, Johnson T. Blackwell, Wm. S. Bond and Israel Vannoy, Brethren E. P. Drake, Daniel Stout, Geo. Yard, William Yard, John Yard and Morgan Blackwell.

From Kingwood Church—Elder D. M. Vail, Deacon Cyrus Risler, Brethren O. R. Kugler and James Hand.

From Second Hopewell church—Deacon E. P. Drake.

From Salem, Phila.—Deacon B. F. Coulter, Brethren Edward Rounds, Eli Clegg and Franklin Terry.

First. The Council organized by choosing Elder S. H. Durand Moderator and Elder F. A. Chick Clerk

Second. On motion all ministers and members of other churches present were invited to join the deliberations of the Council.

Third. The Candidate, Brother Lefforts, was presented before the Council by the church.

Fourth. Brother Lefforts was called on for a narration of his experience in grace, and call to the ministry, and for a statement of his views concerning the principles of the doctrine of Christ. This he did fully and frankly, and entirely to the satisfaction of the whole Council.

Fifth. On motion it was unanimously agreed to proceed to the ordination of Brother Lefforts at the hands of the Presbytery.

A sermon was preached by Elder P. D. Gold, of North Carolina, upon the subject of the gospel ministry, from Rom. 10 and 15. The sermon was suitable, solemn and impressive. Prayer was offered in a most earnest and solemn manner by Elder J. G. Eubanks, of Delaware, during which the hands of the Presbytery, consisting of Elders S. H. Durand, F. A. Chick, J. G. Eubanks, W. W. Meredith, D. M. Vail and J. T. Rowe were laid upon the head of the candidate. The remaining ministers of the Council stood, while prayer was being offered, with the Presbytery.

The charge was given the candidate by Elder S. H. Durand, pastor of Southampton church, in which the solemn obligations belonging to the ministry of the Word were feelingly and clearly stated, together with an earnest appeal to the churches with regard to their obligations to the ministry of the Word.

The hand of fellowship in the ministry of the gospel was given by Elder F. A. Chick in behalf of the Council, of the ministry, and of all the churches represented.

Sixth. It was voted that the proceedings of the Council should be

published in the Signs of the Times and in Zion's Landmark.

Seventh. The Council then adjourned.

The hymn beginning "Do not I love thee, Oh, my Lord," was then sung, and the benediction was pronounced by the candidate.

Eld. S. H. DURAND, Mod.

Eld. F. A. CHICK, Clerk.

Southampton, Bucks Co., Pa., June 5, 1903.

DEAR BRO. GOLD:—I thought I would write you a few lines to let you know that our church here, and my charges in Baldwin county are all at peace among themselves, and I am glad to say that all seem to "ask for the old paths where is the good way," and we have none of these new things that are causing so much trouble among our people in some places. I often wonder why it is that some of our people seem to want to have strife and confusion instead of peace. I cannot help believing that they must be sowing to the flesh, and seem to desire to have notoriety, and it seems that some are getting it in their own destruction and that of their churches. Why will not all of God's dear children "seek for those things that make for peace."

I am glad to see the stand you have taken in these things, and other able writers in the Landmark, and hope that you may be long spared to "earnestly contend for the faith once delivered to the saints." And I do not think that this means we must do it boisterously, and carry our point, even though the church is destroyed in the attempt. There is one command that seems to be forgotten by such characters, and that is this: "with meekness instructing those that oppose themselves. I desire the prayers of all God's people.

JOHN M. CHRISTIAN.

Pierce, Ala., May 6 1903.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 16

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EDITORIAL.

TWENTY YEARS.

With this issue I am reminded that a score of years with all the scenes and realities which entered into the history of my life during this period has passed in review before the presence of him whom we have to do, since I appeared as associate editor of this paper. As associate editor I have I think the distinction of being the first one on a paper in the interest of our order, and am therefore the oldest in such service. But I cannot say that I deserve distinction in any other respect except it be that I have not attained unto that degree of proficiency which these years might reasonably indicate. The most notable feature connected with my pilgrimage during these years has been the continuous following of the goodness and mercy of a covenant keeping God. I feel that I can say of a truth that the Lord has been good to me, and with equal certainty I have to say

that no one perhaps has stood in more constant need of his mercy than I have. I feel that I ought to rejoice because of the saying that he will have mercy upon whom he will have mercy. My experience has been varied, containing much that was bitter, yet not without some sweetness. My trials have been great and sore, and yet I feel I have been given to suck honey from the rock and oil from the flinty rock. Afflictions have been a part of my fortune and yet I cannot say that I have, not been given to glory in the Lord, and I feel that it is even good to be afflicted especially when we are given to see the delivering hand of him who has said, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

During this time many and varied changes have come under my observation, some of which have produced sorrows which time and time things cannot heal, while others have brought joys which the world can neither give nor take away. The work of death has marked its course along the various walks of life, from which the parental thresholds of the editors of this paper have not escaped, but we rejoice to feel that the blessed work of grace had first marked its course along that way, and while we stand upon those old heart-stones garnished with the ever living memories of our childhood days, and wonder what it all means, how blessed the

privilege to be given to feel that the Lord giveth and the Lord taketh away, and blessed is the name of the Lord, and that while our natural affections linger about the tomb our faith looks up to God, and our hope abides, therefore we sorrow not as those who have no hope. Of the many who were esteemed as fathers in ministration of the word of truth twenty years ago there is but one here and there, the others having been called to lay their armour by and to enter into infinite rest. But we are glad for the saying that he will not leave himself without a witness, as is witnessed to us by one here and there being manifested as the chosen of God to declare his gospel, by which we are continually being assured that let come what may come when the son of man shall come he will find faith upon the earth.

I feel glad to know that whether I preach the gospel or not, the gospel will be preached, and that by men called of God to the work. I often feel as though my work was done and that I should retire, but it does not seem to come to a close with an assurance of release, therefore I suppose I shall still plod along after some sort until my course shall have been finished, hoping to have the charity of the reader and hearer in the future as I have in the past. I have thought that I should do better some day than I have, but such may not be the case.

I am glad to know that the Landmark is still bounded ac-

according to the ancient survey, and hope its pages may still be filled with things which shall tend towards the good of the church and cause and the edification of its readers.

In memory of the past and hope of the future I desire to be kept in fellowship with the saints and the household of faith, and in the love of God to whom be present and everlasting praises. P. G. L.

TRIP NORTH.

I visited the Delaware River and Warwick Associations. The Delaware River met with the church at Southampton, Pa., near the residence of Elder S. H. Durand. The church here is near 200 years old, with a nice membership and congregation; and the Association was a very interesting one. Elder Durand has been pastor here for years. He is well known as a most gifted, clear and accurate writer, and a very able and clear expounder of the Word of God. He has been preaching near 40 years, and is still vigorous and active.

The Warwick Association met in New York city. This was its first session held in the largest city in America; and it was very kindly and successfully entertained. The brethren and friends are scattered, and could not well entertain the visitors at their own homes. For house rent is so high there that they do not have much extra room beyond what their own families need. They raised about \$1,100, commencing nearly a year ago, and

arranged for the visitors to board at places near the place of meeting. It was very nicely arranged. The cost of the entire meeting was less than \$600 I learned. Elder McConnell, their pastor, and Brother Beard excellently managed the matter with great satisfaction to all.

The meeting was held in an upper chamber of the large house of an undertaker. The coffins were beneath, on the lower floors. Surely the doctrine preached showed that the church of God is above the dead—is risen with Jesus, yet it is a flock of slaughter always dying, but behold they live.

In strange contrast with this prosperous city, this busy mart, this city so given to seeking money, here were those that preached that we are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Jesus. The love of God and love to the brethren characterized them. They are not of the world, and therefore they preach a doctrine not of this world.

P. D. G.

PARENTS AND CHILDREN.

It is a mercy and blessing to children that are fond of and devoted to their parents, and good for parents to love their children in that noble true love of God which guides to do right towards all. When children chose the company of others in preference to their own parents they make a sad mistake. When parents wish to get rid of their children and, in-

stead of taking pains to instruct and help them, shove them off on others, they lose the precious opportunity of teaching and bringing them up in the nurture and admonition of the Lord, and also estrange their children from them, and their natural love and respect for them is also lessened.

No one should be allowed to supplant the place of parents in the relationship that children sustain to them. The True Book says, "And fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Do this yourselves.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:—Will you please give your view of 1st John 2: 2. "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Also Rev. 20: 13, "And death and hell delivered up the dead which were in them; and they were judged every man according to their works."

Respectfully,
NANNIE R. BARBOUR.

REMARKS.

A propitiation is an atonement for sin as is here used. It removes sin and appeases the wrath of God, and shows he is gracious and merciful. Under the law this was typically applied to the Jews, but not to the Gentiles. But in the gospel, which reveals a better covenant, the New Testament the atonement or propitiation of Jesus Christ the Lamb of God appears,

which actually takes away the sin of the whole world, or of Gentiles as well as Jews. In this sense, therefore, Jesus Christ is not only the propitiation for the Jews, but also for the Gentiles as well, or equally, and thus in the gospel there is no respect of persons with God in the sense of his preferring one nation, race or class above another.

Does this mean that every natural son of Adam is redeemed, and that Jesus Christ is the propitiation for every natural man, woman and child, and hence there is universal salvation? No. It means that there is none other name under heaven given among men, whereby we must be saved, and that there is salvation in none other.

Those blest with the heart or desire to repent, and that confess and forsake their sins, know that Jesus is the Christ of God, and that there is salvation in none other name. If I should say that money alone, and nothing else, could redeem an estate of land, that would not mean that money had redeemed every estate of land in the entire world, for some land is not a subject of redemption, or does not need redemption.

There are men that never manifest any sense of sin, or need of a Saviour—that never confess they are sinners—that are righteous in their own eyes—Jesus came into the world to seek and to save that which was lost. There is no failure of Jesus in saving every one that confesses his sins, whether he is a Jew or Gentile. In that sense

he is the propitiation for the sins of the whole world.

Also Rev. 20: 13. This teaches that none even in death and hell escape the righteous judgment of Almighty God.

Hell is no shelter and death is no covering to shield the guilty from answering for their deeds. All of them shall be judged according to their works. John says, "I saw the dead, small and great, stand before God." This teaches that there is a resurrection of the dead, both just and unjust, and a judgment and that death and hell must deliver up the dead that are in them, and they shall be judged according to their works.

There is no principle or truth more clearly established than this, that God brings everything into judgment, whether it be good or evil, and that men shall receive according to their works.

There is a book of life. All whose names are found written in that book are saved. All others judged according to their works, and receiving the due reward of their deeds are cast into the lake of fire.

P. D. G.

ELDS. GOLD AND LESTER,

DEAR BRETHREN:—I have been impressed for some time to write a few lines for your paper, the Landmark, but feel so weak I have put it off until now.

My subject this morning is love—love to one another, and love to God. Some times I look around and see people disputing over small things, and talking about one an-

other. Oh I fear we have not the love our Saviour had when he gave his body to be crucified. Oh! such love as this. We should love each other as he loved us. Dear friends, I fear we have not the love we ought to have when we talk about each other and say hard things about each other. The Bible says, "blessed are the peace makers." I will also refer you to 1st John, 4th chapter.

My mind seems dark and gloomy. When I would do good evil is present with me. I Some times fear I am deceived and fear I have not the love I should have. If I knew that I was one of God's chosen ones I would not fear, but I feel some times that I am not, because I am so unworthy.

Yours affectionately,

H. G. BROWN.

Bishopville, S. C.

REMARKS.

When we love one another we speak to each other, and not about each other. Love reaches one to another and communicates. It is not a dead thing, bearing no fruit. It is not saying and doing not. If we love we bear one another's burdens, and so we fulfill the law of Christ, whose new commandment (one that never waxes old,) is love one to another. Love thinketh no evil, rejoices not in iniquity, but rejoices in the truth. It beareth all things, believeth all things, hoping all things, endureth all things. It never fails. He that hath charity does not think he is anything of himself. He esteems others better than himself. Hence he being unselfish, seeks only the good of others, seeks first the kingdom of God, and lives unto the Lord.

How wretchedly one is deceived who thinks he is something when he is nothing. He who feels he is nothing and less than nothing is never offended at others. He never sees a slight, does not look for one. What think you of people so sensitive, so easily offended, that you must be very careful how you act, lest you offend them, and you are kept apologizing and explaining what you do to avoid insulting them. How much better to be slow to anger, forgiving if any man have a quarrel against another, thinking no evil, laying aside all anger, all malice, guile and hypocrisy. The people who feel that they are better than others are the ones that take offense easily. One may talk like he feels viler than others, and that he is not worthy of being noticed, yet if you do not notice him he is easily offended. The heart of man is deceitful above all things, and its ways are dark and cunning.

When a man proves by his conduct that he is truly humble then he establishes or proves his work is good, and he can rejoice in himself alone and not in another. For every one shall bear his own burden, or must be judged according to his own works, and receive according to what he hath done, and not according to what another hath done; so that each one individually must appear for himself before the judgment seat of Christ, for God is without partiality.

When the spirit of Jesus, who, when he was reviled, reviled not again, but committed his entire

case to Him who judgeth righteously, dwells in and guides us we shall stand complete in Jesus.

P. D. G

BLESSED.

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Rom. 4: 7.

There is scarcely a sweeter, more soul-humblng and heart-comforting feeling than the knowledge and witness of the divine truth that God forgives sin.

The nature, guilt and distinctive character of sin, when felt to be against the most holy and gracious God, and wronging to the soul that commits, crushes the guilty one into the most intolerable wretchedness and despair. There is no excuse nor plea for committing it, and it is against the holy, righteous God of heaven. Shut up in this horrible pit, where there is no comfort, and from which there appears no way of escape, the deepest gloom and self-abhorrence gathers over the soul. No storm in the natural elements can be half as fierce, no darkness so dense and appalling.

Surely this is the wonder, for the Great King to interpose and show his merciful power. When it pleases God to reveal Jesus crucified and risen, all glorious, full of grace and truth, the end of the law for righteousness to him that believeth, how great is the mercy.

The cost of this redemption is the manifestation and humbling of Jesus in the flesh, even unto the

shameful death of the cross. The precious blood of Jesus is the price. If all the wealth and beauty of earth were centered in one jewel, enriched with all the polish of finished art, and gilded with all the hues of the rainbow, it would be as dross compared with the precious blood of Jesus. The application of that blood by the Holy Spirit of God, the revelation of that life, death and resurrection to the sinner vile in his own eyes and smitten unto death with his own guilty life, gives everlasting joy to this wretched soul, showing him how God is just and the justifier of the ungodly that believeth in Jesus.

It is in Jesus that we stand complete by his faith. The love of God is freely bestowed on us for his sake. This is salvation by grace.

P. D. G.

The Country Line Primitive Baptist Association will meet with the church at Big Meadow, Chatham county, N. C., August 15, 16, and 17, 1903.

Those coming by railroad will be met at Siler City Friday evening before third Sunday in August, 1903. Those coming from the west will change trains at Greensboro for Siler City. Those coming by way of Raleigh will change trains at Sanford for Siler City. Those desiring conveyance will please drop Bro. Eli Buckner a card at Gravel Springs, N. C., or M. C. Jones, Cane Creek, N. C., or J. F. Buckner, Simmon Grove, N. C.

In our conference May 23, 1903, Resolved, That we as a church do forbid all traffic in legal bounds of this church during the holding of the Country Line Association, which is to be held at this place

Saturday and 3rd Sunday and Monday in August, 1903.

Done and signed by order of the church.

Eld. W. C. JONES,
H. W. JOHNSON, Mod.
Clerk

UNION MEETINGS.

The Skewarky Union meets on Friday, Saturday, and 5th Sunday in August at Kehukee.

The Black Creek Union meets with the church at Aycock's Saturday and 5th Sunday in August.

The Smithfield Union meets with the church at Hannah's Creek Saturday and 5th Sunday in August.

The Dutchville Union is appointed to be held with the church at Durham Saturday and 5th Sunday in August.

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OBITUARIES

WILLIAM L. ENGLISH

William L. English, was the son of John English, his mother's name not known, and was born in Georgia in 1835, and moved to Alabama in 1856, and settled in Baldwin Co., and married Elizabeth Leavins in 1860, and from their union there were three children born, two girls and one boy, both girls are dead. He married the second time Miss Amy Leavins, and from this union there were seven children born, six boys and one girl, two boys are dead. He has had seventeen grand children, thirteen are still living. He joined Lebanon Primitive Baptist church in Mobile Co., Ala., and was baptized in 1882, and in July 1882 he was dismissed by letter and joined New Hope church, a new church constituted near him. He dearly loved to go to preaching, and loved the doctrine of the Primitive Baptists. He was a regular attendant at his meetings, always filling his seat when not providentially hindered. His greatest pleasure was to hear preaching and be with the brethren and hear them talk of things pertaining to Christ's Kingdom. He told the writer that he felt that the Lord would soon call for him, and that he was perfectly willing to go when the summons came. He was a faithful member until death came suddenly on January 19th, 1903. He was not sick more than ten minutes. He died of heart disease. He was buried in the Wynn graveyard, and the large number that followed his remains to its last resting place showed how he was esteemed. Brother English was a good citizen, kind father and faithful member of the church. We all loved him, but he is gone. So farewell dear Brother, on earth we'll meet no more, but I hope we will meet in heaven, on that bright and happy shore.

Written by the request of New Hope church, and asks that it be

published in Zion's Landmark.

JOHN M. CHRISTIAN.

Pierce, N. C.

MRS. MARTHA ELLEN GRIFFETH.

The daughter of John and Ruth Whitt, was born in Russell county, Va., October 16th 1868, and died June 9th 1903, aged 34 years, seven months and 13 days. She was married to Brother J. M. Griffith, April 29th 1884. She bore him 7 children 4 boys and 3 girls, 5 of whom yet survive her. She professed a hope in Christ some five or six years ago. When quite young she was deluded in one of those so-called religious revivals, which was a source of great trouble to her when she found that she had been deceived. When she did receive a hope she was afraid to confess it, but her change was so visible that when she went to church and the brethren were blessed to preach the gospel of Christ, it was food to her hungry soul, and the glory of God shone so brightly in her countenance that we were satisfied she ought to join the church and be baptised. I asked her to tell me her exercises of mind, at her house one night, which after some hesitation she did. She could not tell a special time of deliverance, and said she was therefore afraid to offer to the church, but she desired greatly to be a member of the church and loved the brethren and sisters, had lost all confidence in her own works, and firmly believed that if saved at all it would be by grace. On the last trip that Elder William Lundy made in this country, he went with me to Brother Griffith's house, and I told Mattie to tell him her experience, as he had traveled so much and heard so many experiences, and that he would be faithful with her and tell her if he thought her hope not genuine. He promised her also that he would be faithful and tell her if he thought her hope genuine. Then she confessed and told her exercises of mind. Brother Lundy gave Mattie all the encouragement he could, and that she ought to join the church and be baptised.

Mattie would often think she would, but when the time would come she said she would be so fearful that she would put it off, and another hindrance was some thought that when it became one's duty to be baptised they would just have to go anyhow, and so the time never came that she had to go. I never was more impressed in my feelings to go and warn any one than I was to warn her. I obeyed the impressions the best I could and told her a time would come when she would be sorry and grieve because she had neglected this duty. Brother Griffith told me she had told him of dreaming of me baptizing her. But at last that dreaded disease, consumption took hold of her. I went to see her on Sunday evening before she died. She died about sunrise Tuesday morning. She much regretted not being baptised.

She said to die was not such great pain, just such a strange feeling. She whispered lines of the hymn. "Jesus can make a dying bed feel soft as downy pillows are, Jesus my all to heaven is gone, He whom I fix my hopes upon Jesus lover of my soul. Then she exclaimed till she could be heard all over the room: "How pretty I will be up there, white as the snow." She had desired so much to die, and prayed, Lord Jesus receive my spirit, but she now prayed, Lord give me patience, Oh! give me patience. The last word she said to me was, "I am willing for anything that is the will of the Lord to be done." Just before she died she had them to wake her children and bring them, for she said, "I am now dying, and all that want to see me tell them to come. She kissed the children, put her arms around her husband's neck and kissed him three times. In a minute or two she had breathed her last and fell asleep in Jesus. I never saw any one retain their right mind so perfectly to the last.

Elders Griffith, Boyce and the writer preached her funeral to the largest assembly that I ever saw at a burying.

To know her was to love her. I never heard her speak a hard word of any one, but was always disposed to make allowances for the failings of her fellow-beings. Our loss is great, but it is her gain. I know it is hard for our brother to be reconciled to the will of God in this matter, but he is striving with nature and trying to be submissive to the will of God.

Now, Brother Gold, I have written at an unusual length, but I felt like I wanted just such poor doubting saints as she was to know some of her history and how she died, that they may, while they have opportunity, go home to their friends and tell them how great things the Lord has done for them. Mattie said she did not think that her neglect of this duty would hinder her from going to heaven, that her salvation was of God, that it was by grace, and she put all her trust in Christ, her Saviour, but it was a solemn duty she owed to the Lord. Oh, trembling ones, if you knew how serious and solemn you would feel when called to die, and how you would regret and grieve that you had not taken up the cross, you would not hesitate longer but take up the cross and humbly follow Jesus. But some of you will say, "This is not written for me. I am such a poor, unworthy sinner." Yes, it is written for you, who regard your own works as filthy rags and as but dung under your feet, of so little value and of such an unpleasant nature, that if not saved by grace, you have no hope at all. Asleep in Jesus, blessed sleep, from which none ever wake to weep.

J. T. STINSON.

The Abbott's Creek Association expects to be held with the church at Salisbury Saturday and 4th Sunday and Monday in August. Brethren are invited to attend.

The Contentnea Union meets with the church at Mewborn's Saturday and 5th Sunday in August.

APPOINTMENTS

ISAAC JONES.

Fair Plains	July 6 at 4 o'clock.
Readies River	July 7
Rone's Creek	" 8
Center	" 9
South Fork	" 10
Scottville	" 11
Cranberry	" 12
Meadow Fork	" 13
Laurel Springs	4 o'clock
Pine Fork School House	" 14
Union	" 16
Sparta	" 17
Elk Creek	" 18
Peach Bottom	" 19
Rock Creek	" 20
Zion	" 21
Crab Creek	" 22
Cross Roads	" 23
Meadow Creek	" 24
Crooked Creek	" 25
Good Hope	" 26
Lansburg	" 27
Flower Gap	" 28
Stuart's Creek	" 29

I hope to accompany him. If I do not those wishing to pay for the Landmark, please hand to Brother Jones. P. D. G.

J. D. COCKRUM.

Town Creek, Va.	July 4 & 5
Canton Creek	" 6
Chestnut	" 7
Snow Creek	" 8
North Fork	" 9
Leatherwood	" 10
Reed Creek	July 11 & 12
Martinsville	" 13
Ridgeway	" 14
Spray	At night
Cascade	" 15
Sugar Tree	" 16
Mountain	" 17
Danville	At night
Cane Creek	" 18 & 19
Malmaison	" 20
Mountain Springs	" 21
Galilee	" 22
Strawberry	" 23
Weatherford	" 24
Union	" 25
Ephesus	" 26
Fairview	" 27
Morgans	" 28
Linville	" 29
Cross Roads	" 30
Bethel	" 31
Black Rock	August 1
Little Creek	August 2
Thence to Pig River Association.	

J. A. T. JONES.

Abbott's Creek	Sat. and 1st Sun in Aug.
Hillsdale	Monday
Reidsville	At night
Pleasant Grove	Tuesday
Arbor	Wednesday

Prospect Hill	Thursday
Wheelers	Friday
Roxboro	Sat and 2nd Sun
Flat River	Monday
Surl	Tuesday
Tar River	Wednesday
Camp Creek	Thursday
Dutchville	Friday
Durham	At night
Salem	Sat and 3rd Sun

A. G. MORTON,

Big Creek, Saturday before the 4th Sunday in July.

Pisgah, the 4th Sunday.

W. W. BRINSON.

Sandy Bottom, Sat. and 2nd Sun. in July

J. E. ADAMS.

A. W. Smith's (near Broadway, Moore Co.) on Tuesday and Tuesday night after 2nd Sunday in July.

Goldston, Wednesday night

Union School House, Thursday

School House near Mr. Silers, Friday

Sandy Creek, Sat and 3rd Sun

Mt Tabor, Monday

Rock Hill, Tuesday

Pleasant Hill, Wednesday

Suggs Creek, Thursday

White Oak Springs, Friday

Star, Friday night

Cotton Creek, Sat and 4th Sun

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P. G. LESTER, Associate Editor, Floyd, Va.

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ZION'S LANDMARK PRINT.

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1903

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace, be multiplied to all lovers of truth.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER J. E. ADAMS:—According to several requests, and a strong impression of mind I have resolved to try to write a few words concerning what I have seen and felt. Although I don't feel like I could write anything that would be of interest to you or anyone else. But when I was very young I would have many serious thoughts about my future wellfare, and would often wonder if I was called to die what would become of me; and when I would get sick I would think I was going to die and would be alarmed and would very much fear that I would be lost, and would shed many tears and my people would ask me if I had not been crying, and I would tell them that my eyes hurt me, or something that way to turn them off. I would have many dreams and visions, would dream of seeing the world come to an end, and see torment and would be ready to think it was the end of the world and I would try to ask the Lord to have mercy on me, a poor vile child of the dust. But it would only add more trouble to my heart, for it seemed as if I was too vile to be heard, and I would often think that I would never attempt such a thing any more, but before I would think what I was at, I would find my tongue begging for mercy. I went on in this way, sometimes better, sometimes worse, for sev-

eral years. I would go to preaching and think I enjoyed it, and wanted to believe the doctrine Old Baptists held to, but could not understand how it all could be as they said, although I could not doubt it. I could not see deep enough to comprehend it. I would continually look for the end of time, and would even listen for the trumpet to sound when I would get up in the morning. I would even be frightened when I would see the moon in eclipse. I remember one night after dark I was out and expected the moon to be shining, and when I got out, to my surprise, it was dark, and I looked around where I thought the moon would be and saw it was red. I had often heard my parents say that the moon would stream into blood on the judgment day. I went back in the house and told them about it, and the very breathing of my poor heart was for the Lord to have mercy on me, a poor sinner. Every breath I drew was a petition for mercy. My parents told me it was only an eclipse. I did not tell them my trouble, for I didn't want any one to know my distress.

So I went on in this way, trying to keep everything to myself, and thought I was for a long time, for I was sure I could hide as much trouble as any one. But the preachers began to stop and lodge with us, and I would sit and listen

to them talk, and I didn't want them to say anything to me, and sometimes I would feel so sure they were going to say something to me I would get up and leave the room. But alas! they did get to asking me about my trouble, and would sometimes ask me if I did not have a hope for myself. Such questions would shock me, for I would know that I had never told any one that I ever had a serious thought. But I would deny all, and would often feel condemned for doing so, and would think I wouldn't do so any more; and next time I would find myself doing the same thing over again. I thought I didn't want any one to think I ever thought of such a thing and I only a child. So time rolled on, and my sister united with the church and this was a great trial to me, for I felt that we were separated; and where she was I could never go unless I should act a hypocrite; and could never have the heart to do that. We would go to the associations, and it looked like she would enjoy it in the fullness of soul. I would wish I could enjoy it just half as well as it looked to me that she did. But some time passed and the burden grew more heavy still and I would desire that I would have a spell of sickness that I might pray more in earnest, and finally I was taken down with fever and I tried to bear it with patience and tried not to murmur; but I found that I could not pray with any more zeal than I could before.

So I recovered in three weeks so as to get up without any relief and time passed on and finally my heart became so full it seemed that I could bear no more. I remember one Sunday evening I went off down the spring branch, and was meditating on my condition, and my burden grew so heavy I

thought I could not live to see the sun rise again. I wept and cried aloud, and looked at the sunset behind the western hill, as I feared for the last time. I feared I would never see its brilliant light any more. I would go so far down the branch that no one saw me and there I would pour out my prayers with all the fervor of my soul and maybe I would feel better. But alas, I felt too sinful to get on my knees. I felt that it would be too sinful in such a one as I to get on my knees to implore his good mercy and kindness. So I returned to the house and said nothing to any one about it. Finally one night I dreamed I saw a large stone. It was square every way and on the front side of it were four engraven images, and I heard something say that one of them was our grandmother; and I thought the other three were the Three-One-God, and that Israel was our grandmother if we were the good people. This gave me a little comfort for a short while, when I found my burden increasing again, and I would slip the Bible and read some times, but if I heard any one coming, I would put it up. I remember once I took my Pa's testament in my pocket and went to the cotton field, and thought I would read it some, and see if I could get any relief; and one of my sisters felt of my pocket and asked me what it was, and I would not tell her, and finally told a story to keep her from knowing that I was concerned enough to be carrying a testament in the field. So finally one night I retired early, as was my custom when I was feeling cast down for I could sleep off more trouble than any other way. And when I fell asleep, during the night, I dreamed that I saw my heart, and it was decayed, and rotten, as I thought for a place as large as a table dish. I

thought I knew well what this meant, for I well had learned that as to what good I could do, that there was nothing good in me, that in my flesh dwelleth no good thing. This convinced me that as far as to good works on my part I could do nothing. So I went on in this way for some time, and I retired one night feeling low-down and much feared that I was cast off forever; and after I fell asleep I dreamed again, and this dream was some pleasure to me; and the dream was this: I thought I was at a place, it seemed that it was near my father's house, and I thought there was some preaching and I was hearing; but while he preached I was made to rejoice and exclaim, "Glory to God and the Lamb forever," and I repeated these words a number of times; and I then said, "O, praise the Lord for his goodness and mercy," and repeated it several times and then said, "For his merciful kindness endureth toward all men," I awoke next morning feeling very much different but did not think of any change at all. I went about my house work feeling as I never felt before, felt calm and easy. I did not feel troubled as I had been and would wonder why I was thus and would reason and wonder if I was really natural, or what made me feel so different. At noon I would not be in the house with the rest of the family. I went out to study over what I had dreamed. And so I went on for a long time, never intending to claim any thing I had ever seen for any hope at all. I would try to feel as I had felt in time past, I would often think if I could have that burden back I would know more about it, and more about how it went. I would sometime hear others say that they had such a bright and glowing deliverance,

but I could not agree with them; for if my troubles ever were removed far from me it was gradual, and I could not claim any reason for a change in a long time, and now feel like if it is any thing at all, surely it is the least of all. But since that time I have had some refreshing dreams. One that has been comforting and refreshing to me was, I retired one night, and while this body of flesh slumbered and slept, I dreamed that I was traveling along in the road, and several others were with me, and I soon saw myself carrying a little babe, and thought I would not let any one know it for all the world, for I was young, and thought I knew I would be hated by all who knew me, if it was known. I thought I was carrying it in my bosom, and I had not gone far when I saw that I was carrying it in a glass vial, and I then saw that all that were with me could see it, and I felt ruined and undone in the dream; but when I woke I received some comfort, for I faintly hoped that I had seen and felt what the world knew nothing of; and the interpretation was this to me. I felt that the babe was the Savior, and a sweet experience; and the meaning of my carrying it in the glass vial, and thinking I was keeping it concealed, and I felt after that that every one that traveled with me could see it just as plain as if I had told them, and had not had anything on it at all. Yet, I have never said anything about it to any one, but have many times written it out in my mind, and have written out several times and would burn it for fear some one would get it and read it. And now I don't know whether mortal eyes will ever behold what I have written or not.

I have had part of the above written ever since Feb. and now

it is May, Tuesday after the asso- and I feel that I have been com-
 forced and built up, and that the
 "dew of heaven" has dropped on
 this very tender plant through the
 preachers that visited the meeting,
 and especially Elder Simpkins.
 But before the meeting came on I
 could not hope to enjoy it, and
 didn't look forward to it with any
 great expectation. I have often
 wondered of late whether I believ-
 ed anything or not, and have often
 feared that I was an infidel, and
 have wondered if there was really
 any reality in anything. I have
 seen many things to shake my
 confidence, and cause me to won-
 der. I have lost all confidence in
 man. But when I hear such
 preaching as I heard at this asso-
 ciation, I can but say, surely there
 is reality in religion, and I do
 sometimes feel that I do believe it
 with all my heart and soul and
 mind and strength; and also feel
 that if all men should be against
 us and the Lord for us, we are far
 more blessed than if all the world
 loved and spoke well of us.

So I have prolonged this letter
 much more than I thought for
 when I began, and I will close
 feeling very weak and poor.

I am as ever.

JULIA E. EDWARDS.

ELDER P. D. GOLD, DEAR BRO.
 IN CHRIST, I HOPE.—I feel a desire
 to write to you and have for some-
 time, but so many things come in
 my mind I have kept putting it off.
 I have been through with many
 deep trials and afflictions since I
 last saw you. The fever went on
 my companion's brains and impair-
 ed his mind to such an extent that
 I was forced to have him carried to
 the State Hospital at Raleigh. His
 mind is as good on some things
 as it ever was now, but on other
 things it is not. I left home

with him the first day of Nov. and
 came to Cary and Mr. Suggs met
 him at Cary, and took him to his
 home, and I and my children came
 to Papa's. We thought probably
 the change would help him, but it
 did him no good, so I soon receiv-
 ed a letter from Mr. Suggs stating
 that he was growing worse, and
 asked me if I did not think best
 to get him in the state hospital and
 see if they could not help him, so
 Papa went to see the Dr. at the
 Hospital and they said they would
 take him, and on Nov. the eighth
 they carried him there. He was
 very much swollen when they car-
 ried him there. The Dr. says he
 has the Brights disease of the kind-
 neys, and that was the cause of
 the swelling, but he is reduced
 some, and the Dr. writes me that
 the cause that induced the swell-
 ing is so much better. The Dr.
 writes he is much improved both
 mentally physically. Papa went
 to Raleigh yesterday was a week
 ago, and went to see him, papa
 said he could not see that he was
 much better mentally himself.
 Patrick is not satisfied there, and
 wants to come home, and told pa-
 pa that day he was coming home
 with him, but the Dr. says he is
 not well enough to come away yet.
 I have not seen him since we part-
 ed at Cary the first day of Nov.
 and you may imagine how bad I
 want to see him, but the Dr. wont
 let me see him yet. He says it
 will make Patrick worse as he is
 dissatisfied anyway, and I am
 sure I do not want to make him
 any worse. I do desire above
 every thing in this life that he may
 once more be restored to his health
 mentally, if he an't physically,
 and if he has Brights disease of
 the kidneys I do not suppose he
 will ever be well again, but prob-
 ably he may get so he can come to
 us again if his mental faculties

get right. Brother Gold, I fee I ask an interest in your prayers, for the prayers of the righteous availeth much, and I verily believe you to be one of the Lord's righteous ones. Pen, nor tongue can express my many deep troubles which I have passed through of late. I am so much in the dark both naturally and spiritually. I sometimes feel there is nothing but trouble in this world for me and I fear none in the one to come. I try to ask God to give me grace for my day, and reconcile me to my lot, but it seems it is hard for me to do. There is one scripture that I have thought much about of late, and what it means, and if you have a mind I would like for you to give your views through the Landmark. It is this, all things work together for good to them who love the Lord, to them who are called according to his purpose, and so on. I am staying here at papa's for the present, but I feel it is too much on him in his old age, but he was not willing for me to do otherwise through the winter. I will bring my few scattering remarks to a close. Bro. Gold, you can stop sending our Land Mark, as our time is out and I am at papa's and if Patrick ever gets well and can see the way he will be very likely to take it again. We owe some debts caused from sickness and we first desire to try to pay them. That is one thing I can say of my companion, he always tried to pay his debts and does not owe one cent more only that which was caused this year from sickness, and I do hope and pray that we may be so blessed that we may some day pay all that. I am willing to try to do all that I can to help, my health is not very good but I keep up most of the time. I feel to thank those who

helped us in our sickness, and may God bless them.

Bro. Gold, I did not think I was going to write so much, but I just keep on. Give my love to the Durham church, and tell them I often think of them, but that is all I can do. Love to sister Gold and write to me if you have a mind. I am your little sister in hope.

MARY E. WILSON,

[Sister Wilson has had deep and sore trouble. Brother Wilson is at home now.—P. D. G.]

DEAR BRO. GOLD:—I have just received the Landmark for Feb. 15, and an expression of Elder Denny in his letter to Sister Mattie Luper brought to my mind some reflection that I had last night. Bro. Denny's expression is this: "My mind has conceived an idea recently that about the greatest work the saints have to do is to comfort one another."

I want to say that my mind at once grasped this expression and heartily endorsed it. In conversation with my wife that night the following Scriptures came to my mind, and I spoke of them and they continued to linger in my mind and I fell asleep thinking of them, viz: "Support the weak," "Comfort the feeble minded," "Mind not high things, but condescend to men of low estate." The reflections I had in regard to the foregoing Scriptures was that so far as I was individually concerned, I had been a miserable failure in all these things. I ran over my past life and tried to think of one point in my life where I had complied with these solemn injunctions, but could not, unless perhaps I had done so in some of my efforts to preach the gospel of Christ. I often feel that in my

ministerial career I have only "caught the shadow and missed the substance." I feel that I have spent too much time in trying to prove the doctrine we believe to be true, and still it seems to me to be good to be established in the true "doctrine of God our Saviour," and still it is the duty of believers in Christ to be "careful to maintain good works." And it seems to me there can be no works so good as supporting the weak and comforting the feeble minded.

The saints are often in the Scriptures enjoined to this good work of comforting one another. But I will add that while we are commanded to comfort one another, we are also commanded to "warn the unruly," "Reprove, rebuke and exhort with all long-suffering and doctrine."

Oh! how I do wish I could be a good man, "a good minister of Jesus Christ;" so that I might finish my course with joy, and the ministry which (I hope) I have received of the Lord Jesus to testify the gospel of the grace of God."

I desire the prayers of the weakest of the fold.

In trials and afflictions,

H. J. REDD.

Riverview, Ala., Feb. 12, 1903.

BROTHER GOLD:—I have returned from a tour of appointments through the bounds of the Abbott's Creek Association, and I feel like I was blessed. Good will and love were made manifest by the dear brethren and sisters. The churches manifest a spirit of love. I feel like the Baptists are yet alive. My desire is for them to continue to live in peace and love with one another, and follow after the things which make for peace, and things wherewith one may edify another.

Dear brethren, pray for me that

I may be faithful, and as we have received Christ Jesus the Lord, may we be found walking in him, and nothing else know beside, but Jesus and him crucified. I feel like we have a great and precious cause at heart. May we ever be faithful, humble and true. John says, "Behold, what manner of love the Father has bestowed on us, that we should be called the Sons of God." May the God of peace and love be with you all, amen.

A. G. MORTON.

Albemarle, N. C.

DEAR BROTHER GOLD:—Elder Lester's article in the last No. Feb. the 15th. "Odd Thoughts" expressed my thoughts and feelings so much better than I could ever have done myself, that I will refer some of my friends (who have been soliciting me to write for the Land Mark) to it and they can readily see one of the reasons why I don't write any oftener than I do. I wish I was as gifted a writer as I always considered brother Lester. I have wanted to write a letter to old brother Wm. Brickley of Tuckaleeche Cove, East Tenn., for the last two years, ever since our son Roscoe died in the fullest triumphs of a living faith in the end, but for some days before he died he seemed in the dark at times, and would request some of us to pray for him that his faith fail not, and that he might have more light.

So we asked him if there was any one he wished sent for to come and pray with him. He said no; he could think of but one person that he would send for if it were possible, and that was old uncle Billie Brickley of Tennessee. that he could in his imagination hear his voice praying and preaching as plain now as he did 10 years ago, and he was not quite 20 when he died. So you

see he was quite young when he heard the sound. And I thought to write him the particulars of the boy's travail, how he said he used to steal the little testament and take it out to the back fields when he would be plowing and read while his team rested, that it might be a comfort to the old father in Israel to know that his preaching and praying had sure enough been like bread cast on the waters, to be gathered many days hence, and many miles from the place where thrown. But I was like brother Lester I have never learned how to think. I have written several pieces for publication, and when I would begin to review them to make the needed corrections I would find them so defective they invariably went to the waste basket. Not so much the lack of grammar, as I feared the lack of the spirit. So I will send this without any review, and will request you to be the judge; do with it as you think best and all will be well.

C. W. WILSON.

DEAR BROTHER GOLD:—Brother J. W. Terry, Caldwell Institute N. C., has requested me to write on the following scripture, James 4:7, 8, "Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you."

The first words, "Submit yourselves therefore to God," furnish us a key, to some extent, to the opening up of the text. How can one submit himself to God? Can he turn himself loose? Can darkness get out of the darkness? Man is vile and lusteth after the things of this world. Not only the dead world that lieth in wickedness but we are that same way only as we have holiness in the Lord. By nature the children of God are not above others and the offerings of the flesh made by a child of God

would be no more acceptable than was the offering of Cain. Here is one of the places where the child of God finds himself cut off for his part. If we could submit ourselves to God where would be the need of the submission of our blessed Lord, "Not what I will, but what thou wilt," being imparted to us! Righteousness becometh the house of God, but whose righteousness? He is made unto us righteousness. If we could be righteous why should he be unto us righteousness?

It is the same way with this humble submission, it is of our dear Lord and is imparted by faith.

The very first work of our Lord after his baptism was to resist the devil. He was driven of the spirit into the wilderness to be tempted of the devil. Why was this? was it not that he should overcome the devil for his people? Why this necessity if they should be able in any future day to resist him? Why he knew all our weakness and that we must have his power thus manifested overcoming our great enemy. Now, as the Holy Spirit works this blessed power of Jesus in us his resisting the devil is imparted to us and we receive it by faith. Thus we resist the devil by faith in the Lord Jesus. Thus our will, which is not to come to Christ, is destroyed and worked out of the way.

As they thus resist the devil they draw nigh to God. As their will is destroyed the will of God is implanted. It appears to me that here is where Paul's words come in, "Work out your own Salvation with fear and trembling." How are they going to do this? remember that Paul was not exhorting the disobedient unto obedience, for he was writing to one of the most obedient churches to whom he wrote. He was simply telling them to continue as they were. They

had always obeyed, now continue to do the same way. But how were they to do this? This is a question of great moment. It is very clear that if they do in the future as they have in the past they must do it by the same power that has been leading them.

What power is this? "For it is God which worketh in you." This answers the question. They worked out their salvation as God worked in them. How was that? "Both to will and to do of his good pleasure." First to the will of God's good pleasure and then to do the same. There is no man at all in this and it is very evident that Paul was speaking of the very salvation which God had appointed them to enjoy here in this world. Now, there is a question: Will the Lord's will be done? And will his purpose in his working in us be accomplished? He has said, "I will do all my pleasure." Not a part of it, but all of it. Who dare dispute this word of the word?

Therefore it is just as God works in us to that end that we resist the devil and that we draw nigh to God, and yet the work is ours because imputed to us by faith in our Lord Jesus Christ. It is only by the workings of this faith in us that we turn away from the world, go home to the church, receive the ordinance of baptism, the communion, walk in the fellowship of the saints, see that to be the friend of the world is to be the enemy of God, (John 4:4), that the spirit that dwelleth in us lusteth to envy, (verse 5), that without faith we cannot please God, and so on in every good work in the gospel of God our Saviour, for thus are his works and righteousness imputed to us and we are led into them and they are ours and we love them

and seek to pursue them with our might.

The words of Isaiah were his words, those of Zechariah were his and yet they were the words which the Holy Ghost spoke and yet speaketh through them. "Holy men of God spake as they were moved by the Holy Ghost." Not as they were moved upon or to, but into the speaking of those words. Could they speak them or let them alone just as they were pleased to do? The word of the Lord was in mine heart as a burning fire shut up in my bones and I was weary with forbearing and could not stay.—Jeremiah. Neither did he fix up his sermon beforehand, nor to suit the congregation, as to preach predestination before the brethren, experience before old people and something else more suitable for the young people; no, it was the word of the Lord, the Lord gave them and he must speak them just as he had received them, and he was not left to say who they were suited unto. Now, another question: Why had the prophet determined to speak no more in the name of the Lord? Many answers might be framed up, such as, Israel would not believe nor receive his testimony, but would persecute him for speaking, etc., etc., but all these must go to one bottom. The devil was tempting him. What must he do? Resist the devil. How? By the word of the Lord which was shut up in his heart and made him so weary that he must speak in the name of the Lord. Not long after our first deliverance is felt a temptation comes, "You are deceived; you are not a christian; you are yet as big a sinner as ever; the Lord will not have mercy on such an one as you, etc." Christian, how did you resist the devil in this

terrible day of temptation? He made you believe him and how can you get away from a thing you believe to be a real truth? Here you find that you are cut off as to your part and all your power is weakness itself. Here the power of our blessed Lord on the pinnacle of the temple and on the moment of temptation is imputed to you and at once you find yourself in the presence of the angels and they administering to you and your heart is swelling up with praise to him who resisted the devil in your stead and enabled you to do the same through him. Thus our own experience agrees with that of the children who have gone on before and we are one in Christ Jesus.

As we go onward we do not grow stronger and more able to resist the devil in ourselves, nor more able to trust in the Lord. No, we are that same old body of weakness, but we grow in grace. A growth is not that which is put on the outside. Growth is a mysterious thing and we cannot tell how it is worked. It is altogether internal and without any effort on our part. Who by taking thought can add one cubit to his stature? We cannot even make our hair white or black. All this is of the Lord and he works in us by his spirit to do all good works and we do them according to the work of the Lord. When I am weak then am I strong. Strength is made perfect in weakness. Who would make himself weak in order to enable him to carry a heavier burden? He must be destroyed in all his strength before he could feel the strength of the Lord enabling him to resist the devil.

Faith is of grace and so is virtue, temperance knowledge, etc. Thus by faith grace is added to grace and all by the faith we have in the Lord. Otherwise how shall

the church be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God? (Is. 62:3.) If there is anything she can do to bring herself in touch with the Lord, or any thing she can do to keep herself in such touch just that much she would be a crown to herself and a diadem in her own hand. But God has ordained that she shall be subject to her husband, and that all her desires shall be unto him. Therefore hath he appointed the way by which we shall resist the devil and draw nigh to God, that is by Jesus Christ our Lord. For they come unto the Father by him just as the Father draws them by his everlasting love.

In this blessed hope I am your brother,
L. H. HARDY.

DEAR BROTHER GOLD:—I have felt impressed for some time to write an account of some of the Lord's dealings with me as I hope, but on account of a feeling sense of my weakness and imperfection, I feel a backwardness in the undertaking, therefore have put it off until now. If God has required it of me I believe he will enable me to write something to encourage some one. If so to him be all the glory. I believe that all of God's people have their place or gift in his kingdom, and should use it as the Lord enables them. I have an humble hope which I feel I had no power in producing. If I am not deceived the Lord opened my eyes to see what a great sinner I was and how justly I was condemned according to his holy law. I thought I had to comply with the requirements of law or be lost. But after many trials and as many failures I found I could not keep the law, if I sinned not in word nor deed my thoughts and imaginations were only sinful.

Mercy was now my only plea with but little hope of avail.

I had always lived a moral life, nevertheless I felt to be the most miserable sinner that ever lived, I felt there was mercy for the most outbreking sinner if they only asked God to have mercy on them, but as for me my case seemed to be hopeless. But like a person condemned to death, I couldn't help begging for mercy. I had given up all hope of deliverance by the law, and begged for mercy until I thought I would have to give that up also. Finally for a short while I felt to give myself up for the Lord's disposal. I felt that all he did was right; and that all I did was wrong. My breathing became so difficult it seemed to me that I must surely die with no hope of peace. Oh! the darkness and misery that hovered around me here none can know but those that have been led this way. I fell on my knees to offer one more petition before I died, not for natural life but eternal life. While on my knees I was overshadowed by a power and brightness that I had never known before. I arose praising God. I felt that I could tell to all around what a dear Savior I had found, but it was not long till I couldn't have mentioned it so fearful was I of being deceived. But with all my doubts and fears a great burden was gone. I don't mean that I never saw any more trouble; for as long as we are in the world we are subject to tribulations and trials. I soon became stirred up on the subject of baptism. I believed the Primitive Baptist church was the church of Christ; although I didn't understand the doctrine then as I do now, I had a special love for them because they could tell my experience. How unworthy I felt of their company; yet I felt that I

must offer myself to them, which I did in about one year, was received and baptised.

I hope I received the answer of a good conscience toward God. But in a little while the devil began to worry me by trying to get me to say or think something wicked about God, and so prove to me that I was no christian. Now, I was troubled this way before I received a hope; and was afraid that I had committed the unpardonable sin by such wicked thoughts rushing into my mind. Therefore I began to be afraid indeed that I was deceived; until I was enabled to say, "Get thee hence, satan." How wily is satan! When he finds he is known he leaves to come again in a different guise. The temptations of the world and the devil, and the vanity of the flesh are very trying to my soul sometimes. I will say to those that have a hope in Jesus and have never been baptised, that I have been a church member about fourteen years, and in all my trials and dark seasons thus far I have never regretted being baptised.

We need not expect to "be carried to the skies on flowery beds of ease," yet the church is the christian's home, and they should prove their love to Jesus and his people by coming home. They will be much better satisfied when they yield obedience to the command of Jesus. The sweetest employment on earth is to meet in church capacity and feel that the Lord is in our midst, enabling his servants to preach the glorious gospel of salvation by grace, and enabling us to hear and to sing with the Spirit and with the undersanding. We do not always enjoy such happy seasons, but often meet in coldness and barrenness. We come to many rough, thorny places in our pathway here and

are made to cry to the Almighty for deliverance. These rough places are necessary for our instruction and comfort as the smoothe. If our faith was always smooth, we would soon conclude that we had a little strength, that we could walk alone. But when we are left alone, we either stumble and fall or turn out of the way. And sometimes we have gone a good way before we are made sensible of the fact. Jesus looks on us and with shame we confess our waywardness and ask his forgiveness, and guidance. With self abhorrence we begin to learn that we are not our keeper, but that we are kept by the power of God. As we journey on we become more and more established in the doctrine of salvation by grace. It is easy to say we believe in salvation by grace but it is quite a different thing to feel it. Does not the Lord make us feel this salvation by choosing these changes for us, to show us how sinful and helpless we are. That he is our strength and righteousness and our all?

If we have spiritually no trials and afflictions where is any evidence that we are the children of God? "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," No chastening for the present seemeth to be joyous but grievous: "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Our light affliction which is but for a moment worketh for us a far more, exceeding and eternal weight of glory."

Then let us put our trust in God, who is faithful concerning his promise. The God that delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us. "Many are the afflictions of the righteous but

the Lord delivereth him out of them all."

"Oh! that men would praise the Lord for his wonderful works to the children of men." Let all the redeemed praise him for his mercy endureth forever. Though he may seem to tarry long, he will surely come and restore to us the joy of his salvation.

Your sister in hope,

(MRS.) LUANNA DYER.

Ferrum, Va.

MY DEAR BROTHER GOLD:—I have seen several articles written on the subject of the "Parable of the Ten Virgins," but so far nothing that has been written (that I have seen,) seems to corroborate with my understanding. It seems to me the same truths are set forth by this parable that are presented by the parable of the great supper (Luke 14:16); and by the parable of the rich man and Lazarus (Luke 16:19). It seems to me the Lord intended to show in all three of these parables, the effect of the great change in dispensations. In no case, it seems to me, that any personal matter is presented. Therefore we are not to see or consider either as pertaining to persons; but to dispensations and conditions. The kingdom of heaven referred to Matt. 25:1, it seems to me includes both the old and the new dispensations. The ten virgins are taken as representative characters of each. The lamps they had represent their religious profession. The bridegroom represent the Saviour. The midnight hour, it seems to me, presents a real truth. For during about 400 years, generation after generation had passed away, and not a word of prophesy was spoken by any one. Truly it must have been midnight darkness. The one who made the cry must have been John in the

wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand;" and many went to his baptism confessing their sins, [thereby presenting the true light of grace, for nothing but grace will make a man confess that he is a miserable, helpless, lost sinner. But this kind of confession shines very beautifully in the kingdom of God. But when he saw the generation of vipers, who to my mind represent or are represented by the five foolish virgins, came out to his baptism he refused them requiring a manifestation of faith or grace; and they, like thousands of today, believing that the necessary qualification may be imparted by others, or bought by money. From what John said to them they evidently began to plead that they were the children of Abraham, and while they had gone to buy oil (justify themselves by the works of the law), the bridegroom (Christ) entered, and they that were ready (had the true light of grace) entered with him into the marriage, and the door was shut; and the same door that shuts those who are prepared in, shuts those who are not prepared out. But the Jews who are represented by the five foolish virgins soon returned, asking admittance, pleading the righteousness of the law; the bridegroom did not say "I never knew you," but that "I do not know you now," or "I know ye not." So it would seem to me if we are to think of the ten virgins personally we might say they were all Christians, since the one five represented God's people in the first covenant, who worshipped in the types and shadows under the law, while the other five represented God's people in the present covenant who worship in spirit and in truth in the beauty of holiness. I might fill pages of

writing in connection with the subject. But who am I that I should presume to press my thoughts on the dear readers of the Landmark. For really much of my time I fear I know nothing of the true light; and I am perfectly willing that you should do with this scribble as you think best, while it seems to me that there is a great and rich truth of God's way of salvation presented in the parable at which I have only hinted, yet I might be all deluded, and I do not want anything printed in the Landmark from my hands that would be to the hurt of its dear readers, or detrimental to the blessed cause of Jesus. With eyes filled with tears I feel like I can say of truth whether I live or die, whether I am saved or lost, I love you all, and the blessed cause you represent. W. J. STEPHENSON.

The next session of the Abbeys Creek Association, will be held with the church at Salisbury, N. C., commencing on Sat. before 4th Sunday in Aug. 1903 and continue three days. A general invitation to believers is extended. Those coming north of Salisbury will be met at 9 o'clock Saturday morning, those coming south will be met Saturday morning at 6 o'clock, those coming up the Yadkin road will be met Friday at 7 P. M.; those coming down the W. N. C. R. R. will be met Friday at 8 o'clock, P. M. Parties coming will please drop a card to R. F. Strange or A. L. Owens, or to Mr. Jack Haithcox, Salisbury, N. C., and they will be met and cared for. Parties wishing to be met at any other time will let it be known. Signed by order of the church in conference, Sat. before the 1st. Sunday in July 1903.

Eld. W. T. Broadway, Mod.
A. L. Owens, Clerk.

ZION'S LANDMARK

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 17

WILSON, N. C., JULY 15, 1903.

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EDITORIAL

A SOLDIER.

It is a great thing to be a good soldier for Christ, but sometimes when I call to mind the days of my youth, when the evil days came not, and when not even the thoughts of battle came into my mind, and war meant but little less than peace, and warfare as a common pleasantry, I am almost ready to wish that it might have always remained thus with me, or that the order allotting our times might be turned back in its execution so as to bring me again to dwell upon those peaceful shores and to be refreshed by the renewing energy and vigor of the new born days and scenes of my childhood, but the question arises, would I then be a soldier, and if so would I and could I be a good soldier for Christ, such as are his soldiers, including hardness?

If I ever felt the meaning in its true spirit and power of the say-

ing of our Lord: Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," it was the day I was received into the fellowship of the church. I did not feel it then in the sense that I to any extent realized what was being enacted, but it is as I recall the vision and look at it through thirty years of experience that I see how it must have been with me then. I am glad he said "Little children," for in every sense of the term as applied to children it must have been graciously applied to me. In attempting to describe the scenes directly incident to that day, and what must have been my realizations and how little I seemed to know and how much I must have really known the meanings of the most appropriate words seems to have at best but a secondary application.

I must have felt some what like Paul did when he said: "Unto me who am less than the least of all saints, is this grace given," and yet he does not tell us just how large nor how small he was. I am satisfied he was too little to have passed muster into a volunteer soldiering. As I should now consider the estimation of the different proportions of the stature which I might then have entertained, as applicable to myself, would present the idea of exceeding smallness either as applied to the stature or the estimation. I felt that there was no place in all the house of God too small for me to occupy. I felt to be entirely at the disposal of the brethren

ren, with not the slightest disposition to occupy a position to which they did not assign me, that any situation in which they might think proper to place me would be entirely suitable, and satisfactory to me. It seems to me now that I had no mind of my own, that I desire nothing more than I had, nor did I prefer anything better than those things which we readily at home, and which seemed to be mine to possess and enjoy. I do not remember now that I felt to know anything, nor that I felt to not know anything, nor that I cared to know anything. I was not disposed to toil, neither was I inclined to spin, and yet with the simplicity of childlike satisfaction and contentment I must have been wondrously arrayed.

I did not think then that I had been in any way enlisted as a soldier, and yet I had been impressed with the thought that some day I might have to preach the gospel, however I did not know any more what it was to be a preacher than I did to be a soldier. I could not then have said that I was qualified to be a soldier, neither do I know now whether I am or not, yet I believe I have served in that capacity.

From a casual view of the state of mind which I then possessed I am unable to see any thing like the simplest principles which underlie the practical tactics of war, and had I not been brought later on face to face with the drill master, and learned obedience accord-

ing to his command, I should not find anything after the most careful searching therein for it.

That man makes the best soldier or a good soldier, who has just sense enough to unreservedly and fully submit himself to the service to which he has been called, and to stay where he is put and to do nothing more nor less than what he is told to do, and to be contented with his wages. To do this one must necessarily endure much hardness, and therein is where the final and decisive test comes, and the character of the soldier is demonstrated. The hardships of warfare develop the quality of the man, and this development of whatever it may be is sharply defined by the most rigid discipline. To insure the exhibition of true valor and consequent victory, the soldier must be in perfect accord with his captain. As the captain is tried, tested and proven in every point so must he be. As the captain was made perfect, and learned obedience through suffering, and by the things which he suffered, so must the following soldier likewise be perfected, otherwise he can not make a good soldier for Christ, the great captain of our salvation.

The true soldier is not the product of a day, but of years. At the command he follows his captain into and takes upon himself the stern realities of war. The called minister of God is made to be partaker of the great work of regeneration as it was wrought by Christ Jesus the Lord, and in a

wonderful sense is made like the apostles, 'o follow h'm through it, so that when they judge with the judgement wherewith they themselves are judged of God he readily concurs in that judgement, therefore it seems to me wherein one is called of God to preach the gospel he will as certainly preach it as that he is thus call'd so to do. The e is nothing else for him to do. There is nothing else that can be done. He has been taught nothing else, but the gospel, and shall he not proclaim it? Paul says, a dispensation of the gospel is committed unto me, yea woe is unto me if I preach not the gospel. Not if I do not preach, but if I do not preach the gospel. Paul had been a kind of teacher before, but without commandment, therefore he could teach to suit the peculiar whims of the people, but now he is commanded to preach just simply the gospel, the stern, unvarnished, discriminating truth of God, and he finds it an exceedingly difficult way and yet to him the only way, the most desirable way, therefore he was determined to know nothing save Jesus Christ and him crucified, the way, the truth, the resurrection and the life.

I have rambled along on the above line of thought until at this point I am confronted with two points on which I must plead indulgence if I attempt at further allusion to my own experience in such matters, and that is I must be allowed to appear as coming short of the foregoing description

of the soldier of the cross both as to extent and quality. It would not be consistent with the becoming fitness of things for me to disclaim a call to the work of the ministry, or to appear to question the truthfulness of that which I preach, but I do feel to indulge in the assurance that the charity of the brethren will allow me to claim both, but according to a measure of the gift of faith less than that accorded to many of my brethren in the ministration of the same word of truth. In claiming to be a soldier I do not feel to claim to be a good one, fitting for the great captain to say, "Well done, thou good and faithful servant."

I believe I know the truth, but I do not know to tell how I learned it. I must claim the committing of a dispensation of the gospel unto me, and yet I must confess that I cannot tell how it came about. I might present a faint description of some of the exercises of my mind while under the tuition of the drill master, but when I say I received it not of man, neither was I taught it, but by the revelation of Jesus Christ, the thing committed as well as that by which it was committed remain a mystery, and I feel no more able to define the revelation of Jesus Christ than I do a dispensation of the gospel, and yet to preach the gospel is to show the very mystery of these things. In a sense I believe I have sucked honey from the rock and oil from the flinty rock, and yet I cannot tell one how to do it, but I might so speak of the operations

as to encourage him to believe that he had done the very thing that I was speaking. Jeremiah said the word of the Lord was in his heart as it had been fire shut up in his bones. I do not know that Jeremiah knew how to describe so exceedingly vivid a sensation as that which fire would produce shut up in the bones and yet such was the feeling in his heart, and thus he described it, as by the inspiration of God, and by the revelation of the same thing in our hearts we know the power and truth of it, as confirmed unto us by the same spirit.

We could not conceive of a more prompt and decisive response to a command than when it is given in the heart as well as to the heart. And how burning. How utterly consuming such a command, when the word thereof is in the heart as fire shut up in the very living marrow of the bones. Is there any place wherein that man could tarry? Verily there is none. Can there be any question as to what he shall say? The word is sealed in his heart as burning, and it turns its way out, and consumes to dust and ashes everything to the contrary, "casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing it to captivity every thought to the obedience of Christ." Showing the faith of those taught of God to be in him and not in the wisdom of men.

I must be by this burning process that the laws of God are put

in the hearts and written in the minds of those taught of him, and who know him, hence the burning of their heart within them as Jesus spoke to these brethren by the way, and expounded or opened up the scriptures unto them.

If I really know anything about the truth of the scriptures it must have been in some such manner as this that I was taught it. I do not feel that I can attempt to give any thing like a description of the exercises of my own heart in a personal experience of these things further than I have intimated except to say that but for the word which I found in my heart I should have remained in that delightful child like frame of mind, but the word grew in magnitude and fervency until there was no peace of mind day nor night. Scripture after scripture came into my mind in which wonders of grace were revealed.

To learn by application of mind and muscle the tactics of war upon the drilling field is necessary and all right, but the true and real idea of war is learned upon the field of battle. I think I must have learned the fullness of the doctrine in the revelation of Christ in me the hope of glory, but in actual service is where and when I have most wonderfully learned and triumphed in its power. As the munitions of war are practically of no value in time of peace, so is the doctrine when considered apart from the spiritual warfare of the children of God. It is no less revealed than utilized

In the need of it. It is our life in the midst of death, and our deliverance thence. It is our food when hungry and our drink when thirsty. It is our strength in weakness, and our comforter in distress. It makes steady the trembling hand and confirms the feeble knee. Its foundation is laid beneath the depths and its cap stone is above the heights, and from thence, therefore does it confirm the coming of those things which richly supply all our need, by Jesus Christ, according to the riches of the glory of Him who is the Father of all our mercies and the God of all our comforts, whose throne is in the heavens and whose kingdom ruleth over all.

It is said of Christ that He endured the cross, despising the shame and is set down at the right hand of the throne of the Majesty on high. In this He infinitely endured all possible burdens, and thus authorized and finished the faith, actually and forever, and delivered it unto the saints as an everlasting inheritance, through which they are kept by the power of God ready to be revealed in the last time. Therefore our apostle has said at the appointed time to which he had come: "I am now ready to be offered up, the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." He had been kept through the faith, and he had kept the faith. I can not tell how but it seems to me that I, unworthy as I am, have been kept after some such manner.

If so shall I not be ready, shall I not keep the faith, and whether good or not, should I not endure hardness as a good soldier of Christ?

P. G. L.

THE FAITH OF CHRIST.

Gal. 2:16. note—The phrase, "By the faith of Jesus Christ," "By the faith of Christ," besides in other places this expression or its equivalent is used, so that it is plainly declared in scripture that Jesus is both the author and finisher of this faith. This is the faith by which all that believe in Jesus are justified from all things from which they could not be justified by the law of Moses. They are justified from all things, not by all things, from which they could not be justified by the law of Moses. None could ever be justified by the law of Moses. How then could any be justified from all their sinful deeds? How could a sinner be justified from all his sins, and made righteous not merely or only as one is righteous who has never sinned, but justified from all things, all wicked things, as it is written that he that believeth on him (God) that justifieth the ungodly might be made righteous in Jesus Christ by the faith of Jesus Christ, and thus be one with Jesus, or complete in him. This is done by imputing the obedient life unto death of Jesus Christ unto this ungodly man for the remission of his sins, by which his sins are made an end of, and also imputing unto him

the resurrection of Jesus Christ which joins the sinner unto Jesus Christ unto justification of life, as it is written "of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." So he is righteous as Jesus is righteous, for he is the Lord our righteousness.

The faith of Christ is his faith, as the light of the sun is the light that proceeds from the sun. The rain of the clouds is the rain that proceeds from the clouds. The light of the sun is received and enjoyed by him that can see, and is a benefit even to the blind, inasmuch as those that see may on account of that light be of service to the blind. With the heart man believes unto righteousness. The heart is in scripture the seat or fountain of action. By nature it is desperately wicked. What proceeds from it defiles the man, for out of the heart proceed evil thoughts, murders, thefts, drunkenness and every abomination. God purifies the heart by faith. This faith overcomes the world. Whatsoever is not of faith is sin. But when God gives a new heart, or purifies the heart by the faith of Jesus, then Jesus dwells in that heart or person by faith. This faith works by love, the love of God, and the law which requires love is fulfilled in that person. This faith of Jesus is the substance of things hoped for, the evidence of things not seen, and establishes the law. Therefore being justified by faith we have peace with God

through our Lord Jesus Christ. Therefore there is now no condemnation to them who are in Christ. The law of faith is above this world. The just lives by this faith—the faith of Jesus.

What a glorious power there is in this faith of Jesus Christ. One never sins in walking by faith—never blunders, never fails. The power of Jesus supports him. Yet how weak and unworthy he feels. It is all of Jesus. This faith works in him to direct, control and overcome; yet he has no confidence in himself, but abhors himself.

Jesus dwells in him in this faith or confidence of Christ. In this faith he prays, hopes, loves, rejoices, mourns on account of his own vileness, glories in Christ crucified, lives by this faith, works by it, triumphs over the world in it, resists the devil steadfast in this faith, or divine persuasion that Jesus is come in the flesh as the Son of God. The power of Jesus is in him by this faith.

To them who have obtained life precious faith with us through the righteousness of God and our Saviour are the exceedingly great and precious promises of the bible given, which are the promises of God. Those that have these promises give diligence to make their calling and election sure. The divine energy and precious power of the faith of Christ works in them to obey the Lord. For they are elect unto obedience and sprinkling of the blood of Christ, and this is the obedience of faith. They that believe in Jesus are

careful to obey him and serve him, and thus maintain good works. They show their faith by their works. How could it be otherwise? How could one believe in Jesus and not follow him or serve him?

P. D. G.

Sister Wilson desires to know how all things work together for good to them that love God.

I will ask her how could it be otherwise when Paul gives the reason for it, namely, For whom God did foreknow them he also did predestinate to be conformed to the image of his Son.

Evil things are what God's people have in this world. That is Lazarus had his evil things in time Jacob said, Few and evil have been the days of the years of my pilgrimage. Now it is infinite wisdom that causes things evil in themselves to work together with all other things for good to them that love God.

The great question with me is, Do I love God, am I among the called according to his purpose. If we love God we know he loved us before we loved him, and his love never changes.

Why should not we be encouraged to hope in the Lord, and to endure. As many as the Lord loves he chastens. If we have no chastening where is there any proof that God loves us.

The wicked have their good things in this life and are not troubled like other men.

P. D. G.

A friend requests my view of Acts 8: 6, 14-15, also Acts 19: 2.

When Phillip preached the gospel at Samaria the people believed and were baptized, and there was great joy. These were believers in Jesus, and were baptized, and there was great joy in that city. After this Peter and John came to this place and prayed that they might receive the Holy Ghost. Also in Acts 19: 1-7 we find after Paul laid his hands on certain ones the Holy Ghost came on them, and they spake with tongues.

Also Acts 10: 45, 46. In all these cases where the Holy Ghost was poured out on the people these people prophesied, or spake with tongues as in Acts 2: 17-2 it was declared that in the last days God would pour out of his Spirit upon all flesh, and they should prophesy. This was fulfilled on the day of Pentecost.

It is claimed by some this day calling themselves Sanctificationists, holiness people, or such names, that when they receive the second baptism as they call it, they are brought into the same state that these people were upon whom the apostles laid their hands, and then those people spake with tongues, or prophesied.

They claim that long after one is regenerated he may have what they call the second baptism which makes him perfectly happy and holy, or without sin in thought, word or deed, and refer to such scriptures as are quoted above to prove this.

We would note that only the apostles had this gift or power of laying on of hands, and imparting the gift of the Holy Ghost, and that when it was thus bestowed those that received it prophesied, or spake with tongues.

Do these men of this new order claim they have apostolic power? Do any of the people among them that claim this second baptism have any gifts of tongues, or do they prophecy? We say not. They often speak with a lying tongue when they say they are not sinners.

Where is there such a thing named in scripture as the second baptism? We do not find it. The print of the Spirit is love etc. All believers in Jesus have the mind of the Spirit, and are led of the Spirit of God. Indeed faith is the fruit of the Holy Ghost. But the miraculous gifts of the Holy Ghost, such as casting out devils, speaking with tongues, and prophesying, are with the apostles, and all these gifts abide in them for the comfort of the church, but the apostles have no successors. Poor man from the deluded pope down to all these latter day sensation-alists even to the present are under delusion, while the church of God is kept by the power of God through faith unto salvation, hidden from the world, but ready to be revealed in the last times.

P. D. G.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

For as much as the Primitive Baptists of North Alabama are divided into four different factions, the church of Christ at Shiloh, Marshall county, Ala., has decided to call a council meeting in which all factions and parts of factions are invited to attend and present their claims and complaints to said council to be adjusted by them, for which we extend a general invitation to all peace-loving Baptists everywhere, especially ministers. We especially desire the correspondence of all four different factions to be present and participate. Meet on Thursday before the 5th Sunday in August, it being the 27th day of August. Nearest points by rail: To those coming from the North on the main line of the L. & N., will get off at Hartselle, Tuesday, August 25th; coming by Birmingham will take the Birmingham Mineral for Onconta, August 26th; coming by Huntsville, come to Guntersville on the N. C. & St. L., Wednesday, August 26th; coming from the East come to Attalla, take the above road for Boaz, on Wednesday, the 26th day of August. All brethren will be met with conveyance and all expenses will be met after leaving the railroad until return to the railroad. Any one desiring further information write to Elder J. T. Stewart, Grassy, Ala.; W. J. Copeland or J. E. Linn, Diamond, Ala.; J. T. Copeland or E. P. K. Berry, Red Hill, Ala. Shiloh church is located near Red Hill, Marshall county, in Brown's Valley.

This done and signed by order of the church while in conference June 20th, 1903.

ELDER J. T. STEWART, Moderator,
E. P. K. BERRY, Church Clerk.

All Primitive Baptist papers will please copy.

Cures Cancer, Blood Poison, Eating Sores, Ulcers
Costs Nothing to try it.

B. B. B. (Botanic Blood Balm) is now recognized as a certain and sure cure for Eczema, Itching Skin, Humors, Scabs, Scalds, Watery Blisters, Pimples, Aching Bones or joints, Boils Carbuncles, Prickling Pain in the Skin, Old Eating Sores, Ulcers, etc. Botanic Blood Balm taken internally cures the worst and most deep seated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Botanic Blood Balm is the only cure, to stay cured, for these awful, annoying skin troubles. Other remedies may relieve, but B. B. B. actually cures, heals every sore, and gives the rich glow of health to the skin. B. B. B. builds up the broken-down body and makes the blood red and nourishing. Over 3000 voluntary testimonials of cures by Botanic Blood Balm (B. B. B.) Druggists, \$1. Trial treatment free and prepaid by writing Blood Balm Co., Atlanta Ga. Describe trouble and free medical advice given until cured.

OBITUARIES

OWEN SALTER

From the best obtainable evidence the subject of this obituary was born during the year 1799 and died April 23, 1903, making him one hundred and four years old. He was the oldest of a family of children, two of whom still live, the youngest of the family being over eighty years old.

He was born, and raised and has always lived on the Sounds in Carteret county. He and his wife raised several children, some of whom survive him. His wife died during, so I have been informed, the Civil war, leaving him an old man. He never married again but spent his days with his children who cared for him to the end. Sometime in the early part of his life he experienced a change from nature to the grace of God and in the year 1848 he and his youngest sister were baptised into the fellowship of the Primitive Baptist church at Hunting Quarters, where he remained in full fellowship untill his death, and where his sister yet remains, but she is unable to attend our meetings. Several years ago brother Salter moved from the neighborhood of the church of his membership, and in some way he was lost sight of, and the clerk had lost sight of him, so that his name did not appear on the list of names.

In 1877 when I became pastor of that church I got in some trouble of mind for the want of one member. The church had been given to me in a dream as a pasture containing fifteen sheep. When I came to look over the list there were but fourteen enrolled. I began at the first of the old books to search for that other sheep, for if he could not be found I was in the wrong place. At last I found the name of Owen Salter. I asked the clerk what disposition had been made of him and he told me that he had moved up Bogue Sound and they had lost sight of him and so had dropped his name. I began to hunt him up, for you see he was my evidence that the Lord had called

me to serve that church. In May, 1878, I baptized the brother who is now deacon of that church. In October we both attended the White Oak Association and brother Owen Salter was there. We talked with him and found him sound in the faith. We talked with other brethren who knew of his life at that time and found it to be as good as any man's life could be in this world; we represented the matter to the church and had his name re-entered on their list. After this he visited the church several times and was a firm believer in the Doctrine of the Old School Baptists. In his latter days he lived among the Methodists and Free Will Baptists but they could not shake his faith, no, not even in close communion.

He was never the owner of any property, but the Lord blessed him to live in three centuries quiet and an honorable life which he spent in the love of his native country, and faith which God gave him in his early life. How good it is to live and die unto the Lord! The Lord be praised for adorable goodness. Written by his pastor who loved him.

L. H. HARDY.

GEO. M. BELL.

DEAR BRO. GOLD:—As no notice of my dear husband, George M. Bell's death has ever appeared in the Landmark, although it has now been almost two years since that sad event occurred, I will try to write a few lines in commemoration of him.

He was born in Henry Co., Va., on the 14 day of June 1838, and departed this life at his home in Roanoke County Va., on the 9th. day of June 1901. He had been complaining for some time previous to his death, but was able to go about, and was very busy attending to his farm work until about two weeks before he died, he was stricken down with Muscular Rheumatism; from which he suffered very much but he bore his suffering with much patience and with a calm resignation to the will of his Heavenly Father. At

times he was delirious but at other times he was perfectly rational and frequently expressed his appreciation of the kind attention paid him by his neighbors and friends in his sickness, a duty which he said he had too often neglected. In his helpless condition he seemed to realize more than ever before the blessed comfort of kind attention, and said if he was spared to get well that he would not neglect his duty in this respect any more. During his sickness his mind seemed to be very much occupied with religious subjects and he frequently called on his grandchildren to sing for him, and sometimes would sing with them himself, and seemed to enjoy it very much. He also enjoyed hearing the bible read, and called on several of his neighbors to read it for him, and one friend to pray for him. When asked by a friend about his future happiness he said that he trusted alone in Jesus.

He was the father of six children, two of which preceded him to the grave. He leaves an invalid wife and four children, two sons and two daughters to mourn his loss, but they mourn not as those who have no hope, but trust that their loss is his eternal gain. He was buried in the burying ground on the hilltop just above his home, and quite near to Bellview church of which he was a faithful and devoted member, in fact this church house owes its existence in a great measure to his counsel and energy as well as to his means. He has gone to his reward, our home is broken up and I am left feeble and lonely, only waiting for the summons to join him on the other shore. Pray for me.

MRS. G. M. BELL,

MRS. H. P. LAW.

And I heard a voice from Heaven saying unto me, "Write blessed are the dead that die in the Lord from henceforth, yea saith the spirit that they may rest from their labors and their works do follow them."

Blessed words of inspiration given

to the apostle John on Patmos; words which have reached us through centuries fraught with consolation, with hope, with unspeakable blessing, for the saints rest from their labors, their works do follow them and we bless thy holy name, for, all thy servants departed this life in thy faith and fear. A beautiful life which was at once a joy and an inspiration to those who daily witnessed its loving deeds, who came under the influence of its constraining and elevating example has passed from us into a higher grander, sublimer] atmosphere, but its ennobling power will live through out all eternity and to her children and grand-children is the greatest and richest of all heritages.

The life of this saintly woman was so sweet, so Christ-like, so sublime in its grand reach after heavenly spiritual blessings, that its fragrance permeated every atmosphere wherever she moved.

Even those who did not know her were impressed by the heavenly sweetness of her face filled with a radiance not of earth, Madonna like in its indescribable loftiness and exquisiteness of expression. She was no respecter of persons but to humble and lofty was alike kind and sympathetic, manifesting a Christian interest. So simple, unostentatious, so sincere, so loyal, so truthful, so forgiving, so ready to make excuses for faults and delinquencies in poor, frail humanity, her daily life was a lesson grander than the tints of philosophy—it shadowed forth the lesson learned from the Man of Galilee, for she loved her Bible and its blessed teachings.

Mrs. H. P. Law was born August 24th, 1813, in Franklin county, Va. She was married February 29, 1835. Seven children were born to this marriage, four of whom survive her, Messrs. C. W. and V. T. Law, Mrs. C. O. Watson and Mrs. L. E. Walker. On Thursday afternoon about 5 o'clock, May 15th, 1902, she was stricken with paralysis, and lingered between life and death until about 11 o'clock, Monday night, August 4,

1902, her spirit returned to the one who gave it. Her remains were conveyed to the family burying-ground where they were interred beside her husband, daughter and son. The burial services were conducted by Elder Taylor Turner of the Primitive Baptist church, of which Mrs. Law had been a member for thirty-four years. He talked very impressively and sympathetically from St. Matt. 24:44, "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." This was a favorite passage and was often quoted by her. The mound beneath which slept the gentle form we loved was covered with flowers.

There beneath the shadow of her native mountains, on the soil she loved, surrounded by relatives and friends of years gone by, she reposes, waiting the summons of the finally faithful: "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

SALLIE WAYDE WATSON.

GOLD HAWKS.

The subject of this notice, Mr. Gold Hawks, the beloved son of Brother Osborne and Sister Alice Hawks, was born Nov. 18, 1882, and died March 19, 1903. He was a boy of good intellect and disposition, with a high aim; highly respected by his parents, and was good to obey them. Though but a boy he placed a high estimate on the service of God and would contribute to His servants. The writer was at his home just a few weeks before his death, and while at dinner his father called on him to catch my horse. I replied that it was too bad to take him from his dinner, when he said "I don't mind it." It seemed to me they were the kindest words I ever heard.

He asked his mother just a few days before his death if she reckoned his sister Mrs. Fulks, would go to heaven, she told him she hoped so. He said, "Mother let us go to heaven." The scriptures say of them that love the Lord who speak often to

another, there was a book of remembrance of them that thought upon his name. These words showed his thoughts were upon heaven, and his parents will often read them in their minds with great comfort.

The burial service was held at Chestnut Grove church, by the writer in the presence of a large number of relatives and friends, his remains were placed in the cemetery at that place. The family have our deepest sympathy. May God bless them and bring them all to the knowledge of the truth, that they may meet where parting is no more.

J. D. VASS.

APPOINTMENTS

E. E. LUNDY.

Cedar Island ... Sat. & 1st Sun in August
Hunting Quarter ... Tues and Wed
Straits ... Saturday and 2d Sunday
Sheffield's School House ... Tues and Wed
Wilmington ... Saturday and 3d Sunday
Grantsboro ... Wednesday
Sandy Grove ... Thursday
Brethren at Cedar Island please meet him at Oriental on Wednesday morning before 1st Sunday in August.

ISAAC JONES.

Sparta	July 17
Elk Creek	" 18
Peach Bottom	" 19
Rock Creek	" 20
Zion	" 21
Crab Creek	" 22
Cross Roads	" 23
Meadow Creek	" 24
Crooked Creek	" 25
Good Hope	" 26
Lansburg	" 27
Flower Gap	" 28
Stuart's Creek	" 29

I hope to accompany him. If I do not those wishing to pay for the Landmark, please hand to Brother Jones. P. D. G.

P. D. GOLD.

Morehead ... 4th. Sunday in July
Pig River Asso., Tues. after 1st Sun, in Aug
Martinsville ... Thursday night
Stanton River Asso. ... Sat after 2nd Sun
Mill ... Monday
Malmaison ... Tuesday
Cane Creek ... Wednesday
Reidsville ... Thursday and at night
Country Line Association,
Saints Delight ... Wednesday after 3rd Sun
Abbotts Creek ... Thursday
Pine ... Friday
Thence to Abbotts Creek Association.

J. A. T. JONES.

Abbott's Creek.....	Sat. and 1st Sun in Aug.
Hillsdale.....	Monday
Reidsville.....	At night.
Pleasant Grove.....	Tuesday
Arbor.....	Wednesday
Prospect Hill.....	Thursday
Wheeler.....	Friday
Roxboro.....	Sat and 2nd Sun
Flat River.....	Monday
Surl.....	Tuesday
Tar River.....	Wednesday
Camp Creek.....	Thursday
Dutchville.....	Friday
Durham.....	At night
Salem.....	Sat and 3rd Sun

J. D. COCKRUM.

Cane Creek.....	July 18 & 19
Malmaison.....	" 20
Mountain Springs.....	" 21
Galilee.....	" 22
Strawberry.....	" 23
Weatherford.....	" 24
Union.....	" 25
Ephesus.....	" 26
Fairview.....	" 27
Morgans.....	" 28
Lanville.....	" 29
Cross Roads.....	" 30
Bethel.....	" 31
Black Rock.....	August 1
Little Creek.....	August 2
Thence to Pig River Association.	

THOMAS CLARK.

Beaver Dam.....	Sat. & 4th Sun. in July
Haskins' Chapel.....	Sat. & 1st Sun. in Aug

T. C. HART.

Raleigh.....	Tuesday night before 3rd Sunday in August.
Durham.....	Thursday
Burlington.....	At night
Thence to Country Line Association.	

W. H. SHIELDS.

Union.....	Sat and 3rd Sun in July
School House (near Bro. Abner Ferguson's)	Wednesday p. m., at 4 o'clock.
Chapel.....	Thursday
Arlington S. H.,	Friday p. m., at 4 o'clock
Mt Arrarat.....	Saturday
Near Bro. Joe Loveless' at.....	4 p. m
Will brethren C. D. Bray and N. T. Oaks meet me at brother Loveless'.	
Mountain Springs.....	4th Sunday

The Mill Branch Union is to convene Saturday and 5th Sunday in August at Black Creek.

The Pig River Association meets Tuesday after the 1st Sunday in August with the church at Pig River, near Ferrum, Va.

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P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PARABLES OF THE VIRGINS AND TALENTS.

BLOVED BRETHREN:—Our dear brother, Elder W. C. Horton, of Arkansas, asks me to write upon Matt. XXV. 1st and 30th verses, containing the two parables of the ten virgins and the three servants, to each of whom was given five, two, and one talents. I will do so, if the Lord may give me understanding therein.

First, some general remarks upon the design and application of the Lord's parables, which will aid us much in understanding these two above. He himself tells us why he spoke in parables, and to whom they apply, in Matt. XIII. "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. But blessed are your eyes, for they see: and your ears, for they hear." This makes it clear that the parables were spoken of the kingdom of God as it existed with the Jews, and applied to them as a nation and people. And the Lord Jesus spoke to

them in parables for the very purpose and design that they should not understand his teachings or doctrine; but to his own disciples, whom he had chosen, he would afterwards explain the mysteries of the kingdom, and the hidden meaning of the parables or metaphors, which were as dark sayings or riddles to the multitudes of the Jews. The truths of the kingdom of God are always so to the uncircumcised in heart and ears, or the natural man, of whom Paul says, "Neither can he know them, because they are spiritually discerned." The Jews, therefore, did not understand the meaning and purpose of the first and legal kingdom of heaven, no more than do they and the natural Gentiles understand the second and gospel kingdom; for they all misapply and pervert both the law and the gospel, and make their acceptance with God depend upon their works of compliance with either the law or the gospel or both, instead of looking through them and beyond them by faith of Jesus who is the fulfillment of the law, and the fullness of the gospel, and so the only salvation of both the Jew and the Gentile.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five

were foolish," &c. Five of them were believers in God and in his promised Messiah, the Christ that should come at the close of the legal and dark night, the Sun of Righteousness, the life and the light, to redeem them from the law and its curse, save them from their sins, adorn them with the wedding robe of fine linen, clean and white, and receive them as his bride into the gospel house, the new kingdom of heaven. These were the penitent Jews, who came to John, and to Jesus, confessed their sins, and were baptized in the faith of Christ, whom John preached, and in whom they believed. The oil in their vessels signified that they were anointed by the Spirit of God with spiritual illumination, and had the grace of God in their hearts, the Light of Life.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." All they had was a legal and ceremonial profession, which depended upon their own performances, which could never take away their sins, nor qualify them for the new kingdom, for which the Jewish people looked and waited. So, as the stars go out at the rising of the sun, their legal lamps or lights went out when the Bridegroom came to enter into his Father's house of grace. These, therefore, turned back to their own efforts to renew their light, or buy oil for themselves, and thus kindle a fire, and walk in the light of their fire, expecting to then and thus come by their own works, and the Lord would receive them into his kingdom. In this they were unwise or foolish; for they came without faith in the Redeemer, and without confession of their sins, seeking justification and acceptance with God by the deeds of the law, "Saying Lord, Lord, open to us."

They demanded this of him for what they had done. Such was the claim of the legal worshippers then, the unbelieving Jews, who trusted in themselves that they were righteous, and that the Lord should reward them with his kingdom and blessings. They were the children of Abraham, and as such were obedient to the commandments of God; therefore they ought to be received into the house of God. But how great was their disappointment when they found the door was shut against them, and they were turned away. They were filled with rage and gnashing of teeth. The foolish were the class of Jews that John the Baptist, the friend of the Bridegroom, rejected, and would not open the door of baptism to them. Yet they were the special advocates of strict obedience and were zealous for religious works; but of faith in the meek and lowly Lamb of God, who taketh away sin, they were destitute—their lamps had gone out. In the kingdom of grace, the new kingdom, there were no rewards for their religious works, and therefore no place or room for such persons.

This applies and holds good yet. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness." "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." This the foolish virgins had not done. And this no one has done, so long as he asks the Lord to open to him and receive him into the house of grace as a reward for his works. This is the fatal defect or lack and failure in every kind of conditional salvation and rewards for works. For such religion and service of

work is not of faith. It was this that shut the Bridegroom's gospel door against all the Jews who trusted in themselves and depended upon their own works to find acceptance with God. And the door of the Bridegroom remains for ever shut against all such legal or conditional workers, who depend upon buying for themselves.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods, and to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. After a long time the Lord of those servants cometh, and reckoneth with them." This parable also applies to the Lord's servants in the Jewish kingdom, the kingdom of Abraham, and Isaac, and Jacob, and to its winding up or end, when Christ came in the end of the legal world, to take it away, and to establish the new world upon better promises. The Lord had truly bestowed many and great favors upon his servants in that legal kingdom, the children of Abraham, with whom he made that covenant, and to whom he gave the good land of Palestine. He gave them also Moses and the prophets, the sacred oracles and the priesthood. Some of them were faithful and truly believed in God, but others were not. They were as the wise virgins, and the foolish. Abraham rejoiced to see Christ's day or dispensation; and he saw it, and was glad. So Moses as a servant was faithful in all his house to the Lord, who appointed him. Then, there was Jacob and Joseph, Samuel and Elijah, David and Isaiah, Jeremiah and Ezekiel, Daniel and a host of others, true faithful servants in the kingdom of God, using the gifts which he

bestowed upon them to his honor and glory, and in faith they waited for the promised Messiah, the Shiloh, who should turn away ungodliness from Jacob, to whom the gathering of the people should be, when he should come as the King's Son to claim his bride, and reign as the Son over his own house. All those were as the two good and faithful servants in the parable, for they wrought righteousness through faith, and trusted in the Mighty God of Jacob. All those have entered into the joy of their Lord, and in spirit have sat down in the kingdom of God with Abraham and Isaac and Jacob, with patriarchs and prophets and apostles, in the presence of God and the Lamb, and they shall see the King of glory in his beauty.

Many of those faithful servants under the law believed the preaching of John the Baptist, who pointed them to Jesus the Christ, in whom they truly believed as their Savior, confessed their sins, and were baptized of John in Jordan. Thus the Holy Ghost prepared their hearts by faith in Jesus, and John made them ready for the coming of the Bridegroom by baptizing them. And thus made ready, when the legal covenant was taken from them, they were received into the new kingdom of their Lord, as on the day of Pentecost, and afterwards, where their gifts and privileges and blessings were greatly enlarged, more than double, yea, a hundredfold more than in the legal house. John the Baptist himself and the apostles were of those faithful servants to whom the Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"Take therefore the talent from

him, and give it unto him which hath the talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." So it was done unto the unbelieving and unprofitable Jews, such as the scribes and Pharisees, the Sadducees and priests, lawyers and doctors, who persecuted the prophets, John the Baptists, Jesus, and the apostles, until the wrath of God came upon them to the uttermost and they were destroyed with a fearful overthrow by the Romans, who overthrew the temple, and destroyed both their city and kingdom. The "Wicked and slothful servant" represented them for such they were. They were the wicked husbandmen, of whom Christ spoke in Matt. XXI. At that time the Jews even passed judgement against themselves, when he asked them, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This was foretold in the last chapter of the Old Testament, where the Lord said, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stumbled: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with

healing in his wings; and ye shall go forth, and grow up as calves of the stall."

All these solemn and mighty and wonderful things were fulfilled at the coming of our Lord Jesus Christ, at the end of the legal kingdom of the Jews, and the setting up of his own kingdom of grace, which shall stand for ever, and shall be given to the people of the saints of the Most High, who enter into it by being born in Zion, and receive it by faith in his saving name, as the sheep of his pasture, whom he separates from the goats, as is also shown in Matt. XXV. "And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal."

O, may we through grace be as the five wise virgins, and of those who have ministered unto one of the least of our Lord's brethren.

D. BARTLEY,

DEAR BROTHER FIELDS:—I have thought of you many times since I was at your house and of the way you are surrounded with false doctrine which looks pretty and is so subject to deceive. When a snake charms anything he looks very beautiful so the thing charmed cannot stop looking at the snake. Thus satan works his lying wonders, transforming himself into an angel of light and making his doctrine look more plausible than the truth. This is why false doctrine is so strong because it is so polished.

ed as to make it look so beautiful. But if you could tear the mask away you would see only a wolf which had been clothed with sheep's clothing. My dear brother be not soon shaken in mind nor carried about by those winds of doctrines. They are of the world and therefore the world loves them for the world loveth its own.

Any kind of religion that has got to be kept alive by your efforts is a false religion and is of the land of Egypt. There they sowed their seed and watered them as a woman careth for a garden of herbs, carrying their water walking on their feet. Even so this conditional religion, whether preached by an old Baptist or by any other person, is of the land of darkness and of this world. The land of Canaan was so very different. It was a land the Lord care for, it drank water of the rain of heaven, yet it was a land of hills and valleys. Even so in this heavenly land in which we have been brought to him. It has many ups and downs but the Lord's eye is always upon it and he cares for it and pours out his grace upon it from time to time as there is need. You have been sorely tried for the last few years but this grace is your comfort and therefore you are a witness to what I say.

One thing may I write of this false religion, it always shows more sympathy with the sons of Esau (the non-elect) than it does for the sons of Jacob or elect. The Lord loved Jacob but He hated Esau. Then those religions which love the world and are seeking to save the people of the world do therefore show that they love Esau and hate Jacob. They just reverse the way of God. The Lord is angry with the wicked every day.

Those who are here termed wicked

are not those who curse and drink and perform the other evil things which we see to be so sinful but it is religious wickedness for that is the worst sin in the world. The Lord said to the Pharisees, the publicans and harlots shall enter the kingdom of heaven before this generation. The doctrine of sovereign election is true or there is no truth. Election always has a negative side for there would be no such thing as election if none was left out. Now, those who are left are left because they are not of the number elected. There is no getting around this point. The election of grace took place before the world began and therefore before men had done any good or evil or had any power to accept or reject an offering. This election was according to this sovereign will. We have nothing to do with it. It is good, for God did it and He cannot do any evil thing. Those who were not chosen, in this election unto salvation can never be saved. It was in Jesus Christ and not in any sense in Adam, though the elect are the sons and daughters of Adam as those left out of the election. By nature one is just as good as the other and in that sense all children of wrath, but the elect are chosen of God and precious to him so that in dying the Lord Jesus died directly for them and not for the others. Now, to say that the Lord will offer them repentance is folly. Repentance is not preached to them and whoever preaches repentance in that way is changing the truth of God into a lie.

The Lord gives repentance to Israel and the forgiveness of sins, but to the others he does not give nor offer repentance in this present state nor in any future state. Such a thing would be a point blank denial of the doctrine of redemption.

To pretend to believe in the truth of Predestination and to contend that God will give the non elect a thousand years in which to repent is the height of folly for the one denies the other. Either the doctrine of Predestination is not true or the dogma of offered repentance is not true.

A thousand years spoken of as touching the so-called millennium is not a number of our years which we count on our calendar but a period of time known only to our God. So for instance the seventh day in which God rested is now nearly six thousand of our years long and yet it continues to go on and will go on unto eternal day. Those who are living in the expectation of ever seeing any better or purer times on this earth than we now have will die without realizing their hope. Today is the thousand years rest to the saints. Constitutional power is the chain which the angel of God has put on the devil and chained him in the bottomless pit. Bottomless because he knows no end of time of deliverance therefrom. There he must remain until the time of the Lord when it shall be fulfilled and then he shall be loosed a little season as the Lord has appointed him. Then constitutional power shall be lifted and he turned loose to do his pleasure for a season until the Lord shall destroy him with all his lies and lying wonders.

But he nor his wicked host shall not be annihilated for they shall be raised up unto the resurrection of damnation and shall go away into everlasting punishment where the smoke of their torment shall rise up forever and forever.

The word from which the word "everlasting" is translated is the same original word which is also translated "eternal" and it has the very same meaning, that is the

punishment of the wicked is just as eternal as the happiness of the righteous. The one is to enjoy the sweetness of everlasting mercy while the other shall suffer the vengeance of everlasting wrath.

Now, to say that it is unmerciful for God to save one part of his children and punish another is the ignorance of this world. Some are the children of God, vessels of mercy on whom the Lord is pleased to show mercy even while enduring with much long suffering the vessels of wrath fitted to destruction. These we are told, we made to be taken and destroyed. Therefore until the time the Lord has appointed for their destruction He endures them and so great are their sins that that endurance is with much long suffering. All this time they are the vessels of wrath, God is not offering them mercy nor begging them to repent, they are already vessels of wrath and already fitted to destruction.

My dear brother, let no man deceive you with the human reasoning and God dishonoring doctrine offered of repentance or mercy for it is false in the whole cloth and only possesses that specious serpentine charm which satan alone is capable of charming us with. Fear him not, my dear brother. God is able to deliver us from these charms. You may challenge him in the name of our dear Lord. He will save you. Continue steadfast in the faith of our God.

Much love to you and all your family with all the beloved in the Lord. Your brother in hope.

L. H. HARDY.

P. S. There is a difference in a creature and a child. We are all creatures of God but none are his children only those who are begotten of him. The others are vessels of wrath and not the children of God at all.

The Lord said to some one, "Ye are of your father the devil and the lust of your father you will do." John and our Lord both called them a generation of vipers. These things show to us that they were not the children of God nor should they be. This is the difference. All are creatures, some are children and some are not.

L. H. H.

ELDER L. H. HARDY, DEAR BROTHER:—I received your letter today. And am surprised to hear how much you have been comforted by my letter. I did not think one so vile as I feel to be could comfort any one, yet through my own trouble I was moved to write, I am glad I did, if it has been any comfort to you. I have been down in the valley for some time, and even down there is sweet to me sometimes, for I think the time will come ere long, when I can soar to the mountain and drink the living waters you spoke of.

Like one alone I feel to be. Oh is there any one like me. I am so vile so prone to sin I fear I've not been born again. Brother Hardy, your letter fully expressed my feelings, and it is sweet to me to know that those whom I believe to be the Lord's children are poor, tempest tossed and not comforted as myself. It gives me hope that they are my brethren and sisters. We know we have passed from death unto life because we love the brethren. That has always been a sweet passage of scripture to me, for surely I do love the Lord's children above all things on earth. And I want to be found ever at the feet of Jesus. You asked me to let you have my letter published, I cannot see any good in it, I am ashamed for people to see it in print, do not understand me to say I am ashamed of

Jesus, oh no, it is my own weakness that I am ashamed of, I feel to be so vile and sinful, full of deceit, I fear perhaps I have already deceived you, and I do not want to deceive any one. I feel that my home folks know so much about me, how often I go astray, and wander away in sin, they would read my letter, and think, how deceitful and mean she is. But if you can see any good in it, if you think there is anything in it that will praise the Lord, you can do with it as you wish. Perhaps the mantle of charity will be cast around imperfections.

Please excuse such a long letter full of imperfections, when I get to writing I never know when to stop, remember me at a throne of grace in my prayer.

If it seems good to you to write to me I will gladly receive a long letter from you any time, with much love to all. I am your sister in hope,

MARGIE ROWE.

ELD. GOLD, DEAR BROTHER IN CHRIST:—I wish to express my thanks to you in sending me your paper. It is a source of great satisfaction in my old age. I want to take it while I live, or while I can pay for it. It is nearly all the preaching I get. Our church is 15 miles away and I don't get there often. As I grow older the old Baptist doctrine seems plainer and sweeter to me. Its foes never can overthrow it. I tell them when they are preaching and saying the Old Baptists will soon all be dead that the sun will cease to shine when that time comes.

Pray for one of the poorest of mortals. LUCINDA VANMETER,

REMARKS.

Sister Vanmeter is the widow of

Elder I. N. Vanmeter of Ill., who once visited our section, and who so often and so ably wrote for *Zions Landmark*. May the Lord be gracious unto her.

P. D. G.

DEAR BROTHER GOLD:—I have been impressed to write something in connection with what I have been reading in the *Landmark*. It is most precious to me. I have been sick almost all the winter and spring, not able to go to preaching, but reading the writings of the precious sisters has almost been preaching for me. I have been made to rejoice in a lively hope while reading the glad tidings of good things from those I never saw, though they feel near my heart. While I feel so low down this morning and so dark in mind that I fear that I shall not write anything that will be any benefit to any one of God's little ones; I call them little because I feel so little and unworthy and so poor in spirit.

My husband and children are gone to the association today, and I felt very lonely and feeble, but I know that I am cared for by a true and living God, who always shields, guides and protects us from all danger seen and unseen. Without his sweet mercy we could not live. He is so kind to me. I feel that his goodness has followed me all the days of my life. The Lord is my comfort by day and guide and protection by night. It is not often that I lie down at night without calling on his blessed name to shield myself, husband and children, brethren and sisters, friends and neighbors, from all harm. I have been made to shed tears over them, and ponder over their condition; but the Lord knows them that are his, we need

not be troubled about others, the Lord will do right. A few more days on earth to spend, and all our toils and cares shall end, and we shall see our God and friend; and praise him in his bright abode. My heart runs over with joy to think of those things. It is sweet to my mind, soul-cheering and pleasant: if I could always feel these, my summer would last all the year. But these moments are soon gone, and doubts and fears come again more forcible than ever. But one said of old, trouble lasted but a night, while joy comes in the morning. When the Spirit of the Lord is with us we can praise his holy name, but when it is withdrawn from us we are carnal minded, and to be carnally minded is death; but to be spiritually minded is life and peace.

Let us try to be in obedience to our Lord and Master, who is holy and without evil, who suffered and died on the tree of the cross. We should try as much as is in us to do our duty, praise and adore him who lives forever and sits on the right hand of God, clothed in righteousness, honor and glory, to give repentance unto Israel. May we ever live in praise to his holy name, and honor him above all things for he is God, and besides him there is no God. May the Lord bless you and yours is my prayer.

A. C. FLINCHUM.

DEAR BROTHER GOLD:—In Eastern North Carolina recently I travelled and preached. I hope the gospel of the grace of God. As I feel some impression of mind I hope of the Lord to give a brief sketch of my tour hoping it may be blessed of the Lord, and of some spiritual interest and comfort to many of the Lord's poor.

I left my home, or my brother-in-law's on Wednesday before 1st. Sunday in April, left Raleigh Friday morning at 1 o'clock, arrived at Franklin, Va. at 6 a. m. Stopped with dear sister M. J. Rawls and her pleasant family, where I was shown all the kindness and more than I felt worthy of. It had been some eight or ten years since I visited that old church Southquay. Saturday was so rainy we did not get out to the church. Sunday we went out, met but very few, 3 or 4 of the aged sisters were too infirm to attend. Only one male member bro. Adolphus Johnson belongs to this church. The sisters and especially sister Rawls has been faithful in representing this church in the Kehukee Association of which it is a member. Though they be few in number and isolated as they are they continue steadfast in the apostles' doctrine and faith. I will mention one interesting circumstance of my visit to this church. On Sunday morning at 9:30 a Mr. Shockley and his wife and little son came to sis'er Rawls' having travelled 22 miles on a buggy to be at this meeting which they seemed to enjoy as much as if they had been members and I feel and believe they are spiritual members of the body of Christ. They are natives of Maryland. I am satisfied they both have a good hope through grace, for they acknowledged the same to me. I do not know of ever meeting strangers in the flesh with whom I was more fully impressed. They fully satisfied me that they love our nation, our people Primitive or Bible Baptists. How good and pleasant it is, to meet and be blessed to preach to such strangers scattered abroad. I felt it was a special providence of God that they came to that meeting. I would like to mention and

particularize the incidents of my trip, but it would make my letter too lengthy. From Franklin I went via Norfolk to E. City N. C. on Monday, was met at the depot by that dear and beloved brother C. C. Aydelett who is known by many of our people and to know him is to love him as a model Baptist. I spent the night with him after preaching at brother Boyds who is a precious brother and his wife a dear sister. Next morning brother Aydelett took me down to brother W. H. Keaton's who is a warm hearted brother and his dear wife sister Willie who is well known among the Baptists in Edg-combe County and highly esteem'd and loved by them. In the evening she took me down to Elder Charlie Meads' whom many brethren know and love as a faithful and able minister of the Gospel and have shared his kind hospitality and that of his dear wife and sister in the Lord. We had a good and pleasant little meeting at Elder Meads house that night and next day at the church. From here I took a steamer across the Sound to Powell's Point Church where we had a good pleasant meeting, in love and peace. Elder A. J. Austin was pastor of this church whom the Lord saw fit to take from his labors here to that upper and better Kingdom of Glory he was an able and lovely minister as all who knew him can testify. Is greatly missed by the Baptists in that section especially by the church on the banks. From the church on the Point I went across the Sound to Kitty Hawk Banks to Providence Church. A more lovely and faithful band of brethren and sisters, and friends is not often found. Here I preached Saturday and at night and Sunday and Sunday night to fairly good congregations each time. Much

love and interest was manifested. My visit among them as it always has been, was very pleasant indeed. None of the questions which seem to be causing some trouble and division among our people in other sections, are being agitated among these dear brethren. They are obeying the apostle's teaching, keeping the unity of the spirit in the bonds of peace and love. Oh! may the Lord so bless His people every where, to do the same, that the fruit of the spirit, which first is love, may abound more and more. Let all our ministers labor to that end, preaching peace by Jesus Christ, not striving about words to no profit but to the edifying of the body of Christ. From this point, I crossed the Sound to East Lake and preached day and night for Lebanon Church, then over to Terrell Co., and spent a few days with the brethren and sisters of Bethlehem Church and preached for them Saturday and 3rd. Sunday in April.

This is a lovely band of brethren and sisters living in love and peace. Dear Elder and highly esteemed brother Joshua T. Rowe served this church faithfully for a long while and is much beloved by them all. The good fruits of his labors are clearly manifested in the church. I must not forget to mention that dear aged sister Lydia Holliday now in her 94th year can get about, well remarkably so, for one of her age attends her meetings yet. Her son brother Thomas is a faithful and useful member exercising in public, is much gifted in prayer and a good counselor. From here I went to Hyde County and preached at six different points in the county. The meetings were good and pleasant much love, union and peace seemed to abound, would like to speak of many things which were of interest to me but would

require too much space, suffice it to say, I was kindly received and cared for by the brethren and sisters and friends and had lack of nothing. Thanks be God for His unspeakable gifts and grace to his people. I see I will have to curtail my article. From Hyde I took the steamer at Makelyville for Aurora and to Sandy Grove first Saturday and Sunday in May; had not visited the church before in eight years. Here I met Elder Brinson who is Pastor of this church and a good and useful preacher. I found this church in love and peace I greatly missed the brethren Rowes Elder J R and his father John Rowe and many others who have been removed by death, found those remaining steadfast contending for the faith once delivered to the Saints: next I preached at Bethel church near where Elder Brinson resides.

Here we had good and pleasant meetings, much love manifest, next preached at night at a school house, next Wednesday night at Bayboro, county seat of Pamlico county in the Methodist church, Brother Brinson was with me, we had a good meeting; two sisters live here: sister Huff and sister Peele. From here I was conveyed by a brother Ireland around to Jones Bay and to Goose Creek Island church second Saturday and Sunday in May: here I enjoyed the meetings well, a young Mr Jackson Goodwin and Son from Cedar Island met me, we went down to the Island on Monday, had a pleasant voyage down by water on a sail boat more than twenty miles, reached the Island.

Here I spent a week embracing third Saturday and Sunday in May. I always enjoy meeting these dear brethren and friends who treated me with all the love and kindness that I could wish or was worthy of. I still miss at this church those dear brothers

John L. Goodwin, Josiah Daniels, Richard Styron, Emery and Thom as Harris and others who have been called home, that sweet home and eternal rest, joy and peace to reign with Christ forever. From here I went to Hunting Quarter church met Elder Lundy, we had a good meeting. In the evening I preached on Nelsons Bay, stopped with that lovely brother Allen Hamilton and his dear wife and sister Abigail was carried by him and brother Salter to Davis shore.

There is one brother and sister here, brother Davis, who is brother beloved and his good wife ought to be a member. Sister Willis, brother Davis sister was with us. She is much gifted spirit ually and an interesting talker.

Here I spoke twice, considerable interesting manifest. Brother Davis took me to Marshalburg the Straits where I met Elder Brinson again. Here we had good and pleasant meetings then to the quarterly meeting, North river church: this was an especially interesting meeting. From North river we went to Beaufort, I spoke at Mr. L. Garner's, Sister Lola P.'s husband found her in quite a low state of health, am very sorry for her and Mr Garner also. May the Lord strengthen her in her faith that she may have grace sufficient for her day and trial, that she may take encouragement that all her sufferings here are not worthy to be compared with the glory that shall be revealed in her and all the Lord's poor afflicted and tried children. From there I went to Morehead and to Newport and to Hadnots Cree, Whiteoak, Haskins Chapel, Sandy Bottom, Kinston, Lagrange, Mewberne, Nahunta, and to Goldsboro and up to Pine Level and to Smithfield, Benson, and up to Bethel to our communion meeting. We had a lovely

meeting indeed and home here the same evening having been absent about two months and a half. I look back upon the lovely journey I traveled and saw how wonderful the good Lord's mercy and power have been manifested to such a poor worm of the dust as I am and I failed to thank and praise him as I should for all His benefits to me a poor sinner saved by grace.

Dear brethren sisters and friends I remember you with love and kindest regards for your love and kindness to me. I am not worth of such. May the richest blessings of Heaven rest upon you all that God may continue to bless you to live in peace and love and praise and honor to his great name that when we shall be called to depart as the time will soon come with many of us we may say and feel with Paul, we have fought the good fight of faith, that there is a crown of righteousness laid up for us all who love Him in sincerity.

I feel to ask you all to cast the mantle of clarity over this poor imperfect scribble like self. Again let me say the God of all grace and comfort be with you all ever more.

Remember me at a throne of grace, Amen.

J E ADAMS.

DEAR BROTHER GOLD:—We see in Landmark, May 1, over the signature of L. H. Hardy, in his piece upon the subject of divorce, charges against the Church as a whole, that the Church as a whole today, cannot receive without some explanation. His words are as follows: A brother said to me, I have always taken Christ and the Church as example by which we should be governed. I said, but according to that rule no man would ever divorce his wife, however many times she might be guilty of lewdness, for the Church had committed adultery many times, and brought forth children, and yet our Lord had not turned us a way. A proof of this she committed

adultery with the Andrew Fuller heresy and Missionary Baptists were born. Now she is committing adultery with the advocates of conditionalism, and her labor is heavy and hard to be borne. I need not speak of all the times, but the case is plain. The above are two distinct charges against the Church as a whole, none exempt, which we think to be unjust and incorrect. The first against our old faithful brethren before the split never did accept any of the unscriptural institutions. Many of our old ministers lived many years, and preached against these things as long as they lived. Think of the following Elders: Stadler, McKee, Chandler, Hensly, Hall, Brown, Ferrell, Ashborne and many others under whose ministry I was brought up. Think of Biggs, Lawrence, Hassell, the faithful and dear brethren, who dare at this late date to rise up and call them adulterers. My father and mother were both members of the Church at the time of the split, and stood firm in the apostolic doctrine. The Church at Wheelers', Person county, N. C., I never heard accused of adultery before in any way. We feel it the duty of the living to help up the names and graves of the dead. Now in this our day for the sons in the gospel of the old faithful brethren to be charged with adultery, together with the Church as a whole. Who can hear it without some resentment in feeling? If we should not speak against it such language is calculated to destroy the light and influence of the Church. How can a man lose fellowship and serve the Church, and then publish it to the extent of the circulation of Zion's Landmark that she is an adulterous and corrupt body. If there is any praise of Christ in it we fail to see it. Therefore we ask Elder L. H. Hardy, as a brother, to give us some relief by explanation through the same medium. We love peace of mind.

JAS. A. BURCH.

Burlington, N. C.

DEAR BROTHER GOLD:—I have attempted several times to write, but would lay it aside, but if the Lord will I am going to send this and you can do as you please with it.

When I was about 16 years old I dreamed I was traveling and came to a briery place, and I did not see how I could get through, but I got through after awhile, and came to a wall, and I had a desire to see over that wall, but it was so high I could not. I looked to one side and saw a man and I went to him; he did not speak to me but looked very pleasing. He opened a gate and I walked in. This was the most beautiful place I ever saw. I then thought it was heaven. The wall looked dark on the outside, but the inside looked like gold. It was so beautiful to me I awoke. I did not know what to think of my dream, for I had never thought much about dying nor hereafter, and I felt it was too good for me to dream of heaven, for I was a sinner. I went on till I was about 20 years old. All alone one evening I wanted to sing—

"Amazing grace how sweet the sound
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

I sang on a few verses and I was so full I could not sing. I then felt that I was a sinner. Everything condemned me, and everything I had ever done was a sin to me. I had to fall down and try to ask God to have mercy on me a poor sinner. I felt it was a sin for me to try to pray, but I could not help trying; I went on, night after night and day after day begging for mercy. I remember one night when I was at father's, I was standing in the back door, looking up towards heaven, trying to ask for mercy, and mother called to me and asked me what I was saying. I replied, not anything. I was praying aloud and did not know it. I was almost ashamed to go back in the room, for I knew mother heard me. It seems to me I was carrying something so heavy that I could not carry it, still I could not get rid of it. It got heavier and heavier, and it seemed to me I should die and be banished from his peaceful presence where mercy could never reach my case. I felt like everybody had forsaken me, even my dear father and mother, brothers and sisters. It seemed to

me I was one to myself, and I could not see how God could ever save such a sinner as I was. I went to preaching at Contentnea the third Sunday in August, 1895. Elder Wm. Woodard preached and I thought that was the greatest sermon I ever heard. I went back home feeling worse than ever. That evening we went over to a neighbor's house and on my way back home, thinking over my condition, and it seemed that my burden was heavier than ever, I could not walk. I found myself lying by the road-side, helpless as a little child. I did not utter a word as I remember. I could not even raise my hand. Right here I hope I was made to give up all in this world. I saw there was no help in man. I could not do one thing without the Lord; He was all in all to me, the chiefest among ten thousand, and altogether lovely. After this my burden was gone, and I had an impression to be baptized, and these words were with me—

"Arise and be baptized,
And wash away your sins;
If you in heart are circumcised
The acts a pleasant thing."

The next meeting at Contentnea in September, 1895, I went and when they opened the doors of the church I found myself going up. It seemed to me I could not stay away. They all looked so good to me, and I felt that I loved them better than any people on earth. I wanted a home with them, but did not feel fit, but they received me, and was baptized the next day by Elder Wm. Woodard. That day was a day of rejoicing to me, but that did not last long before doubts and fears came. It seems to me the older I get the less confidence I have in self, and the stronger that salvation is of the Lord. I have here written the best I can my little hope. If I have any, and yet I feel the half has not been told. Some times I feel it very small, and then again it seems sufficient if I were called to die.

Your loving sister, I hope,

LYDIA LAMM.

Wilson, N. C.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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EDITORIAL.

THE CHURCH OF THE FIRST BORN.

There is but one church of the first born. Jesus is the first born from the dead, and those who are begotten again from the dead are the church of Jesus Christ.

The expression the first born, or first begotten from the dead, is a peculiar one. Lazarus was raised from the dead before Christ was, but he was not thus born from the dead. He was merely or only raised from the dead to die again, or merely resumed the life he had before he died. But the resurrection of Jesus was of a different order, or is a birth from the dead, and is the first resurrection. When Jesus was born of the virgin Mary he was manifested as a man, as made of the seed of David. But in his resurrection from the dead he is manifested or declared to be the Son of God with power. In this glorious resurrection he is revealed as the first born of every creature, or as having pre-eminence over all creation, the head of the Church, and head over all things to the Church, and the appointed heir of all things.

In his manifestation in the flesh he was found in fashion as a man without sin and holy, yet in the likeness of sinful flesh, a man of sorrows and acquainted with grief, partaking of all the sorrows of his people, tempted in all points as they were—without

What decides this very important mat-

sin—or sinning; yet bearing the sins of his people, or made sin for them. In his death he made an end of sin by fulfilling the law, and was made a curse and abolished death; and in the resurrection he brought life and immortality to light through the gospel; for he was raised from the dead through and by the blood of the everlasting covenant to die no more: for death hath no more dominion over him. The everlasting doors of glory fly wide open to receive the King of glory who ascends on high, leading captivity captive; and giving gifts unto men even to the rebellious. He must reign until every enemy is put under his feet, and the last one is dead.

Christ is a quickening spirit, the Lord from heaven, and is the spiritual Father of his people. He is the Mighty God, the everlasting Father.

A seed is counted unto him for a generation. He is a quickening spirit, and quickens the dead. You hath he quickened who were dead in trespasses and in sins. In the resurrection of Jesus they are begotten again unto a lively hope. By nature they are dead in sins. So that God's people are taught that by nature they are dead in sins, having no power to give themselves life from the dead, or to bring themselves into divine favor. They by nature are born of the flesh. But this birth or being born again is not of the will of the flesh, nor of man, nor of blood, or the ordinary generation of Adam, but it is being born again, not of corruptible seed, but of incorruptible seed by the word of God which liveth and abideth forever. It is the revelation of Jesus Christ in them the hope of glory. As by nature we have the life of Adam manifested in our natural birth, so in grace there is in those born again or born of God the manifestation of life of Christ Jesus. These thus born again have part in the first resurrection or the resurrection of Jesus, and thus they are blessed and holy, and over such the second death has no power. These are the church of the first born. It is one family, the family of God, one Lord, one faith one baptism, one God and Father who is above all, over all, through all, and in all of them. These are

the children of the most High God that will not lie. They are heirs of God, and joint heirs with our Lord Jesus Christ. In him they are equal.

There is no schism in the body, for it is fitly framed together, and grows up into an holy temple in the Lord.

The spirit of adoption, enabling them to cry Abba, Father, even while they are in the flesh, or before the resurrection of their bodies, enables them to realize that they are saved by hope, even while they are groaning in the flesh. In this hope they look for the resurrection of the body, the change of this vile body by the resurrection from the dead.

Hence we now have the spirit or witness of the adoption of this vile body in the resurrection of Jesus. Though it does not yet appear what we shall be; yet we know that when we see him we shall be like him, for we shall see him as he is. The spirit of adoption in us witnesses the hope of the resurrection, and the desire for the change in our vile body. Every one that hath this hope purifieth himself even as he is pure. For those born of God are already risen with Christ, and are children of the resurrection. If ye then be risen with Christ seek those things that be above, where Christ sitteth on the right hand of God. For ye are dead and your life is hid with Christ in God, and when Christ, who is our life, shall appear then shall ye also appear with him in glory.

In this sense we are now come to the general assembly and church of the first born, whose names are written in heaven.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, zealous of good works. This holy nation is the nation born of God in a day—unknown in the world and to the world. They are poor in this world, but rich in faith. The Lord knows them. They desire to depart from iniquity. They love the redeemed family of God, and desire to serve the Lord Jesus. P. D. G.

THE SOUL THAT SINS SHALL DIE.

Brother C. Hodges requests my view of

Lize. 18:2, "What mean ye that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes and the children's teeth are set on edge?"

It seems that was not a good proverb. Surely so common an utterance as a proverb should be true. For nothing should more fully embody the truth than a proverb. It like money should tell the truth and be received as the truth everywhere.

Proverbs should rest on justice and appeal to every man's sense of what is right and fair. Is it right for the children to suffer for the sin of the parents? Should not each one suffer for his own sin? Each one should receive according to his own works, and not according to the work of another. He that does well shall receive praise and blessing. He that does wrong shall receive for the wrong he has done. There is no respecter of persons with God. The question may be asked, Were not the teeth of the offspring of Adam set on edge by Adam's transgression? The scripture declares that all Adam's offspring sinned. Rom. 5:12, so that this is not a similar case.

There is no other case similar to this one. It is typical of the unity of Christ and his church. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. 5:19. This stands as the peculiar symbol and prophesy of the way sin and righteousness have come into the world.

In consequence of that one offence by one death reigned by one. Even so by the obedience of one righteousness reigns by one unto eternal life.

But in the matter considered by Ezekiel each man is to receive according to his own work, whether good or evil. It is, of course, in a limited sense this is considered. Otherwise if one did not sin he would not die. It says the soul that sins it shall die—that is die for that sin: that is not the death in Adam. If for instance one gathered sticks to make a fire one the Sabbath he should be stoned to death, and thus die; but one that did not thus offend should not thus die. If a father committed this

offense the son should not die for the father.

In a disciplinary sense if a church member should offend the law of the church he would die to his standing in that church as an obedient, orderly member of that church. It does not mean that he would sicken and die as a natural man, or be executed as a criminal by the law of his country. Nor would a son of that offending member be held at all accountable for his father's sin.

If one should repent of his sin and turn away from it his former sin is no more remembered in the day of his repentance.

So that this is no such case as the sin of Adam, for one man may live as long as another in this Adamic relation, or one may die in infancy and another at 50 or 75 years; but all do die in Adam's Kingdom and conduct. If the conduct of any of sooner or later regardless of their individual Adam's children decide whether they shall die or not then might not some of them never die? But they all die regardless of their conduct, for they die in Adam.

The standing of people in Jesus, wherein there is eternal life, is not imperiled by their personal conduct; yet their standing among their brethren here in the church is much affected by their own conduct.

P. D. G.

WHAT IS OUR STANDARD OF MEASURE.

We see many, and of course very different, views expressed and urged by mankind on religious matters. Why are such differences? This is easily accounted for if we remember or know that mankind in nature are in total darkness, and cannot therefore understand, unless guided. But if we contend that every one has light in him in nature then we cannot explain why there are so many differences.

That it is important beyond any mortal conception for the Lord's people to be of one heart and one mind, and that they are so when the Lord rules in them, is manifest, cannot be questioned or disputed by those that know the truth.

ter? The Bible is the standard. If they walk not according to the law and the testimony it is because there is no light in them. A thus saith the Lord is final and decides every question.

According to God's word there is only one way from a sinful earth to heaven, and Jesus is that way. There is none other name under heaven, given among men whereby we must be saved; neither is there salvation in any other. Does it matter then what you believe, and what you serve, or whom and how you serve? It certainly does matter if one is alive to the deceitfulness of man's blinded heart and mind, and knows the Lord Jesus full of grace and truth?

In reading and searching the scripture one that understands sees that dangers are thick everywhere, and men are very much exposed to enemies, and even the Lord's people are often beguiled and decoyed into deathly traps, or hurtful entanglements. We read that Israel, the Lord's chosen, usually went wrong. We read that snares, dangers and active enemies and foes shall be on this earth to the end, and that even in the last days perilous times shall come; and the very last book of scripture warns us that the whole world obedience many were made sinners, so he shall wonder after false religion—the embodiment of beastly, corrupt and destructive principles of earthly power with which the world is drunken.

On the other hand how blest are those that escape the corruption that is in the world through lust, and abide steadfastly in the apostles' doctrine and fellowship—in the doctrine of Jesus Christ which is declared by the inspired apostles of the Lamb of God. For they set on twelve thrones judging the twelve tribes of Israel. To the law and the testimony; under the law of Moses, and in all things according to the pattern shown on the mount, and in the witness or testimony of that law the worship was conducted. Jesus is the law giver in Zion, and the testimony of Jesus is confirmed unto us by those that heard him—the apostles. He that believeth hath the witness in himself.

We are thus to prove all things. We hold fast that which is good. In this spiritual world God's people dwell together in unity, and have the witness in themselves that Jesus Christ is come in the flesh. These people love each other because they are born of God—have one origin, are of the same family, have all things common: for one cannot have any thing that the others do not have since they are heirs of God and joint heirs with Jesus Christ.

P. D. G.

DEAR BROTHER GOLD: Please give your views through the Lanmark as to what extent a servant of God can know that he has preached the gospel. By so doing you will oblige me very much as I desire to know the truth, believe the truth, hope in the truth, preach the truth and love the truth as it is revealed in Jesus. I desire the prayers of the household of faith.

W. H. SHIELDS.

REMARKS.

Each one that speaks let him do so according to the measure of faith in him, or as it has been manifested unto him; and each one that writes let him write according to the vision shown him as sustained by the word of God:

In my own case I feel that if I preach the gospel it is altogether by the grace of God. According to nature I was most deeply opposed to it. It was my ambition to be a lawyer—nothing was further from me than to be a preacher, and when it began to bear on my mind, and I felt constrained to do so it seemed I was disgraced in the eyes of men, and in my own mind, and was brought to death's door before I was made willing to do so. Everything else failed me and as a rebellious one I dwelt in a miserable place.

A constant, abiding sense of vileness and unworthiness to undertake so holy a calling follows me still.

There is one thing that makes me more willing and joyful in this than anything else I can name. It is the witness of the Spirit of Jesus that I am serving him. There is a glory in Jesus unspeakable, a beauty in his character eclipsing all things

of earth, a love for this cause, a desire to set it forth, a wish to comfort his people and receive his approbation, that outweighs all else with me. If I am counted worthy to serve him, and feed his sheep and lambs that is my highest reward, my sweetest consolation.

P. D. G.

EQUAL.

As you would that men should do to you do you even so, or just so, just in the same way to them. We are quick to tell others how they should do. Are we as prompt to give the same advice or prescribe the same rule for ourselves? Do we exact as much of ourselves as we do of others? Are we as severe in condemning ourselves for wrong as we are in condemning others?

Are we as ready to impute bad motives to ourselves as we are to others? If our enterprise miscarry or fail we are ready to relieve ourselves by affirming that we intended well, and thus excuse ourselves, and perhaps ascribe the failure to the fault of some other. Are we as ready to impute a good motive to another who has failed in his effort, or do we say he might have known that what he was attempting would fail.

God is without partiality, but in perfect righteousness he rules. His ways are even. He loves a just weight, a just balance. How unlike him we are. Surely it may be said our ways are not as the Lord's way. God has no way that is not perfect.

When we love our brother then we do not wrong him. Love works no ill to his neighbor.

What a world of peace this would be if every one loved others, and each one could dwell under his own vine and fig tree, none desiring to molest or make another afraid. We could not imagine how this world would be if there was no hate, nor wrong doing therein. Heaven is so much above, and so far different from his world that eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God hath prepared for them that love him. It doth not yet appear what those shall be in the resurrection who are born of God.

P. D. G.

DEAR BROTHER GOLD: A friend of mine asked me for you to give through the Landmark your views of the drinking man that often comes home so enraged with strong drink and speaks so roughly to that wife of his bosom that is trying to live a Christian life the best she can, and perhaps this spell will last for weeks, and they both are poor, and he has done thrown away their money, and they have come to the point of want; and this being the case so often this friend wants to know how should this good wife do in this case? Must she treat him with all the love and courtesy that is required of that wife, as though nothing had gone wrong? Where and to whom is the scripture applied, when it says we must not eat with the idolater and the drunkard? What must the wife do in that case that has a drunken husband, at times not able to sit up at his table? It seems that our meals ought to be always received with thankfulness, and not with unrighteousness. I would like to hear your views on that subject, as well as the friend.

Brother Gold, pray for this poor worm of the dust. Visit us when you can. My love to you and the dear ones of your home. Your unworthy sister, if one at all,

S. A. WALKER.

REMARKS.

I have often thought of the hardships of such a wife as is described above. What would a man do with a woman drunken and brutish as such a man as is described above, joined to him as a wife? Has the man any more right to be drunken than a woman? Is it any worse in a woman to get drunk than it is in a man?

I have often been surprised at women for marrying men when they knew before they married them they were drinking men. What can be expected of a drunkard but wretchedness.

Does the Bible condemn or favor drunkenness?

To eat with a drunkard or an idolater refers to communing with him at the Lord's table, and not to daily eating at ones home. What should a wife do that has such a drunken husband? How should she treat him?

We should treat all kindly and try to overcome evil with good. It is a hard case. I would not know what to do with it. The Lord alone can give grace to bear it.

If the wife loves such a brutish man she can afford to live with him, and bear with him. She must be the judge of what she should do.

Of course such a man is not a member and she does not commune with him at the Lord's table.

I have known nice sisters to have such husbands and bear with them, and now and then such will reform and become sober men and do well. But the most of them will persist in their sottish ways until death ends their miserable career.

I think if women, young and old, would refuse to recognize men as gentlemen before they marry, or men not their husbands as gentlemen, after they are married, who get drunk, it would go far towards forming a sentiment in the minds of men against drunkenness.

But some women says, if I do not marry a drinking man whom can I marry? It is no disgrace if you never get married. You had far better never marry than to marry a drunkard.

P. D. G.

"Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." Acts 26: 28.

Agrippa was familiar with Jewish manners and customs. Paul knew Agrippa was expert in all customs and questions among the Jews. Therefore he was happy to address Agrippa who desired to hear Paul. There is much advantage in speaking to a fair-minded hearer who will listen to and weigh the arguments the speaker presents. Paul was a man of wonderful good sense, and deep knowledge of man's natural mind, and was a lover of truth and of great resources, and skilled most wonderfully in the depths of argument. He had no superior in the use of the best methods of argument among men, and loved men, and therefore sought by all laudable means to inform men of the mysteries of Jesus Christ, and of his glories.

This address before Agrippa has never

been surpassed by orators. It will endure in all ages as a model of wonderful persuasion.

Paul asks Agrippa a question. "Believest thou the prophets?" The prisoner, the accused, puts that question to the King, the judge. Is this an ordinary case of an accused man—a prisoner imploring his judge for mercy, or attempting to pervert the judgment of the judge? Perhaps it is the strangest case of record in legal proceedings. Felix trembled before Paul, and was glad enough to postpone matters until a more convenient time, which perhaps never came.

Paul said to Agrippa, "I know that thou believest." Can a man believe the prophets and not be affected by such an argument as Paul used? The language of Agrippa was no doubt a true expression of his feelings. But Paul desired that he, and all that heard him that day, were not only almost, but altogether such as he was, except he did not wane them to be in prison as he was.

How far one can come to being a Christian and not be one I know not. What is it to be a Christian? It is not merely and only to be a believer in what the prophets have written concerning Jesus, it is not only to love his people; and to be disposed to hear preaching; and to treat them kindly; but it is to confess Jesus Christ before men, to be baptized in his name, to bear his cross or to follow him in his ordinances. In that sense there are many children of God perhaps that are not Christians, but all Christians are the children of God.

P. D. G.

The next session of the Smithfield Union is appointed to be held with the church at Hannah's Creek, Johnston county, N. C., on Saturday and fifth Sunday in August, 1903. Brethren and sisters, and especially ministers, are cordially invited to visit us.

J. A. BATTEN,
Union Clerk

The Eastern Union meeting is appointed to be held with the church at Beulah, Hyde county, N. C., 1903. Ministers and members are invited to attend.

C. F. BENSON, Union Clerk.

kingdom, and its opposition but brings out more sweetly and gloriously the blessed nature and principles of this gracious kingdom; for where sin abounded grace did much more abound.

P. D. G.

LAW OF LOVE.

All laws proceed from a superior and operate over an inferior. The nature of earthly laws, or laws emanating from man's tribunal, is imperfect and may fail of securing the end for which they were enacted. A criminal may escape just punishment. An innocent man may be unjustly punished.

But the law of God is perfect, and therefore never fails of accomplishing the purpose of God. The obedient subject of God's law receives the reward of the obedient. The transgressor will also receive according to his work. The punishment will be recorded and fixed in his character however secretly to men he may act. For the imprint of his wrong is engraved within him at the time of the commission of the wrong, and he cannot escape from it, nor hide it from himself. The handwriting is on the wall, and it will be read and the penalty inflicted.

Man is so constructed that whatever he does whether good or evil is recorded within his soul or conscience, and it can never be blotted out if evil save by the blood of Jesus.

When one is quickened from the dead he feels this is true. Past offences pain his eyes, nor can he hush the accusations of a guilty conscience. Such person knows there is a God of justice everywhere present beholding evil and the good.

When it pleases God to reveal Jesus crucified and risen for such sinners, as their life and righteousness, then how gloriously the gospel shines, peace speaks, and the law of faith which works by love witnesses to this blest one the riches of God's grace: for the law of the spirit of life in Christ Jesus has made that one free from the law of sin and death. For what

the law that came by Moses could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Such are become dead to the law by the body of Christ. For grace and truth came by Jesus Christ, and of his fulness have all such received and grace for grace.

The faith of Jesus establishes the law, and in this law of faith God's people are by the power of God kept unto salvation ready to be revealed in the last times. This blessed faith works by love, and it all proceeds from God through Jesus Christ our righteousness.

P. D. G.

PREACHERS AND TEACHERS.

A preacher of the gospel is a teacher of good things, yet one might be a teacher of good things and not be a preacher of the gospel. It is not a difference that should make one wish to be the other, though he would prefer another possessing the gift it seems to him in greater excellency and usefulness.

There is an instruction in teaching that fastens truth in the mind which preaching fails to do. There is a dew and savor in preaching lifting the soul to the mountain tops, and above the world, that is not in teaching. He who hears preaching knows he has been filled with wonderful things, yet he cannot tell them to another. But he that is taught can tell or communicate to another. It is more in the order of the letter as something fixed in the mind which is of constant service all the time—a word behind thee when thou wouldst turn to the right hand or the left—saying this is the way, walk ye in it.

As you have received the Lord Jesus walk ye therein, abide in him. But preaching is like a vision seen only in its own glorious light, which you cannot reproduce. It is like the dew beautiful in the glowing early sun-light, but soon gone you know not where. The joy while hearing it is unspeakable, and one feels it is good to be here. But when the vision is gone how poor one feels, and how dry and impoverished.

In the preacher the Lord is gone up you of your wrong, and shames you for your neglect or misconduct: there is also rebuke which smites you as an offender, causing you to abhor your vile conduct: there is also correction which places you in a state of reformation as to your conduct, and your desire is to live more humbly, and walk in gospel obedience.

In the preacher the Lord is gone up with a shout. Elijah mounts up on wings of fire in his burning chariot, while in the teacher there remains with you here on earth the spirit of the patient, laborious ox that daily holds you to the plough or distaff, and there is labor and toil; but it is profitable, and there is corn in the crib, and meal in the barrel during the famine.

You do not so much admire the teacher who is often telling you what you should be and do, and who yet in line upon line, and precept upon precept, here a little and there a little, reminds you of your slackness and painful lack, and does not seem so good a friend to you as he tells you too much of your faults; as you love and glory in the preacher who lifts you out of vile self by showing you in the glass of the gospel the fulness of Jesus, and you forget self while you are filled with the glory of the resurrection.

Both gifts are needful. One to show you who Jesus is and what he is to you: the other to remind you how far beneath what you should be you are; but to tell you how you should demean yourself while here in the flesh.

Are you a teacher in Israel? Wait on your gift, abide in your lot. Are you a preacher? Serve according to the gift of the ministry. Each of you will love the gift in the other, for you both love him who gives all gifts. Charity envieth not. Love is full of good labor.

P. D. G.

The Cedar Island Union is appointed to be held with the church at Cedar Island Saturday and fifth Sunday in August, 1903. All lovers of truth are invited to attend and especially those of the ministry.

JOHN P. TINGLE, Clerk.

Grantsboro, N. C.

THE KINGDOM OF HEAVEN.

Kingdoms are dominions over territories of earthly people, as used in a political sense. There are other kingdoms in nature wherein laws exhibit their force and effects. In the vegetable kingdom the effects of law are seen in the growth, maturity and decay of fruits of the earth: whatever may be the kingdoms of matter or mind, animal or vegetable substances, they partake of the nature of the regions in which they exist, and have their limitations, and finally perish. In the domain of thought or mental effort laws operate to limit the efforts of man, and show the frailty of his explorations and his efforts.

But the kingdom of heaven is above all earthly limitations, and is exempt from all failures, and suffers no failure, nor decay, and no disaster can ever befall it. For it is of power unlimited, and of wisdom that cannot blunder. For God is wonderful in counsel, and excellent in performing. All the kingdoms of the world shall be given into it—not to be incorporated with it, or in it, as becoming a part thereof; but as the chaff of the summer threshing floor it is to be blown away.

The kingdom of heaven is a holy kingdom, a pure kingdom, an everlasting kingdom, a spiritual kingdom that consumes all opposing powers, and is everlasting. It is in the children of God, and they are in it. The government of that divine power guides and protects them, and conforms them unto its divine character. It is a kingdom whose power is above all that we can ask or think, according to the power that works in us. Its King reigns in righteousness, and and its princes rule in judgment; and the honor, wisdom, spirit and power of this glorious King so reign in and guide all his subjects that there can be no discord, nor rebellion in the realm. For whatever is contrary to the spirit and purity of that blessed kingdom the breath of the Lord will consume.

While there is in the fleshly nature of the subjects of this kingdom a law of sin that wars against the spirit and glory of this kingdom, yet it has no place in this

I having arrived at the age of about 70 years and six months and knowing the certainty of death and that now I am in low health do feel that I wish to give my children some little advice pertaining to their future welfare in this life, hoping and praying that they may be directed and led by the Holy Spirit and pointed to the Lamb of God for their welfare in the life which is to come. I greatly desire that they live an honest temperate and upright life, doing unto others as they would have them do unto them, thereby retaining that same good character and standing among the people that I rejoice to believe they now have.

I desire further that they love and be with each other when practicable and at all times strive for the comfort and welfare of each other, being ready and willing to advise and instruct one another when expedient, and may the spirit of God so help them that when they come to old age they may not be forced to look back upon a misspent life with sorrow of heart; but that they may with thankful hearts be able to see and appreciate that they have been carefully watched over by the spirit of God, and pointed to Jesus Christ for hope of eternal life.

It is indeed consoling to me to say that they have been kind and tender towards me, both in prosperity and adversity, in health and in sickness being ready and willing to make any sacrifice for my comfort and ease. But, notwithstanding all human sympathy, there comes a time in the history of man when he must adopt the language of the poet and say, The day is past and gone. The evening shades appear. O may we all remember well, The night of death draws near."

To William Robert Moore,
Charles Marcellus Moore,
James Sylvester Moore,
My three sons.

ISAAC C. MOORE,

My father, Isaac Croom Moore was born Nov, 27th 1831, and died July 21st 1902. It was his request that Elder A. J. Moore make a few remarks at the burial of his body, and that no obituary be written. We as his sons desire to conform to his wishes in this respect, but as he has in North Carolina, many friends, acquaintances and relatives who have not heard of his death, I will be glad if you will give this a place in the Land Mark as a letter and not as an obituary. He was a son of John R. Moore, and he is survived by one sister Mrs. E. J. Williford.

I attach letter which he addressed to his 3 sons, written about 2 months previous to his death and if agreed to you please publish. I can safely say that he did throughout my life, use his influence with his children for good. This is worthy of emulation by those coming behind us, but it is an important matter to which too many eyes are apparently closed. "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." His great desire to glorify God seemed to increase more and more as the years passed, and though absent for several years from his his church and brethren, he remained firm in the doctrine of predestination and election by grace. Oh that I could entertain the hope for myself that I do for him.

W. R. MOORE,

The next session of the Staunton River Union will be held at Strawberry church, Pittsylvania county, Va., Friday, Saturday and fifth Sunday in August, 1903. A general invitation is extended to preachers and brethren of our faith.

A. H. HINES.

NOTICE

Change in Price of Loyd's Hymn Books

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APPOINTMENTS.

J. E. ADAMS.

Flat Hill, Tuesday after first Sunday in August.

Crooked Creek Wednesday

Union Grove Thursday

Watson Friday

Jerusalem.. Saturday and second Sunday

Lawyer's Spring Monday

Bethany Tuesday

Red Cross School House..... Thursday

Thence to Country Line Association.

Brother John Buckner will please meet him at Siler City.

W. B. WILLIAMS.

Country Line Association.

Saint's Delight Wednesday

Abbott's Creek Thursday

Line Friday

T. C. HART.

Smithfield, Saturday and first Sunday in August

Little Creek Monday

Clayton at night

Raleigh Tuesday

Durham at night

Mt. Lebanon Wednesday

Flat River Thursday

Roxboro Friday

Wheeler's... Saturday and second Sunday

Prospect Hill Monday

Lynch's Creek Tuesday

McRay's Wednesday

Burlington Thursday

Thence to county line association.

He will need conveyance. His appointments in last Landmark are called in.

W. H. ATKINSON AND J. W. FLINCHUM.

Clear Spring, Monday after third Sunday in August.

Pine Ridge Tuesday

Saint's Delight Wednesday

Lunker Hill Thursday

Abbott's Creek Friday

Thence to Abbott's Creek Association.

Conveyance needed.

ISAAC JONES.

McRay's, Tuesday after third Sunday in August.

Lynch's Creek Wednesday

Prospect Hill Thursday

Wheeler's Friday

Flat River.. Saturday and fourth Sunday

Stories' Creek Monday

Roxboro Tuesday

G. W. STEWART,

of Alabama.

Dunn's Thursday before third Sunday September.

.. Seven Mile Association.

Reedy Prong Monday

Hickory Grove Tuesday

Lenon at night

Bethsaida Wednesday

Hannah's Creek Thursday

Little River Association.

Clayton Sunday night

Salem Monday

Kehukee Association.

Fellowship..... first Sunday in October

Middle Creek Monday

Willow Springs Tuesday

Angier at night

New Hope Friday

Bethel..... Saturday and second Sunday

Elder J. E. Adams hopes to accompany him at the greater part of these appointments. Conveyance needed.

WALTER C. EDWARDS.

Abbott's Creek Association.

No Creek August 25

Pine 6..... " 26

Abbott's Creek " 27

New Shepherd " 29

Tom's Creek " 30

Rock Hill " 31

Sugar Creek September 1

Cotton's Creek " 2

White Oak Springs " 3

Big Creek " 4

Flat Creek " 5

The Toisnot Union will meet with the church at White Oak, Wilson county, N. C. on the fifth Sunday in August and Saturday before. S. HOLDEN.

The Mount Zion Association is appointed to be held with the church at Flower Gap Friday, Saturday and third Sunday in September.

OBITUARIES

ELISHA, AND ELIZABETH MORTON.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—By request I write and send you for publication the obituaries of our dear brother and sister Elisha Morton and Elizabeth Morton his wife, who were faithful members of the church at Newport, Carteret County N. C.

Brother Elisha Morton was born March 26th 1814, and departed this life Oct, 18th, 1902. Brother Morton joined the church in 1858 on July the 26th, and was baptized Sunday July the 27th, by Elder Thomas Goodwin. Brother Morton lived a constant and lovely member of the church always filling his seat in church when able to get there. He was the most loving and cheerful brother in his calling. He was a poor man in this world goods, but he was rich in faith. He was a quiet peaceable man, always temperate and manifested great love for Christ and his people. He never gave the church any trouble but stood with the church with all her trials and persecutions. The younger brethren always went to him in time of trouble and he always spoke to them calm and quiet. Oh how we miss him, but we feel that our loss is his eternal gain, having the assurance that he died in the Lord, having no confidence in the flesh. Brother Morton was married to Elizabeth Garner, December the 26th, 1839. To them were born six boys and five girls, they are all dead but three girls.

Sister Morton was born December the 17th, 1820, joined the church in June 1867, and was baptized by Eld. John S. Brinson. She departed this life April the 17th 1893. She like her husband was faithful to the end. They both were loved by all who knew them. They were good parents, kind neighbors and lovely members of the church. We feel sure they are at rest. Oh, may we all follow their good examples, and be blest as they are. Brother Mor-

ton's daughters waited on their parents kindly in their sickness. Oh may the good Lord bless them as he did their parents with a good hope through grace of a blest immortality beyond this vale of tears. We may say, how blest are they that die in the Lord; from henceforth, they do rest from their labors and their works do follow them. Written by the pastor of the church.

W. W. BRINSON,

ROOSEVELT H. INGRAM.

It is with a sad heart I take my pen to write the death of my dear little nephew Roosevelt H. Ingram. He was the son of Hartwell and Lilliac Ingram, born June 25 1891, and died June 16th 1903, liked a few days of being two years old. He was sick fifteen days with dysentery. All was done for him that his parents, relatives and good doctors could do, but God called him home. We miss him so much. I really didn't know how much I loved him until he was called away. But feeling that the Lord knows what is best for us we should try to be resigned to his will and not murmur.

His parents live right near me. I saw him almost every day. My little daughter would often say mamma don't you think he is the sweetest child you ever saw. He was a very bright child and a good child. If I told him not to touch any thing that he ought not to have he would put his little hands behind him. It was hard to give him up although we feel it is wrong to grieve after him feeling sure he has gone to rest where sickness, sorrow, pain nor death are not known. May the Lord bless his parents and other bereaved ones of the family and make them perfectly resigned to his will. Fit and prepare to meet him above where sorrow and grief are no more.

Written by his loving aunt.

SALLIE B. WOODALL,

ELDER F. W. DANCY.

He was born May 28th, 1861, in Edgecombe county, and departed

December 17th 1902, in the State of Miss. He united with the church in 1897, and was a member but a short time until he was chosen clerk. Soon he was set apart to the work of the gospel ministry. The greater the trials he had the stronger was the faith manifested in him. He exclaimed on his dying bed he was sealed in Jesus. He said to me, trust in Jesus a few days longer. He said tell all the brethren and sisters to trust in Jesus. He loved them all.

We were married in 1883. He leaves me and ten children behind to mourn his loss.

His loving wife,

FANNIE DANCY.

GEORGE WITCHER.

Dear Brother Gold, I desire to pen a few words concerning my brother George Witcher, who was born in 1861, and died in 1892. He joined the church in 1887, and I feel that he kept the faith of Jesus. He was sick four months. He said all the time that the Lord had a place for him in heaven, and he desired to go.

He left a wife and three children to mourn their loss.

His friends did all they could to relieve him, but could not stay the hand of death. I see much trouble in my lonely condition. Oh, I need the presence of the Lord to make me endure my appointed lot. But if heaven is my home what are all my troubles here.

Pray for me. Your friend,

JULIA TURNER.

EDWARD JAMES HENDERSON.

Brother Gold, I feel it my duty as my dear brother Edward James Henderson was a great reader of the Landmark, to send his death for you to publish in it. Brother was born December the 23rd 1856, and died February the 24th 1903. His disease was complicated. He had the typhoid fever and heart trouble. All was done for him that good doctors, a loving wife, good mother, kind brother and sisters, also kind neigh-

bors and friends could do, but his time had come. It grieves us to part with one so good and loving, always ready to give every one a pleasant word. Brother was not a member of any church, but a great believer in the Primitive Baptists, and a great reader of the bible and Landmark, spent all his idle time in reading them, and he did have the best light on talking on the scriptures. I feel like it was revealed to him from on high. Oh, I do hope our loss is his eternal gain. He said he did not mind dying.

He was married twice. the first time he married Emma Alphin, and unto them were born two children, one boy and one girl; both are living. His second wife was Annie Sammons, she had nine children, five of them were living at his death, three boys and two girls. I do hope the good Lord will bless them and shield them from all harm. He leaves a dear old mother, one brother and two sisters to grieve. but I do feel that the Lord will always do right; but if we all could be so humble as our dear old mother, She is 75 years old and greatly afflicted, and did sit by him as long as he did breathe, and could say, thy will be done, O, Lord. And I feel like that is so sweet and loving for one to feel.

INDIANA SCOTT.

The twenty-third annual session of the Seven Mile Primitive Baptist Association, the Lord willing, will convene with the church at Harnett meeting house, Sampson county, N. C., on Friday before the third Sunday in September, 1903. Those coming by rail from the south will arrive at Dunn Thursday at 1:30 p. m. and those coming from the north will arrive at Dunn at 4:30 p. m. same day. Those coming by rail to Clinton will be met on same day. The church is about sixteen miles from Dunn, and about thirteen miles from Clinton. Brethren, sisters and friends are invited. Visitors will be met and conveyed to and from the association. We hope to meet a goodly number of the ministering brethren.

CORNELIUS HODGES.

Clerk.

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—AT—

WILSON, NORTH CAROLINA!

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

G. LESTER, Associate Editor, Floyd, Va.

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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TO WHOM IT MAY CONCERN.

I will now try to pen some of the dealings of the Lord with me, as I trust. When I was small, as far back as I can remember, I had sad, sad thoughts about my soul's salvation at times; then it would all wear away, and I would be as gay and happy as any child. When I was about thirteen years old I believe the Lord caused me to see myself a justly condemned sinner before God. I felt to be the greatest sinner in the world. It seemed that every sin that I had ever committed in my life came up before me at once like mountains before my eyes. I could view them all at once. My sorrow and grief of heart was more than I could bear. I felt myself to be such a sinner. I tried to pray all the time, but it seemed as if my prayers did not go higher than my head, for I felt to know that I could not pray, but I could not help from trying all the time. All I could say, or knew to say was, Lord, have mercy on me, a poor lost and ruined sinner, justly condemned to die and go down to everlasting torment. When the sun would set I would feel that my last day on earth was spent, and that before another day should dawn I would be banished forever where neither hope nor mercy could ever reach me, and when another day dawned I only awoke to find my burden of sin greater. Helpless and hopeless I

stood before God, not knowing anything to do to get out of this great sorrow of mind. It seemed to me that everybody on earth was better than I was, and I felt to be alone in this world, and that God could not have mercy on such a sinner as I was. I would go away off where no eye on earth could see me and try to ask the Lord to have mercy on me, but I only grew worse, and it seemed as if there was no mercy for me. I finally tried going to the mourner's bench, but that only added to my woe. I went on in this state of mind for three weeks. I had given up all hope, yet could not keep from begging the Lord for mercy.

One evening I took my testament and went off to be alone there to read and see if I could find any comfort, for my trouble was great. I felt to be lost, and without his mercy to be forever lost. In this distress of soul I thought I would try to ask the Lord once more for mercy. I can remember beginning this last prayer in this manner, or in these words: "Here Lord I give myself to thee, 'tis all that I can can do." I do not remember anything more that I said, whether or not I said any other words, but the next I knew my sorrow was all gone and I was walking and clapping my hands for joy. I was so happy everything around me seemed to be praising God. I felt that my sins were all forgiven, and that my troubles were for-

ever gone. I remained in this happy state of mind the remainder part of the day, and at night as long as I stayed awake, for I did not sleep till very late. I was so happy meditating about my Savior, for I felt then that the Lord was my Savior; but when I awoke the next morning doubts arose in my mind; something seemed to say, you are deceived; better not say anything about it, 'tis all imagination; yet I did not have burden of sin which I had been carrying so long.

My prayer was then, Lord if I am deceived undeceive me, send back my burden of sin that I may know more how it felt. I went on in this way doubting and fearing that I was deceived, and wanting to tell some one of my condition, but was afraid to tell it for year I would be deceiving them. All the time doubting and fearing, and sometimes feeling as if I must tell it to my mother, but I felt like she could not believe that I was changed, for I thought she knew what a great sinner I had always been. I saw no room for confidence because I felt assured that she was a Christian, and was able to judge whether or not I was one. I went on in this way for five years, all the while impressed to join the church, but never could feel worthy of a place among such people as I looked upon the church members to be. I could not live as I thought I ought, nor as I thought they did. Being very much dissatisfied out of the church, after waiting five years, I offered myself to the Missionary Baptists, that being the church that all my family belonged to, and was received and baptized.

I went along very smoothly for awhile, never doubting the church, for I had always thought that that was the true church.

Now I want to tell you why I live with another people. During the years that I have mentioned above, I grew up and married, though I did not join the Missionaries until two years after

I was married. Later on my husband received a hope in Christ and joined the Primitive Baptists. This, of course, was a cross to me, but I made no complaint. We agreed to go with each other to our meetings, and we did so. I could not understand their preaching when I first began to go to hear them. It grieved my heart very much to think of his being in one church and I in another. This brought about the thought that one of us was wrong. I would say, "Lord is it I?" If so, guide me, for I want to know the truth." The inquiry in my heart kept going all the time for light and truth. As time rolled by and I heard more and more of their preaching, the Lord began to show me where I stood. I loved their preaching better each day I lived. I was enabled by grace divine to see the church in its purity, I trust. But I never intended to let anybody know it (I was very proud) for I thought it would be a disgrace to me and to my people for me to go to the Primitive Baptists, though I loved them with all of my heart. I could not keep the secret—when I heard them preach my experience it filled my soul with unspeakable joy full of glory (I would wonder who told them on me), for I never heard such preaching anywhere else I went. I carried this load of pride and dross a long time, because the dross had to be consumed, and the gold refined before I was fit to be or made willing to go home to my people. God only knows how great was my trouble, and he alone gave me grace to go, removing all pride, selfishness and everything else out of the way so that I had nothing to fear, the Lord being my shepherd, priest and king. I left all my people with the Missionaries in the hands of God. I have two very dear brothers in the flesh, who are preachers of the Missionary faith, and I have never doubted their Christianity, but who maketh us to differ one from another?

The Lord showed me the way and

I was happy to walk therein. He bore all my grief and he rolled from my heart the great load of sin, and then I felt that I could worship God in Spirit and in truth, whereas I had been worshipping in bonds. It has been nearly seventeen years since Elder M. F. Hurst baptized me, and I have never regretted it, neither have I doubted where the church is. The little hope that I have is my joy and strength here in this world. When I was being led into the water I said to a dear sister (who was by my side): "I feel like the Lord is smiling on me." That was the happiest day of my life. I felt free from every sorrow and care with perfect confidence in God, and that confidence has never been shaken by the many storms of sorrow through which I have been called to pass. You might ask if I had any doubts, I would answer, "Yes." It seems to me that I am in doubt most of my time, but my doubts are, "Am I a child of God?" I never doubt the Lord.

I have had many sorrows in life—grievous to be borne, but God has delivered me from them all, and I trust he would do likewise through all time to come.

I have given you some of the facts of my self in regard to my spiritual travel in a scattering way, hoping you will read and excuse a poor sinner trusting in redeeming grace. I am,

Your unworthy,

MRS. J. B. UPSHAW.

Between, Walton Co., Ga.

My Dear Brother Gold: If you will allow me I'll try to tell you something about the little hope I have in the Lord, if not deceived, but if I am I hope the Lord will undeceive me. Soon after I obtained a hope, I thought if I was changed I would have a desire to join the church. I loved the Primitive Baptists best because they told my feelings better than I could tell them.

My father and mother were members of the Methodist church, and I thought I should not depart from their training, so I prayed to know the true way. This scripture came to my mind: "I am the way, the truth and the life." I thought Jesus spoke these words to me. I was satisfied with the way, for it seemed that this golden truth was written in my heart. Jesus is the foundation of my hope. I joined the Methodist church in August, 1880, for I thought I could live in the church as well as in the world. I had not made an open profession and I was troubled about it, for Jesus says, He that confesseth me not before men, him will I not confess before my Father and his holy angels. I didn't think when I joined the Methodist church I would be satisfied, for I didn't have any experience in their doctrine. I don't say this to condemn any one. My father and mother were both members of the Methodist church and lived a true and honest life. They said they were trusting in the Lord for they had nothing else to trust in. Father said before he died he was going home, and he prayed for his children, that they might meet him in heaven. Sometimes I think in my feelings they are near me, though their bodies are in their silent graves, and their spirits in eternity. I feel their loving care and protection still lingering round me in memory.

I don't believe in persecution, for once when I was persecuted for fellowshipping some of the members of the church I wished I had not joined the church, though I didn't have anything against any of them. The church had received them, and I had nothing to do with it.

Something seemed to say to me, you are not willing to suffer persecution for Jesus' sake, thing how he was tempted and spoken evil of and falsely accused. I was then willing to be in the prison of persecution if Jesus

would dwell with me there. My mind follows him to the cross. This seemed to be the darkest hour of my experience when he cried, forsaken of all the world and the Father, why hast thou forsaken me? How could he be with me in the prison of death. Jesus said: He had conquered death and the grave, and he learned obedience by the things he suffered, and we must suffer with him if we learn obedience. Jesus and his followers were not persecutors, but were persecuted.

If I'm not saved through the death and suffering of Jesus I don't feel like I'll ever be saved.

This scripture came to my mind: "Lo I come: in the volume of the book it is written of me to do thy will oh! God: It seemed to me my mind was carried away on the testimonies of the old Bible. These were testifying to the coming of Jesus, and the New Testament that he has come. I felt like I wanted to tell everybody, that Jesus is the Christ, the son of the true and living God; but I *can't* tell it like I felt it. I felt that this scripture is true: "Search the scripture, for in them ye think ye have eternal life, and they are they which testify of me." I know Jesus is the right way, but the trouble with me is am I in the way that He has been.

I think he has been with me in many of my troubles and often feel the need of the whole armor of God. When my little boy died it seemed that my heart was buried with him for a while. One day I was meditating on the resurrection, and I believe Jesus spoke these words to me: "Abide in me; I am the resurrection and the life." I felt that Jesus had power to raise my baby and that death had no power over it. I wanted to rise with it on the morning of the resurrection in the image of my Savior. I wouldn't have my baby back if I could.

Once when Bro. Hardy preached at Lebanon the doors of the church were opened, and they sang, "Children of

the heavenly King," and it seemed to me that every line was an invitation to me. I felt with all my heart I wanted to be with them, for I believed they were love. Once at a baptizing this scripture came to me, "What doth hinder you from being baptized?" I thought I was not ready. My next thought was, if you were called to die, what excuse would you have? I went away feeling condemned. Soon after this scripture came to me: "Take up thy bed and walk." I thought I could easily have done this when I first received a hope, but now my heart was too heavy it seemed to be full of thorns. The thorns that pierced the Savior's brow, it seemed, were piercing my breast. I could not refrain from weeping because of my unfeeling heart. O how unworthy I felt of the least of His blessings. Oh, it seemed that my troubles were more than I could bear. These words came to me: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

I thought I would be rebuked at home if I mentioned joining the church, and besides I would have the whole Methodist denomination against me. On the first Sunday in last October I prayed Jesus that he would ask the Father for me and mine, for it really looked to me like I was doomed to everything that was sad and sorrowful. I thought Jesus had left me in the hands of the wicked one. I thought I could feel the bite of the old serpent's tooth, and the sting of the adder in my flesh. It seemed that I was slain for disobedience. I went to church on the first Saturday morning in October and wanted to tell some of my feeling, but could not. I was willing to *beg* that I might be buried with Jesus in baptism. I went to the baptizing on Sunday morning, but could tell nothing only my complaints. When I was asked about the travel of my birth, I felt like I was like the man with the

one talent, my memory was blank, I couldn't remember anything, only I had received the talent. I felt after being baptized I was with kind and charitable people, and they would pity me. It was all the Lord's works and not mine.

He doesn't give us any more than we can bear and he *will* all our sorrows heal.

Yours in bonds of love,

MRS. J. A. HENDERSON.

Durham, N. C., Route No. 2, July 18, 1903.

Dear Brother Gold: Sister Mary Evans, of our town, has requested me to write for the Landmark on the Sabbath.

I believe the first time the word occurs in the Bible is Ex. 16: 23. It is the only day of the seven to which the Lord gave a name. The word means *intermission*. It was the day in which the Lord had rest from His work in the creation.

It appears that the gospel church left that day soon after the ascension of our Lord and assembled for worship on the first day of the week. Acts 20:7. Why they did this is not stated. We have thought it is because our Lord arose from the dead on that day and He is the Shiloh unto whom the people are gathered together.

I do not remember any direct commandment in the New Testament to keep any day. Christians should live unto God every day in the week.

The name "Sunday" appears to have come from the old Saxons and others in Northern Europe who worshiped the sun. The sun being the greatest of all the planets they dedicated the first day of the week to the worship of that deity and gave the day his name.

It is proper for those who rest on that day to call it Sabbath, for the word means intermission from labor, or rest.

We have an indirect commandment

to keep the first day of the week as a day of rest. We have a government that has laws for our general government and we are under obligations to obey these laws. Whosoever wilfully violates the laws of the State or national government is guilty of perjury. Not only the laws requiring us to rest on Sunday but any other law in our government. The oath of citizenship binds us to be subject to the Constitution and laws of the United States, and the Constitution and laws of the State not inconsistent therewith. Therefore whoever is knowingly and wilfully a violator of our laws is a criminal and should be punished by that law.

Paul's instruction to the church is (Rom. 13:1, 2): "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God, and they that resist shall receive to themselves damnation." He also makes it the duty of the ministry to teach these things to the churches. Lit. 3: 1, 2, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men." Peter also joins in this matter. 1st Pet. 2: 13, 14, etc., "Submit yourselves to every ordinance of man for the Lord's sake: whether it be unto the King, as supreme, or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well," etc.

According to these text a child of God must live according to the laws of his government or he is guilty or resisting God's ordinance and must suffer the penalty of the violated law. One says that such a law is bad and we will not keep it. Let it appear to us as it may it is God's ordinance and we have no moral nor scriptural right to violate it.

Therefore as the laws of our country

recognize the first day of the week as the day wherein we should rest we have an indirect gospel commandment to observe that day as a day of rest.

From a spiritual standpoint the Sabbath of God is continual. He has not again entered upon His creation work, but is yet resting and the day has not ceased. The other six days had an evening and a morning, but this is not said of the seventh. It is the day of rest. The six were work days, the seventh is the day of rest. The Lord finished His work and rested and those who believe in Him shall, *yes do* enter into rest. As God ceased from His labors so they cease from their labors and are made partakers of what the Lord has done for them.

The six days are legal days wherein strict obedience was required, the seventh is the gospel day wherein obedience has been and is rendered. It is the last day, the great day of the feast and instead of digging in the earth to find water Jesus stands as the River of water of life and says, "If any man thirst let him come unto me and drink." I Him is the water of life and he that eateth and drinketh of Him hath everlasting life. He is Lord of this Sabbath day and He freely gives to every one who is born in this day the sweet rest thereof. There cannot be another day after this. It is the seventh, the last day. When one is born in this day he never goes out of it nor sleeps from the blessings of this day in a sense that he is awakened in another day. He sleeps but to awake to a fuller realization of the presence of the perpetual shining of the blessed Son of Righteousness who has arisen with healing in His wings.

The Lord bless these words to the comfort of those who may read them.

Yours in a blessed hope,

L. H. HARDY.

Reidsville, N. C.

ELDER P. D. GOLD, DEAR BRO

THE:—In gospel bonds and hope of eternal life, since I met with you and heard you preach at Philadelphia church in May I have had some impressions to write a few lines for the dear readers of the Landmark, which visits many a home in localities where there is no gospel preaching. The object of this writing is to encourage the poor little ones in Christ that are scattered throughout the land and are deprived of hearing the gospel in its purity by the called of God.

Dear brethren and sisters, I wish to call your attention to some scriptures that are encouraging to the dear and lonely ones in a desert land. The first thing we should consider is the union that exists between Christ and his little ones. The first evidence we will call upon is that of the angel that spake to Joseph before the birth of Christ who said, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now shall we suppose that this is incorrect, or will not be carried into effect. No, we will have it as truth and build upon it as a sure foundation. God's people have ever been loved by him, and so dear that he sent his only Son to die for them to redeem them from under the law. Now did he do that, some say that he made the way possible and possible for every body, and that salvation is on conditions, and depends on the acts of the creature. Now we must be guided by the law and testimony. The angel said, he shall save his people from their sins. Then it was for the sins of his people that he came to their rescue. As the Father directed him, so he did the work that his Father gave him to do. Jesus

said, I have finished the work which thou gavest me to do. Now the angel said, he shall save his people, and Jesus said, I have done the work the Father sent me to do. So we see that these two agree again. We hear Jesus say, my sheep hear my voice, and I (not some one else) give them eternal life, and they shall never perish. Now if Jesus gave eternal life it was not according to good works which the sinner performed but we find in Paul and Timothy, who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Jesus before the world began. Then where do we find work? Paul says to the Ephesians, who had been called, that it was by grace that ye are saved through faith, and that not of yourselves: it is the gift of God not of works lest any man should boast. Now here we find works excluded in the arrangement of God, but we the called of God are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Then we see good works belong to the called of God, and not to the unregenerated sinner. Therefore let us who are of the day be sober, putting on the breast plate of faith and love, and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ.

So then dear lonely ones, give God the glory and praise for your redemption, live so as to honor God and his cause, keep your face Zionward, ever contending for the faith once delivered to the saints. The same instruction to the people in the days of the apostles is to us today, and it is enough, we

need no new theme, or theory to help us on our way. God change eth not. Then our sufficiency is in God, and while we walk in his precepts and examples we have the benefit of his gracious light to guide us in the way of truth. Then peace, pleasure and happiness will be our lot, but if we live disobedient to his commands we are sure to get in darkness and confusion. Israel when guided by the law that was delivered to them by Moses could travel, and gained every victory, but when that law was violated the enemy confused them and gained the victory. So then dear brethren and sisters, let us abstain from all appearance of evil, keep ourselves unspotted from the world, putting on the whole armour of God, that we may be able to withstand all the fiery darts of the wicked one. So farewell dear children in hope of eternal life.

Your brother in hope,

HENRY TAYLOR.

A STILL SMALL VOICE.

Dear Brother Gold and Brethren:
After many days of pain and suffering, after being tossed and driven by the tempest of disease, and tried in the furnace of affliction; after having "water of a full cup wrung out to me," I hope it is the blessed will of the Lord to grant me the sweet privilege of once more communicating a few words with the "dear little ones," who are scattered throughout the land. For, I have long since been fully convinced that of all the people I love most it is the Lord's humble, poor and lowly creatures of this world, whose souls have not been lifted up unto vanity, and whose hands are clean and hearts pure.

And Oh, if I could write only one little word which would edify,

comfort and console them, cheer the drooping spirits, I would be more than happy and contented. But alas, I fear that I shall do as I ever have before, fail and come short of this. Only I feel if I can have the mind of Christ and the presence of the good spirit I shall not fail in anything. I wish only to write a little concerning the exercises of my mind during the time I had fever last summer. As perhaps you all know I am a helpless cripple with rheumatism, and yet withal I was stricken with that dread disease, typhoid fever. I could cry out with David and say, Oh Lord, is thy mercy cleaved in two forever? Wilt thou remember me no more? Does God know? and is there knowledge in the Almighty? and with Paul: Oh, wretched man that I am, who shall deliver me from the body of this death? Indeed the spirit is willing but the flesh is weak. This fleshly tabernacle while it sojourns here must needs weep, mourn and groan on account of pain, sin and death, but God is nigh unto them who are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous but the Lord delivereth them out of them all.

When the fever had burned me about two weeks, one morning after receiving the necessary attentions and the doors of my room being closed—alone, quiet and still, there came over me a great calm and sweet peace within. I seemed to be free from pains and frettings, both in body and mind. I hope dear brethren I was resting in the Lord. But as I was thus reposing it seemed that a small still voice came from directly behind me saying with much force: "Happy art thou Oh people saved by the Lord", repeating several times. And following this came

these words: "And all thy children shall be taught of the Lord and great shall be the peace of thy children" repeating as before. As this language was continually presenting itself I at once found myself lost and bathed in tears. Oh, when I came to realize I could ask the question: Why these tears? Why does my cup run over? Oh, because I felt it means so much to me; so much to the household of faith; so much to the dear souls who have gone before, and who are yet to go. Dear pilgrims did you ever think how precious in the sight of God were these souls? Even one soul of one of the least of these little ones is prized in his sight more than all the world. Let us go out in the hush and stillness of night and behold the shining hosts of heaven; look at the broad plains and huge mountains, the roaring ocean and rushing rivers; see the great pale full moon in her beauty and splendor; the mighty orbs of day rising in all his glory, shedding warmth and light to earth; and know when all these shall have passed into nothingness and insignificance, still these souls will live on and on into a vast and endless eternity, And Oh! happy thought, if we can only be one of those bright angels, to live and dwell forever with the blessed and the just. "Happy art thou Oh! people." When are these people happy? They are in trouble and plagued more than other men, persecuted, their names cast out as evil, puffed and slurred at, considered as the filth of the world, and offscouring of all things, oppressed, afflicted, besides having a continual warfare with sin in the flesh. Nevertheless, I believe there are times and seasons of joy in the life of every true christian, the world can never see, feel or

know. When these people can feel that all those precious promises contained in the bible are specially held out to them and receive them as their own; when they can sit down in the kingdom of heaven (militant) with Abraham, Isaac, Jacob and all the prophets, conversing with them in spirit, realizing that their sentiments, their trials, their experiences are so near akin to their own; when they can sit under the droppings of the sanctuary and feed and feast upon the sincere milk of the word; when they gather themselves together around the fireside or other heavenly places holding sweet communion one with another, feeling that their hearts and souls are firmly knitted together in the holy ties and bands of christian love and affection, knowing that Jesus has said: Where two or three are gathered together in my name there I will be in their midst; when they feel that Jesus has left and given his peace to them, not as the world giveth thee, and the Father, making their abode in them and walking in their hearts; when they can feel they are a garden enclosed, a spring shut up, a fountain sealed, a city walled in; in short when they can feel they are saved and redeemed by the Lord, not by the works of the law, not by the works of man; not by their own merits, but by the blood, death and resurrection of Jesus Christ; then it is these people have a foretaste of heaven triumphant, are happy and can say in spirit: "Happy art thou O Israel; who is like unto thee O people saved by the Lord", "And all thy children shall be taught of the Lord". "I will put my law in their inward parts and write it on their hearts and they shall all know me from the least

of them even unto the greatest of them."

Yes dear brethren there is not one of those children so little, so despised by the world, so ignorant so poor and lowly but is taught by the greatest and wisest of teachers the Lord himself. He is far superior to all other teachers. His lessons are all finished and complete. He has laid down a perfect rule of action by which for men to work, his record is true and his testimony is sure. I will name a few of his precepts, some of which are the most contrary to nature, and which occupy my thoughts most, and are my daily companions. He teaches that we must love the Lord our God with all our hearts, all our minds, souls and strength, and love our neighbor as our self; that we must confess him before men, take up our cross and follow him through bad as well as good reports; that ye do unto others as you would have them do unto you, for says he upon these words hang all the law and prophets; that we must not resist evil, but do good for evil, rendering not evil for evil, nor railing for railing; that we must not hold malice in our hearts towards our brothers or neighbors or bear false witness against them, but rather making peace with, and doing good to all men; that we must love our enemies, do good to them that hate us, pray for them who despitefully use us and persecute us; that we must not believe gain is godliness, and that a man's life consisteth in the abundance of what he possesseth, for says he what profit have ye if you gain the whole world and lose your own souls? that we must not place our affections upon things of earth but upon the things of heaven, and that we cannot serve two mas-

ters; that we must not rob the poor but rather give, nor oppress the afflicted in the gate, but relieve; that we must feed the hungry and give the thirsty drink, clothe the naked, take in the stranger, visit the sick, judge for the widows and orphans. And Jesus says if ye know these things happy are ye if ye do them. 'And great shall be the peace of thy children.'

Can tongue ever tell, pen ever write, or world ever know the sweet and calm peace that dwells in the breast of every christian or child of God, when he feels he has done his duty, obeyed the dear Master, and hears his gentle voice saying: "Come unto me all ye that labor and are heavy laden and I will give you rest." Nay dear ones I think not. May God pardon error and save us in his kingdom is my prayer for Christ's sake.

I desire the prayers of you all.

Affectionately,

T. F. SMITH.

DEAR BROTHER GOLD:—I got home on yesterday evening from Prospect Hill and found all well. Just after midnight last night I awoke and had some reflections on my experience for the past four months, and I don't know when I have had a sweeter time nor shed more tears for joy. I looked back to the night of the 16th of last October, the most wretched night I ever saw, and in all that sore conflict I could see the hand of that mighty God. I could see that I was in the burdens of Zion where the Lord had promised to lay for us precious stones. Stones, but precious stones. I was in this pasture of stones which were so thick that no other animal could eat there but a sheep and I was there. There was the grass, tender and succulent, and I had eaten

and am a sheep. Then I saw the Tree of Life growing out of this stony ground and spreading over the whole pasture. His leaves are forever green and the word 'Love' is written in characters of blood on each of them.

The clouds came in between and shut out this view from me for a few moments, that same cyclone cloud which had tossed me so sorely, then I looked down and could see the blood on each of the stones on which I was treading, and I wept because the Great Shepherd had been there and I had only trodden in his steps. When I saw this the cloud was gone and I lay under the Tree and was chewing the—Oh, it was the mercy he had had on me in my deep distress as he saved me from my troubles. I have no other name for it but it grew out from between the stones on which I was walking. The city lay inside, I could see it but I was in the borders.

My mind came on from that scene to a temptation I had in November. I sat all alone in my room, my troubles were so great I had no tears. I sat near my bureau, in the drawer was a heavy revolver; something whispered in me: 'This is a good time to get out of this trouble, you can end the whole thing with one of those bullets.' I was sorely tried for the moment. I thought of a poor heart broken widow and a daughter with two little helpless children with the strong arm of no one to help them out. As I mused on these things my mind was turned to the words, "Give the adversary no occasion to speak reproachfully." I saw that in many instances I had a strong adversary and in this one act would be the crown of his delight to reproach the church and I backed

off from the temptation. Then he threw the word coward in my face. I was never called that before that I know of, but it came then, and came with force. I could look around and see many who, in troubles no deeper than mine, had killed themselves and this temptation set them forth as brave men. This was on me for several days and then it changed to the feeling that a christian could not have such evil temptations and I almost sank under its weight. I spoke to Elder F. L. Oakley about it and he assured me that it was a part of his own experience, but I was shut out from comfort until last night when, like Elder Oakley, I could see the dear Lord standing on the pinnacle of the temple with the strong temptations to prove himself the Son of God by casting himself to the ground. Thus I saw the foot print of the Shepherd and this hard and flinty rock, and I ate a morsel of bread and wept for joy.

At our Union meeting in November I looked in the faces of our brethren and sisters and they shone as if they were angels. There was not one little nor unworthy one among them but poor me. I was away back in the darkness looking at the beautiful sight. Last night as I came to that part of my experience some one seemed to whisper, "Except a man be born again he cannot see the kingdom of God." I had seen it, I was born again. The voice was the voice of my Beloved, and I drank deeply of the tears of joy which so freely flowed for my Beloved had spoken unto me.

On Monday night after the 2nd Sunday in December last I was spending the night with dear sister Malone near Wheeler's church. I retired heavy laden and distress-

ed, but I dreamed and in my dream I saw the late Deacon J. B. Mann, of the church at New Port and our brother S. W. Hubbard in conversation. I felt glad to see them and began to approach them. Brother Hubbard looked natural as I see him every day but brother Mann had a celestial appearance, and looked better and sweeter than I ever saw him in life. When I came near I heard brother Hubbard say, "He is very faithful to us and all the churches here and we love him and his service." Brother Mann answered, "He was always that way with us and all the churches down our way." When I found that they were talking about me I stopped and Brother Mann looked upon me and very sweetly smiled, as I never saw him smile in his life, and put his hand out to me and as I was about to approach him I awoke. It was a sweet dream and I wept and rejoiced for I had seen one who is glorified with God and he recognized me with a sweet smile. Last night I came to that part of my travels and thought of the hardships I used to have when I walked from twelve to fifteen hundred miles in the service of the churches that dream came in and it was about all I could do to refrain from crying aloud for joy: indeed I did shake as if an ague was possessing my whole system, but it was only a sweet influence within which had taken possession of my whole frame. I saw that there is a sweet peace between the saint and this poor worm.

Oh, let me stay upon the Rock.
And weep and mourn and pine.
I shall be kept by such a prop,
As Jesus, who shows that he is mine.

I didn't think to write all this but the Lord gave it to me and

why should I withhold it? I have only hinted at it for I was three full hours in his sweet experience and all the time I was standing before an audience of the Lord's people telling it to them therefore it is theirs.

I saw the blood upon every stone and through it the mercy by which we are forgiven. I wish I could tell it all and take all the children over these borders but I can only tell a very little.

Your brother in hope and joy.

L. H. HARDY.

Brother Gold, I see in Landmark March 15 1903 a communication from Brother J. P. Baker in which are some things I do not understand as he does, and as he did not give his address I thought I would send you the following, which if you think it fit to publish perhaps Brother Baker will see it and set me right on those points mentioned.

JOHN HALL.

TO BROTHER BAKER.

1st. You say whenever the word woman occurs if name is not given refers to the Lamb's Bride. Compare Prov. 31-3, Isa. 3-12 and 4-1 Rom. 1-36, Rev. 14-4.

2nd And upon her head a crown of twelve stars (The twelve apostles called qualified and ordained) stood as the bride who being with child cried travailing in birth and pained to be delivered. If this child was Jesus did not the church bring him forth instead of Jesus setting up the church

3rd. The great red Dragon was Herod seated upon his throne of both church and state. Is the book of Revelations a prophecy? (See Rev. 1-3 4-1, also 22 18-19. If it is a prophecy why speak of things passed?)

4th. And she brought forth a man child. We are told that Jesus was born of the Virgin Mary. Is

Mary the church.

5th. And there was war in heaven. Michael and his angels fought against the Dragon, and the Dragon fought and his angels. Today the strife and confusion in so-called Old Baptist Churches everywhere tells us where the war spoken of is. Did the seven angels with their seven trumpets give their several sounds in the so-called Old Baptist churches causing certain plagues to fall upon the earth? Did not Joel see all those wonders in the same heaven where he saw the woman and the child?

6th. You say the great red Dragon was Herod, again you say Herod the Dragon was but a natural man. I think the Dragon was more than a natural man.

Again you say the Dragon represents the papal power that existed when Christ was born. The papal power belongs to the Pope of Rome. Herod was king in Jerusalem. Herod and Pilot made friends about the day that Jesus was condemned and crucified. John saw this Dragon bound, cast into the bottomless pit and locked up for a thousand years, then looked for a season and went out to deceive the nations. Will that apply to Herod? Remember the shadow must fit the substance or it will not do.

Now Brother this is with good feeling towards you. I know of many brethren that hold some of your views but they fail to show me that I am wrong. If I am wrong and you can show it to me with sound reason sustained by the word of God I will be glad.

JOHN HALL.

DEAR BROTHER GOLD:—I will try to write you something concerning my experience in 1870. The Lord I hope pardoned my sins. A short time afterwards I believe

the same power called me to the ministry, and the first hymn given me was Amazing Grace, and the first text was or may be found 2nd Timothy 1-9 verses. Who hath saved us and called us with that holy calling, not according to his own purpose and grace which was given us in Christ Jesus before the world began, and 10th also. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. According to my weak understanding it showed me the two covenants, the new approving the old. I walked backward and forwards for twelve months, living 5 miles of Raleigh, and walked to Eno church house, thinking I would say something in the church house of my trouble, feeling I must tell it or death. I was constrained to say something about it. Shortly after being received and baptised by Elder Moore I was granted the privilege of exercising my gift. I've thought of writing to you of these things for several years. At last the Lord has permitted me to do so in my weak and unworthy way.

Your Brother in Christ,
HAYWOOD DAY.

ASSOCIATIONAL NOTICES.

The Eno Association is appointed to be held at Dutchville church in Granville county, on October the 6th, 1903, and continue three days. The church is fourteen miles east of Durham, N. C. Messengers will be met at Wilkins Station on Oxford & Clarksville Railroad, which is one mile from church, on Monday P. M., at 6 o'clock, and Tuesday A. M. at 10:30, and conveyed to and from the church. A cordial invitation is extended to all lovers of truth.

G. C. FARTHING,
Clerk of Eno Association.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.
P. G. LESTER..... Floyd, Va.

VOLUME XXXVII..... No. 18

WILSON, N. C., AUG. 15, 1903.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

DEAR BROTHER GOLD:—Please give your view of Acts of the Apostles 1: 23- 5. Was Matthias the 12th apostle or not, and oblige a sister.

REMARKS.

The apostles were to tarry at Jerusalem until they were endowed with power from on high, that is until the Holy Ghost was given them. Before that event they decided to fill the place from which Judas by transgression fell, and they set two forward, prayed, and cast lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

There is no evidence that Matthias had apostolic gifts. Paul was called of the Lord God to be an apostle, born out of due time, the last, yet the first in labor, gifts and suffering.

Men have never been able to make a gospel preacher. One may have a name among preachers, be sound in the faith, his deportment be good, and have the fellowship of the brethren as a witness of the

gracious power of Jesus to save, and be numbered by men with preachers, and yet not have the gift of preaching.

If no man, nor all men can make a gospel preacher, how can they make or call one to be an apostle? That is the greatest gift in the ministry, greater than prophesy. God hath set in the church first apostles, secondarily or next prophets, and then follow other subordinate gifts. No man since the days of the apostles can take their place. They were inspired to declare the truth as judges in Israel with an authority and wisdom, power and grace that none since them have possessed. Do you ever think that Paul was wrong or mistaken about anything he wrote or said? No. If you understand the truth you know he was never mistaken. Then the apostles could work miracles, such as raise the dead to life again, which you know no man since has ever done.

Preachers that the Lord sends and guides preach the same doctrine which the apostles were authorized to declare in Zion as they do preach the same doctrine. We measure their soundness by the rule or copy declared and set by the apostles whom the Lord made twelve judges to judge the twelve tribes of Israel, or the entire church of God and whomsoever they loose on earth are loosed in heaven, and whomsoever they bind on earth are bound in heaven.

P. D. G.

NATURAL—SPIRITUAL.

Naturally the by far greater part of mankind are born and grow up with all their natural organs and senses active. Their eyes are good, they are not lame. They can taste and smell without any effort. The action of their organs and senses are free. It is no effort to see, taste, smell, talk or walk. Nor can the persons thus favored assume that they have created these powers. They are a part of our nature.

But because one can see objects in this world does it follow that the same power of vision can see invisible things, or that because one can walk on this earth that he can walk the straight and narrow way that leads to life eternal? By no means, for the two worlds are unlike. One cannot see or walk nor act in any manner in this world until he is born in it. So one cannot see the kingdom of heaven until he is born again.

One that is naturally blind knows that he is blind. He does not need one to tell him he cannot see the objects in nature. Should one describe the beautiful proportions of a tree, or the rich blending of tints in a rose he would know that he had never seen these objects. If one should talk about the peculiarities of a good hope through grace which is not seen or visible, and another hearing this should say, there is no such thing as hope religion, because I have never seen it, would it follow that there is no such thing as a good

hope through grace, or would it be manifest that this person has no hope. How can we know he has that which no one has ever seen? If one protests that he can walk as well as any one in 'the straight and narrow way, yet does not walk therein but walks in a way that is contrary and manifests nothing but what is corrupt, how would he prove that he is taking up his bed and walking?

Some have eyes and see not, ears and hear not, hearts and understand not; yet you could never convince one such that he is not seeing well, or hearing well, or does not understand. The Pharisees said, "We see", Jesus replied your sin remaineth. Those who say they see have never realized and felt the blindness of the nature of man, the darkness of his understanding, the deathly character of his nature, that he is dead in trespasses and in sins with all his natural power of vision and locomotion of understanding and action prostrated for all these powers are of the world which is under a curse.

The greatest of all miracles felt and perceived by God's people is the quickening from the dead of one dead in trespasses and sins, by which he is brought to see and feel and know his conception in nature, and the revelation of his blessed estate in Christ Jesus, by which he is blest to see the land of Beulah, the heavenly kingdom to love the glories of those things above. Such are enabled to walk about Zion and behold her palaces. This is never done by those dead in

sins. Such as are born in Zion are the ones that walk by faith, and enter into the joys of their Lord. These are the sheep that ear voice of Jesus their Great Shepherd, and follow him, and he leads them into good pastures; and beside the still waters and restores their souls.

In this wonderful miracle wrought within the subject of grace holy and heavenly principles are manifested. Old things are gone, lapsed away, and behold all things are of God. In this kingdom the blind see, see things they could not see in nature, and now have no confidence in things visible, or natural. They do not judge according to the light of their eyes, or the understanding of their natural mind. They tread upon the high places of their enemies. They can tread upon scorpions, or they become victorious in the strength of the Lord Jesus under whose feet every enemy is brought. They also walk in the way of the Lord's commandments. This is a way of pleasantness, a glorious highway of holiness in which no unclean thing can ever go—God's people walk in the light of his countenance. Such as these are quickened depart from false ways, and walk in the new and living way of the Lord Jesus. Now this is a great and notable miracle. Surely for one that naturally walked in the corrupt ways of the flesh to be so turned that now he delights in holy things is a great miracle.

He hears things as he never heard them in nature. Blessed are such ears that hear the joyful sound of the gospel, the good tidings of great joy which

shall be to all people, or is preached in all the world. This is for the poor. Naturally the poor are such as are deprived of the good things of this world which are preached with money or at a price. But the poor have the gospel preached unto them. The gospel is the best of all treasures, the pearl of great price. But it is a gift and is given to the poor in spirit. Eternal life with every blessing connected therewith is a gift. All the gifts of the ministry with the gifts of wisdom and knowledge, repentance, faith, love and all other divine blessings are freely given us in Christ Jesus. How wonderful that the poor should thus eat at the King's table, and receive all these divine blessings without money or price. The dead are raised up. What greater miracle is there than this? Surely if any man is in Christ Jesus he is a new creature. But this heavenly wisdom and understanding causes such to see the disordered, corrupt condition of their nature so that they fail. I know that is me, that is in my flesh, there is no good thing, and such a character cannot glory in himself, for this heavenly knowledge causes him to see himself as defiled and hateful, so that he has no confidence in the flesh.

P. D. G.

Dear Brother Gold: Please excuse me for intuding on your precious time, but I hope you will allow me to try and relieve my mind. It seems to me there is nothing but trouble in this world for me. I often feel like this world is nothing but torment to me, and again I am enabled to look back, and rejoice in tribulation. Through great tribulation we enter the Kingdom. Take tribulation away and hope would be

gone. Yesterday while my heart, it seemed, was overflowing with sorrow, these words came to me, When thou art converted strengthen thy brethren. How unworthy I do feel at the thought of strengthening my brethren. I feel to be so poor, and weak it looks like I am the one to be strengthened. Did not God choose the weak things of this world to confound the wise? We haven't any worthiness, nor strength of our own; it is all in Jesus. While reading a precious piece in the Landmark last night, when I got to the place where it read thus: Through tribulation we find rest that yields the peaceable fruits of righteousness. These words rushed into my mind, O Lord, is this tribulation? That is the many things I had to pass through. I broke down; and after retiring, and the tears rolling down my cheeks, these words came to me: Though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me. The Lord always comes just at the right time, that is seemingly when the darkest hour, is nearing its close. Bro. Gold, I would like to have your views on the rod and the staff; also this, Is there any balm in Gilead; is there any physician there? I have searched for that scripture, but can't find it. If I only could express my feelings, like some of the dead brethren and sisters can, I feel it would not be such a task. I feel like if I have ever had anything it is in low sweet voice, and yet there are times I fear that it is all imagination. Some time ago this scripture was presented to me, I have a house not made with hands eternal in the Heavens. O how I did rejoice. I told my husband if that was the Lord spoke it was enough, and I felt at that time it was enough. I told him it could not be Satan, for his words did not comfort us. At that time I felt it was of the Lord. Some time I want everybody to praise God for his goodness and mercy. What a great

complainer I am. His goodness and mercy have followed me all the days of my life; for if it had not been for his mercy I would have been banished from his presence forever. The piece I spoke of reading in the Landmark was from Bro. S. W. Outterbridge, and my mind still dwells on that rich piece. It seems to me he told part of my experience better than I could have told it. And it found me in a waste, howling wilderness; and hope sprang up and I was made to rejoice in tribulation. I do not know the brother in the flesh, but in the spirit I feel like we are drawn together by the sweet cords of God's everlasting love. I often grow weary, such a burden to carry. At times all is vexation of spirit. But when Jesus speaks, come all ye that are weary and heaven laden, and I will give you rest, then we are lifted above our troubles, and find ourselves praising our blessed Redeemer, from whom all blessings flow. Pardon all imperfection. Remember me and mine at a throne of grace.

Yours in hope of eternal life,

MARY YELVERTON.

Pikeville, N. C.

REMARKS.

The man-brother, S. W. Outterbridge, is near of heir to us, a mighty man in Israel.

The rod is for correction. As many as the Lord loves he corrects, chastises, reproves, scourges. What power there is in the rod of God to slay enemies, smite, reprove his people, and establish them in his truth and love?

The staff is a support or stay for the feeble ones. Jacob leaned on his staff in his infirmity. An old person uses a cane or staff for support to his tottering limbs. The child of God needs the staff or support of God in all his pilgrimage.

What a wonderful guide, strength and stay is God's word? As we remember how he has led us in the past, borne with our shortcomings, and pardoned our sins, delivered us out of our trouble, hope springs up, and we trust he will yet deliver us.

This is a staff we lean upon and it comforts us.

In the greatest troubles—walking through the valley of the shadow of death both rod and staff comfort us.

As Jacob passed down into death, or give up the ghost, he leaned up on his staff and worshipped God.

"Is there no balm in Gilead? Is there no physician there? Jer. 8: 22.

Yes, there is balm in Gilead, and there is a physician there. Gilead means witnesses. There is abundant testimony in Israel of the neverfailing, healing power—a balm or joy for all our sorrows. The great physicians Jesus, who never fails nor is discouraged, is in Israel.

Then why, says one dear sister, is not the daughter of my people healed? One says, I know there is healing power in Israel, but alas I am faint and sore, feeble and unworthy of mercy. Surely if I were one of the Lord's people I would be healed. I would not be so sorely afflicted.

Remember God leaves in the midst of us an afflicted and poor people, and they shall trust in the name of the Lord.

If you had no affliction, no tribulation, where would there be any witness, any Gilead to you, any evidence that you are one of the Lord's humble people?

P. D. G.

GIFTS.

What is a gift? It is not something that one is entitled to as a matter of debt due him. That would put the receiver above the giver. For if I am entitled to something as a matter of debt that I deserve the party owing it is my debtor, and is under obligation to pay me. Whatever a man earns shows his willingness, and entitles him to glory. If a man receives only what he deserves then he must deserve a good thing before he can receive it. This of course places him in the condition of such as must have all they are entitled to. If they deserve punishment they must have it. It is all a matter of debt and each must receive according to his own desert. This excludes all grace or favor, and fixes each man in a state where no mercy or grace can come.

Gifts imply a difference between giver and receiver. It is more blessed to give than it is to receive. The giver is greater than the receiver. The receiver is favored. God is above man. He is greater than man, and man has no claims on God. Salvation is of the Lord—proceeding wholly from Him. Every good gift and every perfect gift is from above.

In nature we see that the greatest things are gifts, such as life, health, mind, sun, moon, and stars, rain, the seasons, air, water, the earth, all animals—indeed, everything in nature. But there is a higher order of gifts coming down from above. The unspeakable gift of God is Jesus Christ. That is no one can express or describe the great value of Jesus Christ. Eternal life comes with the revelation of Jesus Christ. Repentance is a gift from God, so is faith, hope and love. The gifts of the ministry, such as preaching, teaching, exhortation, all these are gifts from above. It is given you in the behalf of Christ not only to believe on him but also to suffer for

his sake. So that even tribulations or sufferings are a gift of God to us. What is there of salvation which is not a gift? The language which says, "For unto you it is given in the behalf of Christ not only to believe but also to suffer for his sake," Phil. 1:29, proves as clearly as language can prove that to believe in Jesus Christ is a gift. The Americans say grace is a gift, but faith is not a gift, but that faith is the act of the creature; but in this language to believe is the gift of God. If there is anything in this matter that is the work of man it is the believing, for with the heart man believeth unto righteousness. But according to this scripture man believes because it is given him in the behalf of Christ to believe.

Evidence precedes belief. For upon the proper presentation of evidence or the proof man believes. This is wrought in the man or so presented that man believes. The fact that he believes shows a right disposition toward the Lord. By faith the wonderful act of believing is wrought. For faith works by love. If we love God that is the highest proof that we are accepted in the Beloved—that we are right before God. The power by which this is wrought in us is according to the power by which God raised Christ from the dead. When we believe we are brought into harmony with God, and realize the blessed dominion of the Lord.

Is not salvation all the more glorious if it is all a gift. In proportion as it is all the Lord's work it is the more glorious, inasmuch as the Lord's work is greater than man's work. Do we not also feel the more grateful that salvation is purely a favor? If we worship God we esteem favors from him more precious than any of our doings. When we see and know that all our works are filthy rags then we know that there cannot be any salvation according to our works. No song will

ever be sweeter than the song of the redeemed. It will be ever new. And they sang a new song, saying, Thou hast redeemed us by thy blood, and made us Kings and priests unto God.

P. D. G.

GROWTH IN GRACE.

It is according to the nature and order of all earthly things of life that there is growth or development. The infantile state of mankind, the germ state of vegetation and its various stages of expansion to maturity show this.

There is growth also in the higher kingdom of grace or in the subjects of grace. Is it analogous to the growth of natural objects? We see first the little blade of corn, then the stalk becoming larger, then the full shock. We expect such a growth in ourselves so that we can see it and feel it, and know that we are becoming larger, stronger, better, increasing in knowledge, wisdom, judgment and understanding; and feel more capable of forming correct judgment of what should be done and what should not be done, learn how to shun snares and traps, and perform that which is good, and feel much happier as we thus progress, and become much happier in our last days.

But do we thus grow? There is growth—in grace, and in the knowledge of the Lord Jesus, but how? John said, he (Jesus) must increase, but I must decrease. There is a growing less in self, and a growing up into Jesus Christ in all things. But it consists very much in learning more and more of our vileness and weakness, and thus being led to feel more and more of the need of the wisdom, grace and righteousness of Jesus Christ. The weaker one is in self, the more conscious he is of that weakness, the stronger he is in Jesus. The more he knows he knows nothing as he ought of himself the more he glories in the wisdom of Jesus, and thus he grows in grace and in the knowledge of the

Lord Jesus, until he grows up into Jesus Christ in all things and the fullness fills all and is in all things.

P. D. G.

THE TALENTS.

Brother John D. Glover requests my views of the Talents recorded in Matthew 25:14-30. The general subject matter under consideration here is the character of the kingdom of heaven as relating to the nature of the service of its subjects, and of the blessings on the obedient, and chastenings on the disobedient, at Christ's coming in the end of the world.

The first application of these teachings is to the Jewish nation. Among them were wise and foolish virgins. They were the Lord's chosen nation. He came unto his own, but they received him not as a nation. Jesus was a Jew, for salvation is of the Jews. When Jesus had accomplished the purpose of his coming in the flesh he went to heaven from whence he came, but calling his own servants unto him he delivered unto them his goods to be used by them in the furtherance of his kingdom. He gave to each according to the several ability of each one. For Jesus ascended on high, and obtained gifts for men. Among the apostles we see an exhibition of these gifts, and how they were used, such as Paul, Peter and John, who received five talents, putting these gifts to good use, and there was much increase and great joy was extended to them, as the Lord appeared in approbation of their faithful work. We feel that such men were wonderfully blest, and that they entered into the joys of their Lord, and reign with him as priests and kings. Others represented by the disobedient Jews had the talent given unto them in the earth, and put it not to usury, and when called upon to give an account of their stewardship displayed a rebellious spirit, accusing their Lord unjustly.

What greater neglect and abuse of

trust has ever been shown than the perversion of the goods the Lord gave the Jews. God gave them a holy, wise and good law, a wonderful government, sent them prophets and teachers to show them the right way, and to condemn the wrong ways, and granted them marvelous deliverances from their enemies in their distress, and also punished them for their transgressions, so that they were without excuses. But what people ever acted with such disregard of their obligations, or fell so far below their privileges as did this people? They crucified the Lord of glory. Man has shown in his failure to properly use the talent given to him who is his selfishness, perverting and misappropriating the gifts of God.

The Jews as a people have been cast into outer darkness where there is weeping and gnashing of teeth. They know nothing of the sweetness of the Lord's dominion, nor the favor of his service.

The law shows the vileness and corrupt failure of man through and in the flesh, and how man will dig in the flesh and hide and misappropriate the blessings and talents of the Lord to the glorification of the flesh, and then unjustly accuse the Lord of being a hard master, and requiring unreasonable things of man.

In the coming of Jesus in the gospel kingdom there is an appearing of all his servants before his judgment seat, and each receiving according to his works, whether they are good or evil. If we walk after the flesh we receive of the corrupt works thereof, it is an evil and a bitter thing; and we are without excuse, and our mouth is shut. If we walk in the spirit we do of the spirit receive wonderful blessings, and while we have been blessed to serve the Lord we do service that by the grace of God we are what we are, and ascribe all our obedience to the faith of God, for we enter into the joys of the Lord.

Each appearing of the Lord to us shows the end of earthly things. They perish from our view as vain, while heavenly things become to us more glorious, so that to us the things of time have an end, and as the outward man things of earth fail we enter into the joys of our Lord.

P. D. G.

LIFE INSURANCE.

A friend requests my impressions of life insurance. Is it a good investment of surplus money a man possesses? Does life insurance comport with Bible precepts and examples?

An instance plead in favor of it is the case of Joseph selling corn to the Egyptians and others. What resemblance is there in this case? The people were in present need of bread, and they bought corn of Joseph. In life insurance money is not spent for a present need. But one buys a policy or promise from a company to pay to a person named so much money after the man taking out the policy is dead, and the supposed value of this policy is the term of years he will live. There is no example like this in all the scripture, and the scripture thoroughly furnishes the man of God unto all good works.

Another case they plead is this: He that provides not for his own family has denied the faith and is worse than an infidel. But the Bible lays down the general principles after which one is to act in providing for his own household, namely, to labor at some business, and husband the fruits of his labors for that purpose. Faith which leads to confidence and trust in God is not in harmony with the life insurance.

Would you be rich in faith, rich toward God, lay up your treasure in heaven, where neither moth nor rust corrupt, and where thieves break not through and steal. Remember the poor, minister to the needy. The love of money is the root of all evil. To be rich in faith, in good works, is wisdom.

Would it be wrong for a man to buy a parcel of land to keep and improve, or to sell? No; that is recognized in scripture. Buying and selling property is named in the Bible, which gives principles exemplified in the doings of mankind, by which we are furnished with good, safe patterns to guide in all our conduct. The person whose mind is enlightened with heavenly wisdom, and who seriously seeks the guidance of the Lord will not err in this matter.

Whatsoever is not of faith is sin.

P. D. G.

Lydia, N. C., Aug. 3, 1903.

Dear Bro. Gold:

Please publish the following in the Landmark for the benefit of visiting ministers and brethren to the Seven Mile Association at Harnett church this fall. Those coming from South or West will be met at Dunn, N. C., if they will notify Josiah Baggett, W. W. Baggett or I. C. Jackson at Lydia, N. C. Coming from the east notify A. A. Baggett, S. A. Royal, D. W. St Clair Blake, T. A., and they will meet them at Clinton, N. C.

Most respectfully,
JOSIAH BAGGETT.

The Little River Primitive Baptist Association is appointed to be held with the church at Rehoboth M. H. Johnston county, to commence on Friday before the 4th Sunday in September, 1903, and continue three days. Brethren coming from the North and West will be met at Clayton on the Southern R. R. Thursday evening before at 5 p. m. Those coming from the South and East will be met at Benson on the Wilson and Florence R. R. Thursday evening before at 3:30 o'clock p. m. A general invitation is extended, especially to ministering brethren. Distance ten miles each.

J. A. T. JONES, Clerk.

A dear sister requests my view of 2d John, 8: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

There are some scriptures that puzzle such as hold that salvation is all of grace; but there are other scriptures that confound those that hold that salvation is partly of works, or is conditioned on the works of the creature. There is that in the scriptures that excludes all boasting and this places the humble where they desire to be.

This short epistle declares that many deceivers are in the world who confess not that Jesus Christ is come in the flesh. Only such confess this that feel their vileness so much that they know they cannot save themselves, nor accomplish any part thereof.

He that abides in the doctrine of Christ hath both the Father and the Son.

You cannot receive into your heart nor fellowship any that come and bring not this doctrine, nor can you encourage them, or bid them God speed. For he that bids such God speed is partaker of his evil deeds.

To abide in the doctrine of Jesus Christ is to walk by faith. They that thus walk receive the reward of the inheritance for the sake of Jesus. Faith works in such, and brings wonderful reward. Now we are to look carefully into this matter. Let each one examine himself whether he is in the faith. He that abides in Jesus brings forth much fruit, and such shall receive a full reward: for the work of faith, and the labor of love, and the patience of hope are wrought in the diligent, and bring much profit to the obedient. While such are obedient to the Lord they give God all the glory of what they have wrought.

P. D. G.

Elder P. D. Gold: Dear Brother in Christ: You will please change my paper (Zion's Landmark) from Pistle to Kilgore, R. F. D. No. 4.

Our Zion is it seems to me, being invaded by the enemy of Truth which is causing disquietude and destroying confidence among the "election of grace." But will not God who works his ways in the army of the heavens work this confusion to the good of His children? He has never been without a witness to testify salvation is of the Lord. His humble servants have and will declare He shuts and none can open, opens and none can shut.

The elect, which are manifested, called out from the world by the power of God's Spirit, do worship in spirit, and have no confidence in the flesh. They thank God for giving them that blessed faith, which enables them to sing that blessed song of deliverance—"God has gloriously triumphed over the horse and the rider, and destroyed Pharaoh in the Red Sea." Let us, as much as in us is, preach the doctrine, being instant in season, out of season, rebuke, with all suffering and doctring, "The weapons of our warfare are not carnal," but should be used to the edifying of the church in love. By God's power Jesus died for our sins, according to the scriptures, and he rose for our justification by the same power.

Now, if the Spirit of him that raised up Jesus from the dead dwell in you (which is Christ in you hope of glory) the Spirit that raised up Christ from the dead shall also quicken your mortal bodies, change them from natural to spiritual, fashion them like His glorious body. Then the election of grace will be satisfied, when they rise in the likeness of our dear Redeemer.

Your brother in hope of eternal life,
W. S. DALTON.

OBITUARIES

At Rest.

The death Angel visited the home of dear grandfather and grandmother and took from them their oldest son, Bryan I. Willis, who died the 26th of June, 1903. He was 51 years, 11 months, and 7 days old. He joined the Primitive Baptist church about five years ago. He was a faithful member. Always ready to do what God commanded him to do. He died with that dreadful disease, consumption. He said that he was ready, and willing to go. What a sweet hope to the heart-broken one to know he is in heaven.

We stood by him five months and did all that could be done; we saw him suffer so much, but if we could not relieve him, there was only one that could cure him, and that was God. It was hard to give him up, but we believe that he is in heaven, where he will have no more sickness, pain nor sorrow, but all will be happiness forever more. He was ever ready to lend a helping hand to the needy; was ever ready to do the blessed Savior's will. We heard him speak of dying and he said there was nothing between himself and God. He said the Angel was around his bed.

It is hard to give up one we love so well, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord, for death is only a dream. May God comfort the dear family and help them to prepare to meet him in heaven, where parting will be no more.

And the one we loved from us is gone, the voice we loved is still, a place made vacant in our home that can never be filled.

Mrs. Walker.

Dear Brother Gold: I send you the obituary of my dear mother for publication that was written by my niece. I feel like I must add a few lines in behalf of this dear mother of Israel, who I have a good hope has passed from this earth to a house not made with hands eternal in heaven, where she will sing God's praise forever. Dear mother how I have missed her. Oh that I could talk with her around my fire side like I have in days past and gone. What a comfort it would be. Alas! that time has fled never to return any more. There were none of mother's children but myself of her persuasion, and we have had many a pleasant interview together about our hope and our church, and we could agree on all points, and she seemed to enjoy it so much. I miss dear mother in many things, in conversation and the fire-side. It is so sad to think that vacant chair that can never be filled, and when I visit the old homestead I miss that fond embrace.

Mother's sickness was a little mysterious. It seemed a good notion of her sickness she was among the dead. When different ones would come in the room she would say it

was some acquaintance of her that had been dead for years. She was a great singer in her better days. Feeble as she was she would sing some of her favorite songs until the very last. Her last song was "Farewell Brethren I'm Going to Leave you" and would often say, I have a long way to go. I am going home. Her membership was at Old Chapel. Brother John R. Martin was the pastor of that church at the time she told him of her hope, which was a bright one, as she has often told it to me; her membership dates back some 32 years. Brother Turner and Brother Wm. Minter seemed to be her favorite preachers since Elder Martin passed away. I often think how she enjoyed the conversation of these two brothers around my fireside. They would come to my house when she would be staying with me, and preach for her. Brother Gold, when I think of these things it just seems to me I just can't stand to live under such a hard trial. This world has been a dark and a dreary one to me since the 4th night of August, 1900.

S. A. WALKER.

Hannah Steward.

By request of the family I write an account of the death of Hannah Steward. She was born in 1827, died June the 18th, 1903, aged 76 years. She was a good mother, a good neighbor, a believer in the righteousness of Christ. She was not living near any Baptist church. She said that was the reason why she did not unite with the church. She was sure to go to meeting when she could. I will say here we are so highly favored with an opportunity of going we do not appreciate it as we should. I heard Mrs. Steward say, O, if I lived nearer church where I could go to hear preaching what a joy it would be to me; but the Lord saw fit to call her away. She was confined to her bed six months from a fall she got. She had two sons and one daughter, and a living husband at that time. Children grieve not for your dear mother. She has gone home. You did all for her you could in life. God saw fit to call her from your midst. Her poor body weakened away and went down in weakness, but, dear children, may the Lord enable you to look beyond this world with the view that mother will be raised and fashioned like the glorious body of Christ, and I will also say that Moses Franklin Stewart, the husband of Hannah Steward, was born August 6, 1829, died July 9, 1903, aged 74 years, 11 months and 3 days. He did a hard day's work and ate a hearty supper, and was found dead in the bed next morning. It is thought he died from heart failure. He gently passed away without a struggle known to any one. The death of these two was three weeks apart, just to the day. The writer was present at the burial of both, and tried to preach to the comfort of the bereaved family. They had both lived out their days allowed to them, and the Lord sent the summons of death

to that home here on earth. None is able to stay the hand of God. To the bereaved family that has been bereft of father and mother, comfort ye together, may the Lord bless you and prepare you to meet him in peace. We hope it will be the happy lot of this family to meet in heaven where parting will be no more, and may they be blessed at the resurrection morn to say, O death where is thy sting, O grave where is thy victory.

P. W. WILLIARD.

Rachael Willard.

She was born March 22, 1822, died June 17th, 1903, making her stay on earth 81 years, 2 month and 15 days. She was the mother of seven children. All were present but one (the oldest son); five sons and one daughter and the dear old father and son-in-law were all present, and saw her put away in the silent tomb, there to sleep the blessed sleep from which none ever wake to weep. Father is in his 85 year, mother was the first death he ever witnessed in his own house. Six sons and one daughter are all living, except the oldest son. Thirty-three grandchildren, all living, but only 21 living great-grandchildren. They were nearly all present to see the last of dear mother. She said her mind was at Saint's Delight when the meeting day came, and would like so much to go, but was not able to go. She had not been away from home in about twenty-nine years. She told me not long before her death she would like to be baptized if she was able to go to the water. I was blest to baptize my father in his 75th year. Dear mother said, after the baptism was over, how I did enjoy the meeting, and what a joy to prepare the clothing for Pap, as she always called him. O she said how I do enjoy the meetings, and said; I am with you in mind, but cannot be in body. She was a lover of the truth and had been a professor for the last thirty-three years. She told me not long before her death that she felt satisfied to go and was only waiting for the summons to come and take her to her sweet resting place. We can say she was as a ripe shock, gathered in the garden. I often heard her say she had prayed to live to see her children raised. The Lord granted her her petition, and blessed her to see twenty-one of the third generation and to live a married life 62 years. She said, I have got all I asked for, and the greatest of all that through the righteousness of my Redeemer I hope to stand justified before the Father, and said I am now ready to go, nothing to regret, but to leave Pap and the children, as you know the ties of nature are very near. Father don't grieve for dear mother. She has gone to her sweet home. O may the Lord bless you to meet her where parting will be no more.

Before I close I feel to say for the family that we return thanks to the many brethren and sisters and friends. She had many good meetings at home. Elders I. Jones and Burch and others preached at father's which she

did enjoy so much, and would tell me of the good meetings and the pleasant visits made there.

Written by her son,
P. W. WILLIARD.

APPOINTMENTS.

W. H. ATKINSON AND J. W. FLINCHUM.

Clear Spring, Monday after third Sunday in August.

Pine Ridge Tuesday
Saint's Delight Wednesday
Lunker Hill Thursday
Abbott's Creek Friday
Thence to Abbott's Creek Association.
Conveyance needed.

ISAAC JONES.

Meltay's, Tuesday after third Sunday in August.

Lynch's Creek Wednesday
Prospect Hill Thursday
Wheeler's Friday
Flat River.. Saturday and fourth Sunday
Stories' Creek Monday
Roxboro Tuesday

G. W. STEWART,
of Alabama.

Dunn's Thursday before third Sunday September.

Seven Mile Association.
Creedy Prong Monday
Hickory Grove Tuesday
Henson at night
Bethsaida Wednesday
Hannah's Creek Thursday

Little River Association.

Clayton Sunday night
Salem Monday

Kehukee Association.

Fellowship..... first Sunday in October
Middle Creek Monday
Willow Springs Tuesday
Angier at night
New Hope Friday
Bethel,..... Saturday and second Sunday

Elder J. E. Adams hopes to accompany him at the greater part of these appointments. Conveyance needed.

W. B. WILLIAMS.

Country Line Association.

Sam's Delight Wednesday

Abbott's Creek Thursday
Pine Friday

WALTER C. EDWARDS.

Abbott's Creek Association.

No Creek August 25
Pine 6..... " 26
Abbott's Creek " 27
New Shepherd " 29
Tom's Creek " 30
Rock Hill " 31
Sugar Creek September 1
Cotton's Creek " 2
White Oak Springs " 3
Big Creek " 4
Flat Creek " 5

The Toisnot Union will meet with the church at White Oak, Wilson county, N. C. on the fifth Sunday in August and Saturday before. S. HOLDEN.

The Mount Zion Association is appointed to be held with the church at Flower Gap Friday, Saturday and third Sunday in September.

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P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

DIGGILL & CO. 15 MAR 03

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs; also in renewing clubs the same rule may be observed.

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If money sent has not been receipted please inform me of it. When you can, always send money by money order, Check or Draft, or Registered letter or by Express.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Mrs. Margie Moore.

My Dear Sister:—I do not know when I have received a letter more unexpectedly, nor have I ever received many which found a more hearty welcome than the one I have just received from you.

The blessed Lord does pour water on the parched ground, and so did He on moving you to write that sweet letter to me.

Like you, I always loved the Baptists, and like you I never feared hell as many have and then to feel that the Lord has comforted His children by my poor sinful mouth is water from the well of living water, and I have drunk and rejoiced.

I have been made to question if any one was blessed in my visit down there, and if any one but myself was comforted. It was a visit indeed to me, and I feel that if I got no other evidence that it was of the Lord than the joys of my own heart, that was sufficient, but when I heard the expressions of some of the brethren and sisters while I was there and then the sweet words of your letter, all go to add joy to my poor needy soul.

Truly our God is worthy to be praised, for there is no other God but Him. He looks upon us with tender compassion, for He knoweth our frame; He remembereth that we are dust. Oh that I might praise Him with my whole heart for His mercies to me, for surely goodness and mercy have followed me all the days of my life, and I

feel that I shall dwell in the tents of the Lord forever. Praise the Lord.

I wish I could say something to you to give you as much comfort as your good letter has to me, but I am a poor worm and entirely dependent on the Lord for strength. I am sure that no one feels to be more of a sinner than myself, and I do know that in me, that is in my flesh, there dwells no good thing, and I am often made to cry out: "Oh, wretched man that I am! who shall deliver me from the body of this death? If I look in my eyes I see no fear of God, the way of peace I do not know, destruction and misery are in my way, my feet are swift to shed blood, my mouth is full of cursing and bitterness, the poison of asps is under my lips, with my tongue I have much deceit, my throat is an open sepulcher, I am not good, am unprofitable and often out of the way. Besides all this, when I am able to look into the deep recesses of my heart I find it to be deceitful above all things and desperately wicked; so much so that I am often astonished at my own corruption.

Thus this body of death appears in every part and I cry to be delivered from it. Well did the poet say:

'Tis self, that legal thing and base,
Which keeps me from my rest;
Me from myself, let Christ release,
And soon I shall be blest.

I have no hope only through Jesus Christ my Lord, and I desire to praise His holy name forever.,

Dear sister, I do not want to be so selfish as to keep all of this good letter of yours to myself, when I know that there are others hungering for the same food which it contains. Therefore I now ask you to let me send it to Elder Gold, for it will make good reading matter for our dear family paper.

Hoping the good Lord will continue to bless you and yours, and hoping to hear from you again soon, I am,

Your brother in hope,

L. H. HARDY.

Reidsville, N. C., Feb. 23, 1903.

DEAR BROTHER:—If such I may call you. However unworthy, I would not have it otherwise. I am still roving in the wilderness, the "light" may be ahead, but it seems too dim for me to see. I feel lik oft' exclaiming: "My God, my God, why hast Thou forsaken me? My hope seems at times, and *often*, to be entirely gone, and I feel that all this has been my imagination; nothing have I in reality experienced. All the comfort I see is that I know there is a divinity that shapes our ends, rough hew them as we may; but O how I long for the sweet comfort of yore, when first I knew a Saviour's love, if I've ever know it, that I may toil on in life, only awaiting the hour when all shall end; when the tempter shall forever take his flight, and this body be laid in the mother earth to rest until the morn of the resurrection, when the saints shall meet in the air, and mingle their voices in the praise of One who has delivered them forever from the bitterness of woe and the bond of iniquity. Am I greater than a sparrow? Only let me be as one, that I will not fall without the Father. I hope I feel reconciled to anything in life that may come upon me. This I do know, that every mite that floats in the air is wafted by Him who created all things. He knoweth all things,

and is the bulwark that surrounds His people. If I am one, surely His everlasting arm, which is not shortened that He cannot save, and His ear which is never heavy that He does not hear, ever attends my weary feet as they tread the perilous pathway of life. "Why stand ye in jeopardy every hour?" My life is as an inclined plane, which leads to the water's edge, where life or death awaits me, into which if I plunge I shall sink unless the "Great Captain" with His life-boat, which rescues only the distressed, throws out the life-line that I may grasp it and hold on till the voyage is completed. Let the waves toss me as roughly as they please, let my bark be dashed against rocks of adversity; all can be borne with patience if in the end my spirit will be wafted on wings of love to the shining portals of bliss. May God help me to bear my burden in the heat of the day. Oh, brother Simpkins, I often recur to the night you preached here, when you seemed so cast down. Your remarks fitted me to perfection. I felt that if one who bears the true marks of a child of God as you do, gets down into the valley of despondency and woe, what more can one like myself expect? I know my shortcomings so well. Nothing can I do to commend me to the Father of all mercies, who "Soothes our sorrows, heals our wounds, and drives away our fears."

"All is vanity and vexation of spirit." The refining furnace is necessary to destroy the dross; it must be consumed before the gold is ready for use. Knowing all this, why can we not be reconciled to God? Because of these old fleshly rebellious natures, which cannot be subject to God's laws, unless He by chastening forces us to do His bidding.

Fearing lest I weary you, I will close. Pray for me, dear brother.

I do hope this will find you and yours well.

Your sister, I hope, in Christ Jesus
our Lord,

LIZZIE HOLDEN.

Mrs. E. A. Burton.

Dear Sister in the Lord:—Your favor of April 16th came while we were on a visit in Indiana. Since our return my health has been feeble, and I have had many letters to answer, and you will excuse this late letter.

You ask me to write on Heb. 3. It presents a profound subject, too deep for the finite natural mind to fathom or comprehend, and I fear that I am not blessed with the spiritual mind of Christ and do not feel at all sufficient to unfold to you the meaning of this short chapter, and after reading it once or twice, it seemed to me that I could not write anything upon it, and must so tell you. Now, having just read it again, my mind is to write to you personally about it, instead of to the LANDMARK, and you will take the desire for the deed, and see how insufficient I am to expound its divine meaning.

“Holy brethren, partakers of the heavenly calling,” are asked to “consider the Apostle and High Priest of our profession, Christ Jesus.” As made partakers of the heavenly calling in Christ Jesus only are we “holy brethren.” And it is truly wonderful that the children of men, who are in themselves sinners, are also “holy brethren,” yet it is even so. This is the mystery which is hid from the wise and prudent, and which God is now pleased to make known to His saints, “which is Christ in you the hope of glory”; “who of God is made unto us wisdom and righteousness, and sanctification, and redemption.” Thus and in this way of true holiness, the inspired writer truthfully uses the precious endearing term “holy brethren.” Not only are we endeared as brethren, but sanctified and consecrated as “the holy people, the redeemed of the Lord.”

And we have even professed holiness, yet with fear and trembling, as realizing in ourselves the exceeding sinfulness of sin. The key to this divine mystery, that sinners should be made holy, is in the sublime truth that Christ Jesus the righteous is “the Apostle and High Priest of our profession.” As such, He takes away our sins, and perfects us in true holiness, making us the righteousness of God in Him.

Let us, then, so consider Him, dear sister, for he is the Lord our Righteousness, and we are complete in him, and he is glorified in his body and bride, the church. He is the obedient and Holy Son of God over his own house, and all we are his members, his brethren and his household.

Moses, though faithful to God who appointed him, and as such a type of Christ, yet was only a servant, while Jesus was the beloved Son of God in his own house, and his Father’s heir; as was Isaac, who was also a type of Jesus. Moses therefore represented all who are in the place of servants, the people of God under the law. “The law made nothing perfect.” His people are in unbelief so long as they are under Moses, or under the law; and because of unbelief they could not enter into the promised rest in the land of Canaan—type of gospel rest.

Moses, you know, could not lead his people across the Jordan into rest, neither could he enter into rest himself. For they were all the people of God, but yet under the law as servants. The servant is not free, and cannot cease from works and enter into rest. So the servant Moses must die, because of imperfection, sin and unbelief, and give place to his successor Joshua, meaning Saviour, type of the risen Jesus, who triumphantly leads the now redeemed

ed and believing people of God out of the wilderness, happily made free from bondage, into the long sought rest. "For the law made nothing perfect, but the bringing in of a better hope, did, by that which we draw nigh unto God." The better hope is Christ Jesus, whom we are to consider him is the Apostle the perfect Teacher and the Bishop of our soul, this chief Shepherd, who makes us wise unto salvation. Consider him as the High Priest of our profession, who took away our sins in his death, entered through the veil of his flesh into the presence of his and our Father and God for us, and now perfects us in his righteous life and beautifies us with his salvation. Consider him as Christ the Anointed of the Father to make the one perfect offering of himself as the atoning Lamb of God for all his people, and consecrate for them a new and living way and an abundant entrance into the everlasting kingdom of glory and immortality. Consider him as Jesus the only Saviour of all who came unto God by him, in whom is fullness of grace and salvation and life. Consider him as faithful to God who appointed him to thus obtain salvation for us.

The chapter teaches us the impossibility of salvation under the old covenant by the works of the law, and by following Moses; that the only way of life and salvation and acceptance with God is through Christ Jesus, and that we enter into rest only by faith in him. Paul therefore says, "For if they which are of the law are made heirs, faith is made void, and the promise made of none effect," but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for

righteousness, because by faith he receives Christ and his fullness, his Prophet and Priest and King, and his everlasting righteousness. So by faith in the full redemption and finished work of the Lord Jesus, the believer in him ceases from his own works, and enters into rest. For Christ is the end of the law for righteousness to every one that believeth.

You will thus see dear sister, that this third chapter of Hebrews makes a clear distinction between Moses and Jesus, between the servant and the Son, between legal works and gospel faith, and between the unbeliever and the believer. The inspired writer therefore says, take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. So Paul told the brethren of Galatia, who were drawn away into legal works, that they were fallen from grace. And so an evil heart of unbelief causes us to doubt and distrust the God of grace and salvation, and turn away from the faith in Jesus, which overcometh the world and giveth us the victory over self and the sinful flesh.

The sixth and the fourteenth verses, so far from supporting uncertain or conditional salvation, which depends upon ourselves, as all Arminianism vainly teaches, clearly presents the evidence of our union with Christ, and that he is ours and we are his. But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. But if we do not do this, it is because we are not Christs, only in name, and prove our profession

vain. For they that are the children of God by faith in Christ Jesus, are one with him in his risen life, even as he was one with them in their death. Therefore his faith abides in them, and he is the rejoicing of their hope, firm unto the end. Paul therefore confidently says, and they that are Christ's have crucified the flesh with the affections and lusts. But beloved, we are persuaded by better things of you, and things that accompany salvation, though we thus speak. And whosoever liveth and believeth in me shall never die, is the sure word of Christ.

"Verily, verily, I say unto you he that believeth on me hath everlasting life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." Faith in the Son of God is the Spirit's witness in our hearts, that we are the children of God, his heirs, and the joint heirs with Christ. Their God gives to them, not only to believe on Christ but also to suffer for his sake. Christ is their life, and when he shall appear in the power of his resurrection, then shall they also appear with him in glory. There remaineth therefore a rest to the people of God. And his rest shall be glorious.

In the faith of Jesus, dear sister, this is submitted to you, and to your disposal. Should you desire to acknowledge it, it will be a comfort to hear from you.

My book on the Priesthood of Christ, at forty cents, dwells largely upon the Epistle of the Hebrews, and would edify you I believe.

In the faith of Christ your brother.

D. A. BARTLEY.

"TELL WHAT GREAT THINGS
THE LORD HATH DONE FOR
YOU."

While in the furnace of deep suffering, temptation and sore trials, I feel that the above language, and I feel to say command was presented to my mind from time to time showing me what to do, if not deceived, but owing to my great weakness I so forcibly feel in every respect, I have deferred until a fearful looking for of judgment has come over me and it seems lately that I am strongly impressed that my increased sufferings will perhaps grow worse if I failed to discharge my duty, therefore I beg you, dear brethren and sisters, to bear with this poor vile creature and forgive her imperfections, which is so plainly portrayed, for I feel that I can only hint at the goodness of the Lord to me, but while I feel to know so little in one sense, I do feel willing to say I know no power save the almighty power of the "Great I Am," whose presence fills immensity that could have done so many wonderful things and shown me things that I can't utter, and power to be the pre-eminence over all things; yes, the most wonderful Counsellor, indeed, the very Prince of Peace, the sure and only True Comforter, the most sweet and only Safe Deliverer, and the Great and Almighty Preserver; to me a perfectly poor, helpless, afflicted, sinful being; yes, the dear Lord, the most High God of heaven and earth hath been all these important, great and most wonderful mercies to me, dear reader. I feel that I know He hath been my blessed Saviour, most precious and sure Redeemer, every day, hour, minute and second, for without Thee I can do nothing. Thou most sweet and lovely King of Saints, in whom I hope my soul delighteth.,

Dear reader, I hope I desire not to withhold good from any to whom it is due, nevertheless my mind seems exercised in connection with waiting

in behalf of those who are afflicted in mind or physically, for the Lord's people are an afflicted and poor people, but they shall trust in the name of the Lord, these characters are much on my mind, if indeed the Lord blesses me in the attempt, for I am still on my bed, quite feeble, very nervous, having my attacks every day, not knowing what a moment will bring to me, but sweet and soul-cherishing thought: the strength of Israel shall not lie. "I am God; I change not; therefore ye sons of Jacob are not consumed." This is sweet and comforting language to me. Cheer up, poor tempest tossed child of God; remember "There remaineth therefore a rest to the people of God," and I believe it will surely come and does come in this life; I believe the Christian's heaven begins in this life. Is it not heaven below our Redeemer to know?

Dear loved ones, I feel that I have been sweetly blessed of the Lord in countless ways and since my sufferings have been so great more than four years, many of the Lord's people have visited me, speaking words of comfort, gladdening my heart, telling me they had prayed for me, a vile worm. Ah, it did my soul good, strengthening my hope and does yet, for these blessed words would be forcibly presented to my mind from time to time: "When the church prayed for Peter he was delivered." I began to feel that this was to show me that I would also be delivered, for the Lord's people were praying for me. Oh, dear loved ones, none but those who are lowered in the depths and realize their entire helplessness can know my feelings. I cried unto the dear Lord for a thankful heart that I might return thanks to Him and His dear children for all mercies shown me. Many times did I feel that my dear Saviour, knowing my peculiar and great affliction, though seldom showing in my face, to the

unacquainted, directed their minds and steps to this poor, helpless sufferer, for the steps of a good woman are ordered by the Lord, and I am not impressed that nature loves to witness or learn of the great sufferings that pervade many sick rooms, or listen to the sad experience as it leaves the lips of the poor sufferer, but sweet and soul-cherishing thought, the dear Lord will not leave Himself without a witness, the Saviour of sinners was termed "a man of sorrows and acquainted with grief," etc. Isaiah 53d chapter contains rich and comforting language to the unworthy writer. There the writer foretells of Christ's sufferings.

Dear reader, I don't know what I am as possessing the Spirit of Jesus, but if not deceived I do feel that I have been shown more than one time that "Jesus is mine and I am His," and in my deep sufferings what a most wonderful teacher He proves to me, sweetly answering me that "He only designs the dross to consume and the gold to refine," assuring me to be of good cheer "It is I, be not afraid."

Dear afflicted child of God, I feel that this great power, and I hope my indulgent Heavenly Father mercifully and gradually lowered me, a poor, helpless being, into the depths again last fall where deep calleth unto deep, and since I feel that has been and is often my abiding place, I also feel that the same kind merciful God commands me, a poor helpless sinner, to "cry unto the Lord." Dear brethren and sisters this command has a deep and wonderful meaning to me, for I feel that it proceeds from a prayer-answering God. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." If the true spirit of prayer ever descends into a poor sinner's heart, it will not return unto God void, but it will accomplish the thing whereunto it is sent, or I am sadly deceived. Isaiah 55: 10, 11. A form of words I do not understand to be prayer, for

the flesh profiteth nothing. God is a spirit, according to scripture, and seeketh such to worship Him as worship in spirit and in truth. Dear reader, please bear with me while I tell you during these dark hours of temptation, deep and great sufferings bodily, and trials so severe that many times I felt that they were almost, it seemed, unbearable, but thanks be to the dear God of heaven and earth, who has so unexpectedly and sweetly kept me by His almighty power to the present time, and I try to pray that He will continue to keep me, and I believe He will, for I feel that my dear Saviour has sweetly assured me to "Wait patiently upon the Lord and thou shalt be healed." "Deliverance will come." "Thou shalt live." O that I could ever live in honor to my dear Heavenly Master, who doeth all things well for this vile worm of creation, What a mercy! What a wonder that I am remembered at all in mercy by the righteous and all-wise King of saints. Cheer up, poor sufferer, if you are in the depths. I feel that dear Jesus goes there too. Please listen to this glorious language: "My beloved is gone down (where we often feel to be into his garden (church I believe) to the beds of spices, to feed in the garden and to gather lilies. I am my beloved's and my beloved is mine; he feedeth among the lilies." (his children I believe) Dear loved ones correct me if I am wrong, and may God bless you in being faithful, for I am poor and ignorant, vile and sinful, but desire to do and be right. Remember, dear Jesus forgetteth not the least, the poorest, the weakest, the most ignorant and helpless of all His children; but remembers in mercy all their infirmities and in His own good time and way He freely supplies all their needs (not wants), cleanses them from all sin, clothes them with the robe of righteousness, fills their soul with the good things which He hath in store for those that hunger and thirst for righteousness, enabling them to forget for

a time that they are in prison, for I feel that the glorious and welcome appearance of Jesus speaking peace to our troubled souls maketh it a heavenly place in Christ Jesus our blessed Lord and Saviour. Dear reader, can we not afford to suffer all our days for so great a blessing which endureth forever?

Who is like unto our God, thou most holy and righteous King of Saints? Even we poor mortals, if indeed we are His. Dear reader, I feel that I was shown while suffering so indescribably that I need not try to tell those around me what great sufferings mentally and physically I was being led through; it was beyond utterance; they couldn't see it, fathom it, neither understand it. Ah, dear child of God, I can hardly write for tears, to think of such an almighty and merciful power which so wonderfully and sweetly upheld this poor helpless sufferer while in this strange condition and state of the goodness, mercy and greatness of my blessed Lord, and I do hope and believe my Redeemer. I got so I couldn't cry, talk read, nor sing scarcely at all; it seemed to increase my suffering, which already seemed almost unbearable and involved the entire body, but much worse on my left side. But oh, dear loved ones, how richly I do feel that my Heavenly Father fed and nourished my soul during this time. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that the Lord hath prepared for them that love Him." I could talk some at times, mostly at night, without such increased pain. I would touch my tongue for water or liquid food, suffering too great for solid food only at intervals. O how thankful I desired to be that my sweet suffering, teaching me, I hope, more and most wonderful Saviour so kindly provided for me to enjoy taking nourishment at all, which I felt enabled me to be stronger so as to bear the next attack better, for they came every day.

Oh, dear child of God, I feel that

I was being richly fed and oh so wonderfully supported and kept by the almighty and merciful God; who, knowing all things, sweetly supplied and doth supply my every need. I am still having my attacks, and I believe I will have them until I finish the work that I have been commanded to do by one who commands, and it is done; teaching me, a very little child, if one at all, to "Confer not with flesh and blood." "Better fear him that can destroy both soul and body." I feel that my Great Teacher let me know that one of my diseases was a nerve trouble in a severe form, one that caused much suffering. I told my doctors—three—I feel that my true Physician is not of this world. I also feel, if not deceived, that it is right for me to suffer these things, for I believe I was shown I must suffer trial and pain, but would be delivered out of it all, and much I feel my Great Teacher revealed to me concerning what I must suffer has already been fulfilled, and I surely believe my Captain is still at the helm, safely steering my frail bark o'er the raging billows and in His good time and way I feel He will heal me according to His will.

Dear child of God, we need not try to hasten the Lord's work; it will only bring confusion and trouble. I feel that I know this is the truth, from experience. I desire to wait patiently upon the Lord, believing deliverance will come. Be not weary in well doing; ye shall reap if ye faint not. Dear one, if you feel sorely tried and tempted, please think of me. I feel that the language of Jesus to Simon Peter has been forcibly presented to mind; "Satan hath desired thee to sift thee as wheat; but I have prayed for thee, that thy faith fail not; when thou art converted, strengthen thy brethren."

Oh dear one, many times have I felt that the evil spirit was in and all around me. I cried many times unto the Lord to deliver me, for I was helpless, lest the evil one destroy me. O

how gladly have I welcomed the soul-cheering command: "Get thee behind me, Satan." Immediately I would feel delivered from his awful clutches, and if not delivered my soul filled with praise and love to my blessed Redeemer, who preserves and delivers all His children. May the dear Lord direct and enable as many as is His will to serve and obey their Great Preserver. May we watch ourselves, lest we stumble and fall and our light be extinguished for a time and trouble be the result. May we be particular what and to whom we promise, lest we fail to fulfill, and bring reproach.

Dear brother Gold, please forgive length and all error. This scribble has been written in fear, weakness and improved much since I commenced writing, making several attempts, fearing I would prove burdensome to many; but I was made willing to write and strength added. I much enjoy our dear paper, especially the editorials. Dear brother, I feel that the Lord is sweetly ripening you for a glorious harvest; your writings seem more glorious, deeper and richer. May the Lord continue to bless you and yours, and as many as is His will, for Jesus' sake. Pray for us.

Lovingly submitted,

EUGENIA HINTON.

ELDER P. D. GOLD:—Hoping that God will guide and direct you in all things that are right according to his will, in future as he has in the past, is my great desire, and not only you, but all of God's children, may be guided by the light of that great Star that has shined in their hearts to give them the light and knowledge of the glory of God, in the face of our Lord and Saviour Jesus Christ. Let alone absolute Predestination, limited Pred-stination, time and common salvation and all things that are bringing discord and divisions among us. We should

look to Jesus as the author and finisher of our faith. Be careful to add nothing to, or take nothing from his precious word. I cannot find limited or unlimited, or absolute Predestination in his precious word. Therefore we should be careful, stand still and see the salvation of the Lord, especially such things that are not revealed to us by his Holy Spirit. For revealed things belong to us and our children and secret things to God. It is true that his Holy Spirit will guide us into all truth, and show us things to come; but remember, God is not the author of confusion. Therefore we take it for granted, this wrangling over Predestination common, and time salvation, is not of the Lord, it is all of the flesh. Taking this view, I can say with Paul, ye are carnal. Some say I am of Paul, and Apollos, and I of Christ; therefore ye are carnal, not able to bear strong meat. Predestination I consider in this is strong meat. Calling counsels to settle their differences, I think another error. We have constituted our churches and our declarations of faith, and we should contend for that faith, and I also believe that every church constituted by the authority of God is an independent body within itself, and should settle her own internal affairs. The declaration of our Lord to the seven churches of Asia. He did not tell them to call in counsels to settle their troubles. My understanding of that scripture is, settle them yourselves, or I will remove the candle stick.

My dear Brother Gold, I have written more than I expected when I started to write. Hoping that God will guide and direct you to continue in and defend that faith in the future as you have in the past, is my desire.

Hoping to be your Brother in Christ.
T. J. BURKE.

MR. I. H. HARRIS, Dear Brother:—It seems a great task for such an ignorant and unworthy creature as I feel to be, to make an attempt to answer your much appreciated letter received sometime ago.

Though being requested to do so I will try to write a few lines, hoping you will pardon my weakness and all imperfections, for surely I cannot do justice to your letter, for I felt like I had heard a good sermon, and I am not certain that I was far wrong in the remark I make, and that you will visit us again sometime.

Your letter was full of words of encouragement to a poor vile sinner. I do hope that I have been killed to the love of sin, but feel that I am a poor sinful mortal, nothing, nothing but dirt and ashes never have merited the least natural blessing much less merited eternal salvation.

When I look at my weak self, realizing that sin is mixed with all I say, do or think, I feel surely I am one of the worst, and I sadly fear I am a vile deceiver.

Not knowing whether it will interest you or not, I will tell you a little of what I have experienced if I am not deceived. When I was a small child I was very unmindful, gave mother a heap of trouble so much so that she exposed me several times to different ones that came home. It grieved me so much, I thought I would try to do better, so I would take the bible and lock myself in a room intending to read it through, and believing if I did I would be better. I could not understand one word so I soon gave that up, and did not feel that I was any worse, and not near so bad as some until about eight years

ago, I had a dream that troubled me greatly. I dreamed I was standing in the front door, when all of a sudden every thing around me was perfectly dark, and it seemed to reach out as far as the fence and beyond this straight line there was the brightest place I ever saw. The leaves seemed to be lit up with the light of the sun. I thought it strange that such brightness had no effect on such a dark place where I was standing. So I asked, what is it? and some one said, it is Judgment. O, what an awful feeling I had when I awoke I felt that my sins were just as black as that darkness was. My heart was desperately wicked and deceitful above all things. I didn't feel like I had ever had even a good thought. I then had another dream. I dreamed mother told me I was going to die, that there was no chance for me to live. I lay down on the bed and asked her to pray for me, for I was growing weaker and dying. She told me she couldn't, I would have to pray for myself. I said three times, "Lord have mercy on me", for I felt like mercy was what I needed. Oh! how miserable I did feel. I awoke crying aloud, I fully realized I was one of the worst of sinners, justly condemned before Christ, with ten thousand talents in debt and with nothing to pay. All I could do or say was Lord have mercy on me a ruined sinner. I cried night and day when no one would see me. It seemed to me I didn't have a friend in the world. I wanted to ask father and mother to forgive me for every wrong I ever did them, and to pray for me, but did not for fear they would think I was concerned about hereafter, and I did not want any one to know it. This hymn was rolling through my mind continually.

Show pity Lord, O, Lord forgive,
Let a repenting sinner live.
Are not thy mercies large and free?
May not a sinner trust in thee?

I would repeat all this hymn for it seemed to suit my case. One day the thought came to me, why was I begging the Lord for mercy when I had never humbled myself before him to pray. I got up and went in a back room and fell to the floor and tried to pray. When I got up I felt worse than ever if possible. All my sins came before me. I thought I would give up and never try to pray again. I don't know how long I was in this condition.

One day I went over to see my sister who was sick, and after being there a few minutes a heavy feeling came over me and I could not talk for crying. I did my best to keep any one from seeing me, but could not. They wanted to know what was the matter. I told them I didn't know, I felt bad. I went in a room to myself and fell to the floor crying. It was all I could do. I would have exchanged my life with the smallest insect living.

Sometime after that I went to church and Brother Jones opened services by singing, "Praise God from whom all blessings flow, praise him all creatures here below, &c". It filled my soul with joy. My trouble was all gone, everything seemed changed, and I felt like I could then praise his name forever. I loved everybody, especially the Baptists.

A Sister in Love.

DEAR BROTHER GOLD:—I cannot do without the dear old Landmark. As the time approaches for it to arrive, I look with eager heart, and feel when it arrives that I shall feast on the sweet refreshments of our Lord and Saviour as handed

down to his servants. Oh, I do think the Editorials are so comforting to the child of God. May the blessings of God rest and remain with us all is the prayer of this poor worm of the dust. Pray for me when it goes well with you.

Yours unworthily,

MRS. C. G. VAUGHN.

DEAR BROTHER GOLD:—I feel impressed for some cause, I know not what, to write you what I hope to be the dealings of the Lord with me. When I was quite young I do not remember exactly what age I was, I dreamed I saw Christ. It bore on my mind so much until I told my mother about it. At times it would bother my mind and then it would wear off. In 1864 I dreamed that I was going along the road and I saw three doves and their feathers were turned the wrong way and they told me they were Methodists, and I went on farther and saw three more doves and and their feathers were all straight and were very pretty birds and they told me they were Baptists. I never had no thought but what the Primitive Baptists were right as my mother was one. In April 1867, I went to a Primitive Baptist meeting with one of my associates. She was a member and as we went in the church she went to the right where the members were and I went to the left. Right there I felt condemned, I felt that I was separated from those good people, that were so pretty.

Dear Brother Gold, right there I tried to pray for my first time. The more I prayed the worse I got. My mother was a widow with four children. One night about dark I felt so miserable till it looked like I couldn't live. When supper was ready I refused to go, I wanted to

be alone and try to pray. I fell on my knees by the bed side. For some cause my mother came in and caught me on my knee s. Oh, how miserable I felt as I didn't want any one to know my feelings. I went from day to day trying to pray, and begging the Lord for mercy until the first Saturday in May following, I went to church again, and when they opened the doors of the church I felt so wretched because I wanted to live with them good people. I went home and that night I dreamed I went back to church and some one joined, and I went home and went out to a peach tree and prayed to the Lord to forgive my sins so I could go with them good people, and the Lord told me my sins were forgiven I woke up crying with joy, and waked up all in the house: as I was the youngest child I very often dreamed that my mother was dead, and they thought that was what was the matter. My mother asked me what was the matter, but I couldn't tell her in a long time, and when I did she spoke words of comfort to me. I went on trying to pray for brighter evidence until on Wednesday night before the first Saturday in August, I dreamed I was under a mulberry tree and Christ appeared to me, and told me to be baptized. The Saturday following I went forward and was received at Mount Carmel church Wilkerson county, Ga., and was baptized the next day by W. F. Rogers. Then I felt like I left my burden. My mother met me at the edge of the water and took my hand and said, how happy is every child of grace.

Now I will tell some of my ups and downs since then. I was married in 1867 to one that was a member of the same church I was, and he died February 7, 1899, and left me with seven children to go

through the trials and temptations of this world.

— When my husband died I felt like I was ruined forever, and my daily prayer was Lord be merciful to me. And one night at about 12 o'clock I waked up and a low still voice said to me, "To you and your house mercy shall be extended."

I feel like mercy has been extended. Brother Gold, you and all the rest that chance to read this remember me and my children at a throne of grace.

Your sister in hope of eternal life.

NANNIE A. FARMER.

SINFUL FLESH.

I have been made to wonder much of late of vile nature, or the poisonous flesh (which is Satan). I have wrestled much with his cunning devices, which are all corrupt. He is so ready to rob us of our Christian enjoyments, which we should not yield to. He is that roaring lion seeking whom he may devour. When we are tempted no us eto say we are tempted of God. It is our own sinful flesh that leads us astray. There are two main points in view: "God, the Spirit, and the flesh or the Devil." I know by experience and having to fight Satan so much. Sometimes he gets me bound tight and most of the time I am in the tombs crying for mercy. He almost sometimes gets me to believe any way I do will be all right. I will follow Satan to his end, then I have to call on the merciful God for all my help, and I have learned he is a present help in time of trouble. And why will I so often stray off from the Lord and follow the flesh, when I know in the flesh dwells no good thing. I have also learned to have no confidence in the flesh. It is as grass that is cut down to-day, and to-morrow cast in the oven.

The things of the flesh are deceitful and perish away, speaking perverse things which are not of the Lord. While the true God is life eternal. The very imagination of man is evil. How do I know? By experience. In my weak view I have thought the flesh was the false prophet that is spoken of. Sinful man is always imagining something good—an easy way, a smooth road, a jolly time. He never aims to have any trials or troubles or rough road sto travel. But when we are seized by a supernatural power and awakened to a dark future, signs and wonders come upon us, we may be sure of passing that way, while it is good for us. I would be glad if I could tell of Satan as I have learned. The more the Lord shines into one's heart the more of self-vileness he can see. I have thought when we follow our dear Saviour through the allurements of this sinful world, then we are counted children of God. But when we follow the flesh's deceiving notions we are children of that wicked one—Rom. 9: 8. That is: "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." For they are not all Israel, which are of Israel; that is the flesh of one that is born of God is not holy nor perfect. Again, I believe it includes all hypocrites that have crept into the Baptist church; that is the hypocrite for us to watch, not the worldly church as is claimed, and yet no church. They (the hypocrites) are always loving and good an ready to deceive the very elect, if possible; all they claim is a few words of unworthiness by observation. They are like unto whited sepulchres, which indeed appear beautiful outward, but within ye are full of all uncleanness and iniquity.

In another sense, though, we be born of God and turn and follow the flesh and not the commandments of the Lord, we are lost temporally. Though the number of the children of

Israel be as the sand of the sea, a remnant shall be saved. Those that endure to the end shall be saved. And again, I have thought of Esau and Jacob a sbeing of one person, yet not the same. I have thought that Esau refers to the natural person when born into the world he has to be born naturally, before he can be borne of the Spirit, and he is the flesh of a person. The Lord said unto Rebekah, two nations are in thy womb, and the flesh and the Spirit differ as much as anything. And two manner of people, not two people, shall be separated from thy bowels. The one shall be stronger than the other; the elder shall serve the younger. And Jacob, I think, would answer to the person born of the Spirit; that would be two manner of people, and yet one person.

The flesh in the day of the Lord's power is brough under subjection and made willing, so the elder shall serve the younger.

I did not think of writing so much, as it came to me I wrote it. "What thou seest write." I have had strange feelings and wonders, and felt at times a strong power leading me at times. Ali the year I have felt there was something for me to do in the Lord's house, but I so much dreaded the task and kept delaying and felt so incompetent, until yesterday evening. I lay down feeling bad and was trying to read a Baptist paper, when every word was taken away. How strange I felt. I could call the word, but not one particle of meaning. I stopped reading and asked what was the matter? I remarked, if there was anything enjoined upon me I would willingly perform it, to get rest one more time. I arose and went to work with great ease and felt light.

I have wondered over my own self many a time and thought what a strange being I was. I feel so strange and odd from any one else. I don't feel like any one could care for me,

yet I do know I have undergone a great change in my life that is too great and marvelous to do within myself. Have had much scripture to appear to me that I was not aware of, though I have read with the natural eye everything in the Bible several times, yet we cannot embrace it only as it is handed to us by the precious Saviour and by what we experience in regard to the scriptures.

I have seen and heard many things th enatural mind cannot see nor perceive, also the scriptures came to me "Whatsoever thy hand findeth to do do it with thy might." I never could tell it all, and why not stop. All things are full of labor; man cannot utter it; the eye is not satisfied with seeing, nor th ear filled with hearing.

LAURA POWELL...

Hinesville, Va., Aug. 9, 1903.

DEAR ELDER GOLD:—I want to confes my faults to you all, the Lo d will, I will try in my weak way to write to you all some of my feelings. I do not feel worthy of the least of the good Lord's mercies that he has bestowed upon me all the days of my life. My mind is if not deceived, may the Lord continue the same on us all I hope and trust the Lord will guide me, for poor sinful man cann t do anv thing of himself that is good and I feel to be a sinful man, I am so mean I do not feel worthy to meet with Baptists, but I love the Baptists if I am no deceived. I have so many times sinned against the good Lord I wonder why I am allowed to live. If I could live and act as I believe you all do, it does seem to me it would be a great comfort. I cannot see any one as sinful as I see myself to be. O, wretched man that I am, who shall deliver me fr m this body of death. It seems that we are surrounded with people that claim to be christian people, that also claim that

they take the first move in mans salvation; if I remember right we are taught in the scripture that salvation is of the Lord. Dear child of God, for some cause unknown to me I find a mind to try the best I can to condemn the flesh and give God all the power, for we read that the Lord has got all power in heaven and in earth. We see two characters we will name them A. and B. B. claims that he by his good works, he says he is in the vineyard doing a mighty work for the master, he finds fault of A, he says A is sitting on a stool of do nothing. B finds fault A. Why? Because A says, I am saved by grace and grace alone. I will say right here to my mind A has all of his troubles and sufferings in this world, while B only has all of his pleasure in this world, B does not see any trouble, but his goods are in peace, he is glad he is not like A says he is, saved by grace and grace alone. I was told once, not by A, that some men wore out the knees of their pants praying to God to do what he ought to do himself. To my minds A represents the trae believer, B represents the unbeliever, B prays thus, I thank God that I am not as other men, even as A. How does A pray? Lord be merciful to me a sinner. Is not this the prayer of all of God's little ones, to my mind it is the Lord seeks such to worship him that worship him in spirit and in truth. I often fear I never have known the Lord. I am in the dark the most of the time, if not all.

Brother Gold, do as you think best with this poor scribble.

May the Lord bless all of his children and keep them from all harm is my prayer, if not decieved.

From a poor old sinner, saved by grace if saved at all. W. B. S.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 18

WILSON, N. C., SEP. 1, 1903.

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EDITORIAL.

"Work out your own salvation with fear and trembling."—Phil. 2: 12.

This is addressed to Christians, and to Christians commended for their good conduct—to such as had always obeyed when Paul was not present with them. Surely it is a commendation to say that they had done so well when he was not present.

The exhortation is to work out salvation. Whose salvation? Was it their own salvation, or was it the salvation of some others? The answer is, your own salvation. What sort of salvation—present or future? Was it for time, or for eternity? What salvation do we now need except it be for the present? What is the difference between salvation now, or salvation in the future? If we have salvation now is not that what we now need, and is it not ground for hope that it will abide?

Give diligence to make your calling and election sure. The Lord knows whether you are his or not; but how do you know that you are his, or how do others know you are his, except as you work it out, or make it manifest? When you make it manifest it is a comfort to others and to you also. They know the tree is good by the

good fruit it bears. You enjoy the pleasure of eating and drinking in the kingdom of God.

You are to work out. God works within, both to will and to do, and you are to work it out. God begins this work in you, and you work it out. How? With great boasting that you are making rapid headway, outstripping all others, beating or excelling all other competitors? No, no. You work it out with fear and trembling. The very presence of the Lord working in you causes you to feel your own unworthiness and inability to do anything of yourself. How often you fear you are not right, and cry to God to search you and see if there is any false way in you. Why such fear? Because you see such vileness in yourself, and that you do not live as you feel a child of God should live.

P. D. G.

Friend G. W. Chamblee requests my view of John 10:12. Does he catch the sheep, or does he catch the hireling? What does the wolf want with the hireling? It is the sheep the wolf desires to catch. If it is the hireling the wolf aims to catch, let us have wolves enough to catch them all, and rid us of all such as preach for money, and must be hired to feed the sheep.

The hireling fleeth because he is a hireling, and careth not for the sheep. He cannot love the sheep, nor feed them. He is not of their nature, and knows nothing of their need, and seeks not their comfort. The wolf catcheth them. If it is the hireling he catches it would read the "wolf catches him."

The wolf seeth the sheep coming and fleeth. Then the sheep are exposed to the wolf who comes and scatters the flock. Did you ever see the wolf in sheep's clothing scattering the flock? He looks like

a sheep, attempts to act like one, hides among the flock, can imitate a sheep pretty well, and will deceive some. Yet he does not seem to be just right. The sheep do not feel free with him. He usually has gain marked on his forehead, looks out for self, will preach some things to cause confusion, and scatter the sheep. He will pet some lambs, but cannot endure the sound doctrine of the bible. He will lead captive silly women and beguile unstable souls.

Jesus is the good shepherd. He gives his life for the sheep. Because he does not the enemy cannot destroy them.

P. D. G.

TWO WITNESSES.

Rev. 11: 4, 5, 6. Elder H. Ellison requests my view on the two witnesses, called two olive trees, and two candlesticks standing before the God of the earth, the true God. Olive trees supplied with the holy oil of the tabernacle used for anointing, candlesticks are for holding the lights supplied by the oil. These two witnesses, therefore, are God's witness on earth. The scriptures, with the gifts of prophecy, apostleship, and all the teaching gifts supplied by the Spirit to expound them, and the church as the candlestick in and through which the light shines before man are the two witnesses. They shall prophesy a set time in sackcloth hated by the world. But if any man will hurt them fire proceeds out of their mouth and devours them. The breath of the Lord slays the wicked.

The wicked live as men on earth their appointed time, yet they have no life before the truth, but are dead. They that love not the truth are curs

ed. They have no understanding, no joy of the Lord.

These witnesses have power to shut heaven that it rain not in the days of their prophecy. No dew falls on the accursed earth in these days, and they have power over waters to turn them to blood, and to smite the earth with all plagues. Violence and bloodshed fill the earth, darkness covers the inhabitants. Men put darkness for light and call evil good, and good evil. What is the proof of this? The Bible is comparatively a dead letter. Men do not believe it is God's word and final, and that they are dependent on His spirit to enable them to understand it. Thus it is trampled under foot, and is dead in the streets of the great places of earth. Yet the world professes to know and serve the Lord, even as they professed that when they crucified Jesus Christ.

These two witnesses must finish their testimony, and then the beast that ascends out of the bottomless pit or from Satan, with all the ravenous thirst for the blood of saints, and all the hatred of truth that Satan can inflame his servants with, shall make war against them, and shall overcome them; and their dead bodies shall lie exposed and despoiled in the streets and there shall be great rejoicing among the followers of the Beast. Then they will claim a victory over those that worship God. But the Lord will deliver and exalt these two witnesses to heaven, for not a word of God shall fail.

This is a great mystery. Blessed are those that fear God and hear the testimony of these two witnesses.

P. D. G.

"For I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." II — Tim. 1:12.

Paul does not say I know I have believed, but he declares he knows Jesus whom he has believed. It is eternal

life to know Jesus Christ as sent of God. The highest and best evidence one has of eternal life is to know Jesus Christ.

What reasons had Paul for knowing that Jesus is able to keep that which is committed unto Him against all evil **days or all dangers and difficulties?** No tongue can utter them all, nor can the heart of man believe them all. Jesus is the brightness of God's glory, and the express image of His person; and He gave Himself for our sins; and His blood cleanses us from all sin. By Him, therefore, all that believe are justified from all things from which they could not be justified by the law of Moses. Here, then, is full and complete justification. God so loved the world as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He came to fulfill the will of God in saving His people. He has all power both in heaven and in earth. There is no other name under heaven, given among men, whereby we must be saved. He is the one and only Mediator between God and man; and all judgment is committed into His hand.

He is the High Priest of our profession, an everlasting priest of a spiritual covenant. He has ascended into the heavens as the High Priest of God—into the holy of holies, there to appear in our behalf. Wherefore He is able to save unto the uttermost them that come unto God by Him.

He is full of grace and truth, and loves His own unto the end. The blessed persuasion of His gracious power to save dwells in the hearts of those born of God. For God persuaded Japheth and He dwells in the tents of Shem.

This blessed persuasion so guides, controls and arms the heart with confidence in God that nothing can turn away the heart of him whose hope the Lord is. Nothing, according to this

persuasion, shall separate us from the love of God in Christ Jesus.

P. D. G.

ABSALOM.

(Second Sam. 18: 8.)

A friend requests my view of Absalom hung in the thick boughs of a great oak, where his head was caught and he was left there hanging. Absalom was an ambitious, vain man who sought to destroy his father, and usurp the kingdom of Israel. He was handsome, fond of his hair, and good looks, vain and pretentious. He built a monument to perpetuate his name, and sought to steal the hearts of the people from loyalty to his father, and by flattery to win them over to himself; and he raised an army for the purpose of wresting the kingdom from his father, and entered the battle with that wicked object in view. Can you think of much greater wickedness than this?

A fitting end to this wickedness shows Absalom hung in this oak, and Joab piercing him through with darts.

The lamentation of David over his vain, ambitious, ungrateful and wicked son shows the love and pity of an aggrieved father who remembers not the shameful conduct of his son, but the natural affection of the father shows itself in unreserved grief and sorrow. His plaintive utterance is, 'O, my son Absalom, my son, my son Absalom, would God I had died for thee. O, Absalom, my son, my son.'

What is strong as love? Grief is heightened at the base conduct of those we thus lament. The more we love the greater the grief of those that have betrayed us.

A good man Ahimaaz said, let me bear tidings of the death of the king's enemies. But Joab said no, you shall not bear tidings today. He was not prepared to bear heavy tidings of the death of Absalom. It requires a man that can throw a stone at a hair's breadth, or to regard not the natural feelings of such as are mourning over the death of our snares and pets, though enemies, to proclaim Absalom's death to the king.

Some can comfort the feeble minded, but cannot tell the king's household of distressing news, which is yet good news; for it is distress or tribulation that works patience and peace follows.

In Absalom we see that sin is punished in the guilty without respect of persons. Though David entreats for Absalom, yet he must be slain. No favoritism of the great, or of those beloved by God, can shield the guilty. In the crucifixion of Jesus we see that God spared not his own Son. He must suffer. The just one before the unjust could not escape or be saved.

We see further that sin brings grief and shame to the household of even royalty.

P. D. G.

WITH CHRIST.

All things are freely given us with Christ. When we receive him we are dead to the world, and

therefore are not hungering after it, not seeking it; but we are seeking first, or above all else, as the most important of all, the kingdom of heaven, which is above all things else in value and glory.

The indwelling of Christ in one so prepares him to live unto God, and to set his affection on things above, that he is enabled and blest to estimate things of time as perishable and vain. Nothing prepares one to live or die so truly as the faith of Jesus Christ.

He that spared not his own son but freely delivered him up for us all will with Jesus freely give us all things.

P. D. G.

UNSELFISHNESS.

Never did any man except Jesus live an unselfish life. We eat, drink, breathe, sleep and do other acts even when we act the most worthily we can for our own comfort and relief or profit. But Jesus never did anything to please self. He never drew a breath as we do—that is to minister to a corrupt life. He never ate except to the Lord God. He owned nothing earthly. Never owned a cent of money, had no place to lay his head, did nothing to please or offend men, sought nothing for himself, gave not only his labor entirely to the service of others, but also gave his life for his enemies, and all in the deepest humiliation, and in the sorest trials which he endured all his life. There never has been such humiliation as he underwent.

Love to God and man caused all this. The revelation of this in his people shall be the display of the glorious character of Jesus in the perfection of heavenly beauty.

P. D. G.

NO REMEMBRANCE.

Sister Beasley requests my view of Psalm 6: 5; 'For in death there is no remembrance of thee, and in the grave who shall give thee thanks?

This states what we must know from our observation, so far as that can teach. We see people in death utterly unconscious of all that is transpiring. They feel nothing, they see nothing, they know nothing. They soon dissolve into dust, crumbling away to earth. What there is beyond death in the resurrection the writer is not referring to. He says in death there is no remembrance of God. Death has no knowledge of any thing. Its subjects are shut up in darkness.

It is the living in that sense, and not the dead, that praise the Lord. What should we therefore live for and to? Whatsoever ye do whether in word or deed do all to Jesus. God's people belong to him whether living or dead, but it is the living, not the dead in their graves, that have knowledge, and that give him thanks.

We should value life as a blessing of the Lord. Light, knowledge and understanding are invaluable blessings. Every man in his right mind loves life, and gives God thanks for it. The grave

is a place of darkness, death to all things we knew before, an unknown, untried condition that we shrink from.

The resurrection is the bright and glorious side of this matter. But of that state the Psalmist is not here writing.

P. D. G.

THE COUNTRY LINE ASSOCIATION.

This year the association was held in Chatham county, remote from all its churches except Big Meadow.

There was a fairly good attendance considering the distance people had to go. The entertainment was excellent. The neighbors opened their doors with Old Baptist hospitality, and very kindly and bountifully entertained the people. They showed themselves worthy of great respect from our people. The preaching was good.

P. D. G.

For the first time in the history of the Abbott's Creek Association this year's session was held in Salisbury, or in less than two miles of its court house, and just at the edge of the town.

The brethren have a neat house of worship and a lot of land. They have done remarkably well in the matter. I learned they are about \$200.00 behind in the payment yet.

The association was well attended, and well provided for. The Lord raises up friends to help His poor saints. The preaching was

excellent, and I greatly enjoyed the meeting.

About 45 years ago I spent about one year there—a young lawyer.

How different my views and feelings now from what they were then. The Lord has been very merciful to me to incline me to love the doctrine of salvation by grace, and to enjoy the company of those that love that precious doctrine.

P. D. G.

Any one getting up a club of ten subscribers or more, renewals or new subscribers, can have the Landmark at one dollar each a year. But the cash must accompany the order always.

If we can obtain a considerable increase in circulation we can afford to do this. We suppose the greater number of subscribers who appreciate the paper, and who do not wish to take the paper at a rate so cheap it would break me up, but are willing to help me along, and who know something of the cost of publishing such a paper, and the great expense I am at, are willing to pay one dollar and a half a year for the Landmark.

P. D. G.

Whoever else has performed and wrought as Jesus did? Whoever was humbled as he was, or suffered as he did, or was opposed as he was, yet he never was discouraged.

So gently, mercifully, and tenderly would he deal with the poor and needy, the guilty and lost, that he would never turn away

any poor and helpless one that earnestly sought his blessings and mercy.

The bruised reed is easily broken. A reed is weak and small any way. Jesus will not break even the bruised reed. It is in a good condition to be easily broken, but Jesus will so tenderly handle these afflicted ones, broken in heart and spirit that not one shall be lost. He will bind up the broken in heart. He will save the needy soul. The smoking flax he will not quench. It looks like he would if he came to save, quench or extinguish the burning flax. No, he kindles a fire in Jerusalem. It is a day of burning. Our God is a consuming fire. The convicted soul feels the burning. Jesus will burn the chaff with unquenchable fire. The flax smoking can and will endure in the burning. The people of God are as smoking flax feeling they are ready to be consumed. Work of searching or burning shall continue and not a particle of the gold shall ever be destroyed. He will sustain and keep his people in the furnace. The fire shall not consume them. They shall be arrayed in linen clean and white.

Jesus shall bring judgment to truth. He shall accomplish all the will of God. All power both in heaven and in earth is committed into his hand. God is glorified in him, and he will accomplish all the will of God.

P. D. G.

The 73rd annual session of the Contentnea Primitive Baptist As-

sociation will meet on Saturday before the 2nd Sunday in October 1903, at Sandy Grove meeting house, in Beaufort county, N. C.

Those going by railroad will go to Washington, N. C.; on Thursday before and on Friday morning take the steamer to Aurora where they will be met and taken out 5 miles to the association. Those going by steamer will notify either Brothers I. P. Dowty and B. D. Rowe or G. M. Hardy, at Small, N. C. Also visitors by sailboats will be met and conveyed to the association if they will let the brethren know when to meet them. And should you arrive at Aurora earlier than expected you will phone to the brethren at Small.

Call for reduced rates on railroad and boat.

LEVI J. H. MEWBORN, Clerk.
Snow Hill, N. C. R. F. D. 4.

The 138th annual session of the Kehukee Association is appointed to be held, if the Lord will, with the church at Sandy Grove, Nash county, N. C., Wednesday, Sept. 30th, and Thursday and Friday, Oct. 1st, 1903. Sandy Grove is six miles South of Spring Hope, the western terminus of the Nashville and Raleigh railroad, which is a branch of the Atlantic Coast Line, and intersects the main line at Rocky Mount, N. C. Visitors should come to Spring Hope on Tuesday, Sept., 29th, and will be met at the depot and conveyed to homes. Application will be made for reduced rates on the railroad. All lovers of gospel truth are cordially invited to attend.

M. T. LAWRENCE, Clerk,
S. HASSELL, Mod.

DEAR BROTHER GOLD:—My love for Brother J. A. Burch will not let me pass his criticism and inquiry unnoticed.

If I say that in sending Israel away in'o captivity into Babylon God was punishing them in their sins of adultery with the gods of other nations will that be saying that Jeremiah, Ezekiel, Daniel and others who were carried away in that captivity were guilty of those adulteries? And yet they are the very ones who were made to mourn the sins of those adulteries, and to confess them before the Lord.

I had no intencion of conveying such an idea that a Beebe, Trott, Leachman, Lawrence, Hyman nor any of the brethren whom brother Burch has mentioned were guilty in any sense of the adulteries which led the people of God off in that Missionary captivity, but they were the men who were made to mourn and confess the sin from which they withdrew fellowship.

I am sure in my own experience that the children of God are blessed in that which they do in obedience to the word of the Lord, and yet it is not what they do that brings the blessings, but the blessings move them to obedience and the reception of the joys of our salvation.

Elder J. T. Stinson, of Stinson, Va., wrote to me privately, and I think we understand one another and are in sweet gospel fellowship.

Your brother in the afflictions of the g spel.

L. H. HARDY.

I will praise thee, O Lord, with my whole heart: I will show forth all thy marvelous works.

O Lord our Lord, how excellent is thy name in all the earth.

OBITUARIES

IN MEMORY OF MISS BIRDIE BRIM.

At 9:22 o'clock A. M., March 23, 1903, at the home of her father, Miss Birdie Brim, of Wolf Glade, Va., passed from time into eternity. She was the daughter of T. L. and Jennie Brim, and granddaughter of Elder William Lawson, deceased, who for thirty-five years was a prominent minister in the Baptist Church. She was born in Surry County, N. C., March 7, 1883; age 20 years and 16 days. When but 3 years old she and her little brother Elmo came to live with Mrs. W. R. Bishop of Wolf Glade, Va. (their mother being an invalid), and in this home and in the hearts of uncle and aunt for seventeen years she found rest, peace and love. Every want was supplied and almost every desire gratified. She always called Mrs. Bishop "auntie." She was blessed with a bright, vigorous mind, susceptible of high culture, a winning and magnetic disposition. To her auntie and uncle her devotion was supreme, and from them she received the best moral and intellectual training. No time nor means was withheld to qualify her for life's work.

Personally she was of delicate mold; intellectually of superior type; socially exceedingly amiable and attractive. Her life was without clouds—like the rising of a brilliant sun on a gentle spring morning.

In looking over the sacred hymnal she used at church during the years of her college life, I find pencil tracings around many of the most beautiful hymns, made by her own fingers, clearly showing to my mind that she was longing to anchor her soul in the "haven of rest." She was gifted in music and her voice was sweet in "the service of song."

In February she had an attack of scarlatina, from which perhaps she never fully recovered, and early in March she wanted to go on a visit to her father's. Thinking the change might be helpful to her in some way, her uncle and aunt consented. Before leaving home she said to her auntie that she might never come back alive and that she had resolved to lead a different life. It seems as if God's spirit was deeply impressing her and leading her by the still waters of his counsel. She had been at her father's house but a few days when she wrote to her auntie that she was reading her Bible and trying to be good. On the following Saturday she wrote to her again, saying that she was sick and to come at once. On Monday morning, March 16th, she got up, was standing near the fire looking at some books on the mantel, her night dress caught fire. She called to her father for help, but before he could reach her and extinguish the flames she was right severely burned on her hands and part of her body, but her head and face were not injured or disfigured at all, and but for the delicate state of her health prior to this,

the physician said that she would have soon have recovered. The best medical aid was rendered and vigilant nursing given by anxious loved ones every moment until she died. Her uncle and aunt, who had watched over her so tenderly and loved her so devotedly, were with her from Tuesday until she passed through "the valley of the shadow of death" into life eternal.

She fought the last battle like a Christian heroine. No murmuring word fell from her lips. Every command of the physicians and nurses was quietly and cheerfully obeyed. She said from the beginning she would not get well. She requested all of her loved ones to pray for her that she might trust implicitly in Jesus. Her constant prayer seemed to be, "O, help me, Jesus, to look to Thee." Around the bedside of this tender, suffering child, during the last seven days and nights of her brief life on earth, were enacted some of the sweetest and most precious scenes ever witnessed on earth, and cherished and sacred memories of them will ever abide.

Listen to the last whisperings of the immortal spirit of this loving child as the golden cords of love were rapidly vibrated. After the accident occurred, "Oh, what will auntie do now?" And after uncle and aunt got to her, about the first word was, "Uncle, get down and pray for me, and help me to trust in Jesus." "I am willing to suffer—it is all right." And again, "Papa, put your arms around me; I never knew that I loved you so well." And Thursday night, "Auntie, pray for me; and sing for me, papa; There's a light at the river."

Her brother Elmo was summoned to her bedside from Bethel Academy and was with her the last two days. She greeted him with such love as lives only in the soul of a fair, winsome and devoted sister. She was perfectly conscious till the last. She knew she was nearing the margin of the last river. She had no fears; she knew in whom she trusted, and so the wearied spirit so soon to take its flight from the frail tenement, wanted to rest its bright pinions in music, and the beautiful sentiment expressed in the lines—

"There's a light at the river."

"There my Saviour will stand, and Gladly holding in His hand"

"A light at the river, for me."

On Monday, March 23d, her sun went down in a cloudless sky, peacefully, quietly and without a single struggle she fell on sleep, as we believe, in answer to prayer and faith in Him who doeth all things well and who hears the raven's cry and notes the sparrow's fall.

The Rev. Townsend preached the memorial sermon, which gave great comfort to the bereaved ones, to a large audience of relatives and friends; and all that was mortal of Birdie Brim was laid by tender hands and hearts down in the dust beside her precious mother, to await the sounding of the angel's trumpet.

Before saying this little tribute of esteem

down at the resting place of my little friend, I desire to say to the father, brother, step-brother and mother, to uncle and aunt, and other dear loved ones, that while the sweet Easter lillies that bloom over the new-made grave and catch the dewdrops of the early morning of the 20th century will fade, and while the beautiful flowers that may shed their sweet fragrance over her sleeping dust through the oncoming years will all wither and die, yet your own sweet cherished one, that you loved so well, will live forever and will love you on and on with a love that can never cease. And your love for her, so wonderfully manifested here on earth, will but intensify as the countless years go by and you rest with her radiant and immortal life in your Father's house. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

P. P. KINZER.

ELDER A. B. HAWKS.

Blessed are the dead which die in the Lord." Rev. 14:13.

Our beloved brother, Elder A. B. Hawks, was born April 19, 1857, in Grayson county, Va. He was married to Sylvina daughter of Mark R. and Lucinda Simcox in December, 1876. This union was blessed with five sons and three daughters, all of whom are living except one infant which preceded him to the glory land.

He was known as being a very moral boy in his youth—professed a hope in his eighteenth year and united with the Methodists. He stayed with them about three years, but becoming dissatisfied with the doctrine they preached, believing it was not in accord with the scriptures, he withdrew from them and joined the Primitive Baptist church at Crab Creek, Alleghany Co., N. C., in 1878.

Soon after uniting with the church at Crab Creek he felt impressed by the Spirit to stand as a watchman on the walls of Zion, but viewing his weakness and unworthiness, he strove against this impression for some years. He was finally made to yield, and with fear and trembling came before the church in August, 1892, and asked for liberty to speak in public. His request was gladly complied with and on the following day made his first effort to proclaim the glad tidings of salvation. His education was so deficient that he could scarcely read intelligently, yet he had wonderful understanding in regard to the scriptures.

The church, seeing his noble gift, called a presbytery and on the 25th of December, 1897, he was ordained to the administration of all the ordinances of the church. He was soon called to take the pastoral care of several churches, which he served faithfully until his death.

Being a very meek and humble man, he was always found striving for peace and harmony, yet he never failed to contend earnestly for the faith once delivered to the saints. He attended the Zion Association

in Carroll county, Va., in the fall of 1902, and preached his last sermon there on Friday. Feeling very unwell he started home Sunday morning and arrived there Monday. His disease proved to be bilious fever, with which he lingered for near two months, patiently waiting his master's will. Always donethat medical skill and loving hands could do, yet the cold hand of death claimed him, and on the 13th day of November, 1902, he calmly passed over the Jordan of death to that beautiful land where there is neither sickness, sorrow, pain nor death.

His place is vacant at our church meetings, but we cannot wish him back in this world of sin and sorrow.

The loss is great to his beloved companion and little children, but God doeth all things well. May they look to Him for comfort, as He is the only one that can heal our sorrows and make us feel resigned to His heavenly will.

May his children always remember the wise counsel he has given them, and strive to emulate the noble example he has left them by his humble walk through life.

"His death we mourn who lately stood

A herald of the mighty God;

Proclaimed the Saviour of our race;

And bore the message of His grace."

C. H. COLLINS,

F. M. HACKLER,

JOHN P. GALYEN.

ELDER AVERY J. AUSTIN.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

Elder Avery J. Austin was born on Roanoke Island, N. C., May 22, 1848, and lived there till 1875, when he moved to Kitty Hawk, Currituck county, N. C., and died of apoplexy at Paul Gamiel's Hill Life-saving Station, six miles north of Kitty Hawk, November 5, 1902. He married Miss Martha Perry May 25, 1869, and their five children preceded him to the grave. He was a fisherman until 1878, when he was appointed by the U. S. Government keeper of the above named life-saving station, and remained so till his death. He united with the Primitive Baptist church in 1869, and was ordained to the ministry in January 1883, and was called in 1884 to the pastoral care of Providence church of Kitty Hawk, and afterwards to that of Elm church at Powell's Point, and was pastor of these two churches at his death. He preached the fourth Saturday and Sunday in October, 1902, at Providence church, and was taken sick Monday and died the following Wednesday week. When he was a school boy his teacher gave him a Bible for telling the truth. He was one of the humblest, kindest and gentlest of men; good to the poor and needy, never refusing them a favor, and was loved by all who knew him. He was resigned in his many and sore trials to the will of the Lord. Always one of the

best and kindest of husbands, and his life was a bright and shining light on the north-eastern coast of North Carolina.

He proved that he was what he professed to be a child of God and a minister of Christ. When he was taken with a congestive chill I was at my farm home on Powell's Point. I was sent for at once, and no tongue can express my grief at such sad news. Everything was done that could be done to have his life, but the blessed Lord saw fit to call him to that blessed home above.

O how sad it is to part with one so loving and faithful. Oh, God, help me to be resigned to thy will and to live in that way that when thou art pleased to call me, that I may be as resigned to thy will as my darling husband, who has left one brother, one half sister (both older than himself), the writer (his companion) and a host of brethren, sisters and friends to mourn his loss.

MARTHA AUSTIN.

Powell's Point, N. C.

Read by A. O. HURD.

"Dear Brother Gold:—It becomes my sad duty to write the obituary of the death of a kind and gentle mother, A. C. Hurd, a faithful wife, loving sister in the flesh, a child that always thought there was no one like mamma and papa. She was the daughter of Mary E. and J. W. Harfield, who survive her, besides her husband, Bro. J. W. Hurd, with four little children—one boy and three girls—Eugene and Hester, Clores and Vref Urel, the oldest of whom is only nine years old.

She was married to Bro. J. W. Hurd in the year 1892; her stay on earth was 27 years 2 months and three days. She leaves seven brothers and four sisters, this dear sister being the first one of the family that God saw fit to remove from time to the world of spirits. She was taken sick June 1st, 1903, on Tuesday morning, the 16th. She sent for me to come and sing "Amazing grace" for her. She said that she had been trying to sing all night and that the little hope she had she would not give it for the world. She tried to sing, but the sun was too near down with her. She called for her little baby and when it was brought to her she failed to know her child. It sat on her bed and called for mamma, and she never seemed to notice the child calling her. She gave the little child to myself and wife. Sometimes it will wake up in the night and call mamma and it makes me feel so sad that I pray for hours and beg that our Heavenly Father will bless them and instruct those that are trying to raise them up that they may be brought up in the nurture and admonition of the Lord, that when they are called to go to the heavenly world that there may be happy meeting of mother and children, and not them only, but all of the family. If it please God I hope that this poor worm of the dust that

is trying in his feeble manner to pen these few lines will be permitted to see that innumerable host with the loved ones and that loving sister in the realms above, from which no traveler has ever returned.

We can go to her but she can never come to us, although most every night I see her in my sleep. One night I saw her coming to my house leading her little children, and oh she was so precious to me. I heard the little baby caling me and I woke up and the child was calling and I could not keep from praying, for I believe the hand of the Lord was in the matter, for when I got sick she would always come three or four times a day. Just before she was taken sick she would come so often she would say to my loving companion: "Mattie, don't you get tired of my coming so often. I just feel so bad and strange I can't stay at home."

But Brother Gold I hope she has gone to a home where there is no sickness, sorrow or pain, no death; that she is now enjoying the sunshine with Jesus and the loved ones that have gone before. She said before she died that Elder Z. T. Turner married her and her husband and that he baptized them, and that she wanted him to preach her funeral, which he did, assisted by Elder A. L. Moore, in the church at Reed Creek, and she was laid to rest in the burying ground at Reed Creek.

She joined the church at Reed Creek six years ago. I have forgotten the date they moved their membership to the Baptist church at Martinsville in the year 1901, where she was always found faithful and loved by all who knew her. We were the only two of our family that belonged to the Primitive Baptists. Oh, how I did love her. I did love to shake her hand. She was so near and dear to me, but we must part.

Brother Gold, come to see us.

J. P. HARFIELD.

APPOINTMENTS.

CHARLES MEADS.

Tarboro—Saturday and 1st Sunday in Oct.
Little CreekMonday.
Flat SwampTuesday.
Great SwampWednesday.
Briery SwampThursday.

Thence to Contentnea Association.

Brethren will arrange appointments for him from there to the White Oak Association at Newport.

J. A. BURCH.

Little River Association.

BeulahMonday.
Healthy PlainsTuesday.

Kehukee Association.

Tarboro—Saturday and 1st Sunday in Oct.
Little CreekMonday.
Flat SwampTuesday.
Great SwampWednesday.
Briery SwampThursday.

Thence to Contentnea Association.

Brethren will please arrange appointments for him from Contentnea Association to the White Oak Association, which meets at Newport.

E. E. LUNDY.

Kehukee Association.

SalemSaturday after.
Clayton1st Sunday in October.
RaleighAt night.
DurhamMonday night.

Thence to Eno Association.

Middle Creek—Saturday before 2d Sunday.
Smithfield2d Sunday.
Pine LevelMonday.
Old UnionTuesday.
ChapelWednesday.
GoldsboroThursday night.

Thence to White Oak Association.

Horne Schoolhouse4th Sunday.
Thence to Mill Branch Association.

W. B. WILLIAMS.

Seven Mile Association.

Seven MileMonday.
Oak ForestTuesday.
Hannah's CreekWednesday.
ClementThursday.

Little River Association.

Elder Williams missed the proper train at Raleigh for the Country Line Association, and remained at Raleigh Saturday and 3d Sunday.

W. T. BROADWAY AND WILLIAM
MONSESS.

Flat CreekSeptember 27.
Mountain CreekSeptember 30.
Howard's ChapelOctober 1.
Liberty HillOctober 2.

Thence to the Bear Creek Association.

Meadow CreekOctober 6.
Clark's GroveOctober 7.
Crooked CreekOctober 8.
WatsonOctober 9.
Union GroveOctober 10.
High HillOctober 11.
LibertyOctober 12.
Mountain SpringsOctober 13.
Smith's SchoolhouseOctober 14.
High BridgeOctober 15.
Lawyer SpringsOctober 16.
Tice's SchoolhouseOctober 17.
JerusalemOctober 18.
Jones HillOctober 19.
Bear CreekOctober 20.
ConcordOctober 21.
SalisburyOctober 23.
Tom's CreekOctober 24 and 25.
Workman's SchoolhouseOctober 26.
Piney Grove SchoolhouseOctober 27.
Lexington—at nightOctober 28.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, Very Dear Brother:—Some how, as I cannot be present with you today and speak face to face, I desire to speak to you through the medium of the pen. I feel like it would be sweet to me if I could relate my feelings during our association, and even up to the present time, if I could tell you how much I was comforted, strengthened and built up, and established in the truth as I believe it is in Jesus. I feel that there has never been a time with me when I have been more strengthened and built up under than during the association. I have been raised many times to more of a state of rejoicing than I was then; but feel that I have never been blessed to receive the Word with more faith and assurance of hope in God, whose mercy endures forever, whose faithfulness never fails. Surely none other than the Spirit and presence of the Lord could have given me to rest so sweetly, as I felt in his embrace. O, what safety there. And how can one doubt as long as he realizes that he is in Christ and Christ in him?

I was made to wonder if I would ever doubt again as I had in the past, and would I ever again fear to trust in him, or feel forsaken of him, feeling as I did, that he had blessed me with unmistakable

evidence that he was my all, and I was justified in him, and if he was for me, who could be against me? I realized that of myself I was nothing but weakness and imperfection; but the Lord I felt had supplied all my needs in the past, not my wants but my needs; for my wants, if they were supplied, would, many of them, prove destructive to me; and I felt strong in the hope and confidence that he would continue to be with me and fight my battles for me, feeling that it was he who had delivered, who did deliver, and in whom I trusted would still deliver. I was more reconciled to my lot—to my trials and sufferings than I have been for sometime; realizing more the importance of suffering for Christ's sake, and feeling strengthened then to hope that his grace would in the future be sufficient for me as it had in the past, and that he would not suffer me to be burdened above that he would make me able to bear. I know it takes the power of the Lord to reconcile me to tribulations and sufferings, for when left to self I am one of the most discontented poor wretches, I feel to be that ever professed the name of Christ. But when I am blessed with the presence and spirit of the Lord, which I often feel is too great for me, it is enough, and for the time being,

I feel that I can never doubt again. Such were my feelings Brother Gold during the association, and the sweetness of it has not yet departed. I have had some sweet meditations during the past week, and have felt to say, "O, that men would praise the Lord for his wonderful works to the children of men."

I believe the dear Lord heard and answered my prayer in sending us able ministers to speak in his name, and in blessing me with a small degree of understanding, together with a hearing ear, that I might once more hear and accept the invitation to eat at the King's table. I do believe I heard the truth preached as it is in Jesus. If I do not know it, I have no hope of ever having any knowledge of it. But if I do know it, I have nothing within and of myself to boast of, for it is alone of the goodness and mercy of the Lord, that I have ever been blessed above any other person in nature, if indeed I have.

Brother Gold, I often think, what manner of persons ought we to be, that profess to be followers of Christ, but I am not capable of giving advice; and if I do not stop this letter will be too lengthy.

We were blessed with able preaching on Monday after you left. Elders Lundy and Bryan being blessed I feel with liberty to proclaim the name of Jesus to the poor, afflicted, tried children of God with much comfort.

I hope, if it is the will of the Lord you will visit us again. I am unable to tell you how much I appreciate your visit this time, but I desire first of all to return thanks unto the Giver of all good, that he put it into your heart, as I believe, to visit us.

I hope you realized a blessing

in attending the association after you left ours.

May the dear Lord continue his blessings upon you and yours, enabling you to continue to comfort his little lambs with both tongue and pen, while it is his will you shall remain in these low grounds of sorrow. I know you sometimes feel that the happy time will then come.

Pray for me that my faith fail not, and that I fall not out of the way. I know your time is much taken up, and I do not deserve it, but none would appreciate a word from you more than I.

Your little sister in hope,
LOUISA A. EDWARDS.

ELDERS GOLD AND LESTER, Dear Brothers and Servants of the most High God:—Having been greatly edified by the Editorials of late, I want to express my approbation for such blessings. Can any one preach, or write the doctrine of God our Saviour until born of his spirit? We answer no: for the natural or carnal mind of the man can't comprehend spiritual things; but when the man is born from above; with the mind of Christ, which is formed in him he receives spiritual teaching. Hence to know the joyful sound is a blessing indeed, to the poor despised followers of the meek and lowly Lamb of God.

Eternal life was given us, that is, elect in Christ before the world was—but we had to be born of the Spirit in time to manifest that life living in Jesus. We are not in the flesh, but in the Spirit, if the Spirit of God dwell in us.

"The life we now live in the flesh, we live by the faith of the Son of God," "Whosoever believeth that Jesus is the Christ, is born of God." To believe Jesus is the

Saviour, is to have faith given of God, to believe that Christ died for my sins; and rose for my justification. "There are three in heaven that bare record, and these are one." There are also three that bare record in the earth and these three agree in one—not one, but stand agreed. In heaven before the world was, God as Father, stood in the covenant, to predetermine and choose or elect his own children: Christ as Son, or second person in the God—had agreed to redeem those the Father chose in him, by his own precious blood; and the Holy Spirit as the third person to call all chosen by the Father, redeemed by the Son, with an holy calling, not according to our works but according to his own purpose and grace.

These three are one, but the three in earth are not one, but agree in one.

First. We are buried with him, (that is Christ) by baptism into (not near by, close at, round about) death like as he (Christ) was raised up by the glory of the Father; even we should also walk in newness of life. Where there is no change in the general deportment of an individual there is no evidence of their being born of an incorruptible seed.

Second: We take the bread and wine to commemorate the death and suffering of our Lord.

Third: We wash the saints feet, because he gave us the example and said: As I have washed your feet ye ought (very grammarian knows the word ought is the old past tense to the verb owe—it expresses duty or obligation) also to wash one anothers feet, for I have given you the example and happy are ye if you do this. I have been made to rejoice, with a joy unspeakable and full of glory, in

washing my brother's feet, which is no condescension on my part. These three agree in one, that Christ did and rose for our sin and justification and if these things be in you, ye shall be neither barren nor unfaithful, but shall bring fruit unto the honor and glory of the God of Israel.

I thought of writing my appreciation for the blessing of the Landmark and doctrine of the Editorials, but my mind was drawn in this direction, and so I have written. If it meets your approbation, send me a few extra copies of the Landmark and I will hand them to the brethren at our association imbracing the 2nd Sunday in September, and ask for subscribers. Hoping the Lord will guide and preserve you and Brother Lester as editors, I am your unworthy Brother in Christ,

W. S. DOTSON.

"Judgement will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding places." Isaiah 28th-17th.

"Let God be true and every man a liar." When God speaks we all become silent. This expresses God's perfect work and his judgments are true and righteous altogether. God is the great Master Builder, his work is right and just in all he purposes, as well as in all he does. When he lays judgement to the line it is well laid: he doeth all things well. What he does shall stand. Just and right is he, from his decrees in heaven to all his performances on earth they are all right.

In creation the line of judgement in his perfect law, was laid on Adam and he was found short of eternal life, and short of per-

fection. Hence we see the wisdom of God in the eternal covenant, which provided for the salvation of man, a creature of a day. God has laid judgment to the line in his word of truth, and as a brother once said he came here to set up the truth. I told him not to say that any more because the truth was set up from everlasting. He had come I hope to show the truth and this is all we can do, tell that God set it up to stand to all generations. God's word is truth, and the judgment of truth has gone forth. Now in the great matter of salvation God has shown it is the product of his skill, the expression of his wisdom and love. He claims the authorship of salvation, and the finisher of the same. Salvation proceeded from grace, and grace alone, from first to last. So God has laid judgment to the line and righteousness to the plummet. But poor, vain man would say not so, a part of it is left to us, and we must do our part. In regeneration we now have the power, and it is optional with us. We can obey or disobey just as we please yet the judgement has gone forth in these words, By grace ye are saved through faith, and not of your selves, lest any man should boast. There is the line of truth straight. They also forget to vote that the power to obey is of grace. They forget that the spirit of preaching grace, even the grace of obedience, is of God, and turn the judgment of God and attempt to move the line. The truth is the same, no lie is of the truth, but these lies shall be made manifest, for light even the judgment of truth will expose all their follies. Righteousness to the plummet, it matters not from which side, top, bottom, back and front, God's work is pleasant and perfect. God's

works shall praise him for his work is a perfect work. It is a righteous work, and all that is done is righteous. Even when the question of God's righteousness in his sovereign character when the apostle answers God forbid. For he said to Moses, I will have mercy on whom I will have mercy, and whom I will I harden. This is an answer that satisfied Paul, and it is a saint satisfying doctrine, but oh ye cavilers rage and foam like the sea. You only expose your own nature and alienation from the God in whom you say you believe. There is righteousness in it, for God does right: he can't do wrong, too good to err. Righteousness shines in all his word, ways, and works, for he is righteous, infinitely so. His work is straight from all corners. There is a perfection in all his works. We are blind, we fail to see but a very small part of his perfection. The hail shall sweep away the refuge of lies. What a doctrine, yea what a glorious doctrine to the man who loves truth: yes it is the doom sentence of death to lying—so men may rest a while in their lies, but they shall be swept away at his appointed time. My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the grass. This is God's method to accomplish certain things, and gentleness is so needed in its place. Yet the same one who said, awake oh north wind, come thou south, is the same one who said the hail shall sweep away the refuge of lies. He makes the clouds his charriot, yes he rides upon the wings of the wind, he sends stormy winds fulfilling his word. The hail shall sweep away the refuge of lies. He sends the snow in winter, the hail in spring, and rain in summer. God does all

this; he controls the hail as it comes with a roaring noise and beats things up pretty sharply. Then we must admit that God sends them and they are used of God for a good purpose, to sweep away a refuge of lies. Some men are plain and rough and strong in their denunciations of falsehood. John the Baptist said oh generation of vipers, (sakes) who hath warned you to flee from the wrath to come. Some of the best, ablest most effective preachers who ever lived were plain outspoken. Paul swept away the refuge of lies from Simon the sorcerer, when he said, thou child of the devil thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord. Jesus said, Ye hypocrites, how can ye being evil escape the damnation of hell, and Job said his miserable comforters were all physicians of no value, and were forgers of lies. Thus we see God sends hail clouds to sweep away the refuge of lies. When God causes his servants to thunder from the ramparts of Zion, and spare no armor of Babylon, for she hath sinned against the Lord. He thunders on his eternal decree, and it causes the tower of Babylon to shake from center to circumference. It is hail to drive down the place of refuge, of free will, human agency and all these refuges behind which work mongers have concealed themselves. The hail of predestination is too strong for their straw city built of wood, hay and stubble. It bruises the grass of the field, tears up the vegetation of human effort, and accomplishes the divine will of God. The Lord has sent it and it must come for it is in God's decree, it is for his glory and the benefit of his children that the refuge shall be swept away. Christ came and is

the end of the law [for righteousness to every one that believeth, and the Judaizing teachers set up the refuge of circumcision and the law,—and God sent Paul as a hail cloud and swept away that refuge and taught the children of God that they were saved by grace provided in the gospel, and thus it was swept away by the cloud of God's ministry in Paul who used the hail of gospel truth, and it served the purpose of God and now some of God's children who have the benefit of all this that is written are trying to find a refuge in the law, legalism, and have turned out to be moral reformers instead of gospel preachers; but God will send a hail storm on their crop, cut it all up, and again sweep from them this same refuge of lies. When we hear a man declaring law and talking moral reform we feel to say, oh man of God, there is death in the pot. These laps full of gourds swept away by the hail storm of God's truth will save his people from trouble and distress which really belong to Babylon instead of Zion. When will God's people flee these things? As soon as the refuge shall be swept away by the hail. Hail sometimes beats off the under growth and seems to do a great deal of damage, but shall we complain at the sender? Nay, but rather say thy will and design is wise and gracious. The waters shall overflow the hiding places. What can this mean but that the gospel shall be preached, and the light and power shall be so abundant that the hiding places shall be overflowed, and the people shall have to flee and run out of their refuge. So such abundant evidence shall cause people to come forth to the church. It is through preaching God has designed this, and he accomplishes

his will in preaching. It pleased God by this foolishness to save them that believe. Preaching the truth makes men see these things when God designs it shall. Many poor pilgrims have been made to see their duty in the light of preaching. This is God's appointment and we should honor it as such; but some think it is by their conduct, some by family prayers, some by lagging and worrying people into joining the church when God does his work as he designs. So, when the flood of the gospel light comes like overflowing waters all the sense of unfitness and a sense of necessity possesses them and the hiding place is overflowed, and they come to Zion. God sends his flood upon parts of Babylon, and his people flee from there, and come home. So we see that when the waters of his decree flow freely the vile hiding place is overflowed, and out they come and say, yes, predestination is the only doctrine all else is falsehood and a lie, and there is no other ground upon which they can stand. God is God. He doeth his will in the army of Heaven and among the inhabitants of the earth, and none can stay his hand, nor say, what do'st thou? He give no account of his matters, his hand formed the crooked serpent. Lo these are parts of his way, but the thunder of his power who can understand? Gospel, mere gospel preaching is the waters overflowing the hiding place, and when the theme of Christ the complete Savior of his people is preached false cists are exposed, and God's Glory is shown. Hence we see the wisdom and necessity of the preached word of God, accomplishing what God designs and reveals in his word.

W. LIVELY.

A GLANCE AT THE FUTURE.

But when ye shall see abomination of desolation, spoken of by Daniel, the prophet, standing where it ought not (let him that readeth understand) then let them that be in Judea flee to the mountain. Mark—13-14.

Dear Reader: The prophet Daniel prophesied of the captivity of Jerusalem, and the final consummation of all things to the Jews, and gave us signs by which we may discern the near approach of the end.

One of them was the abomination of desolation of Jerusalem, in Luke—21:20 we find, "And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh." This was a warning of the desolation of that city. For it was to be trodden down of the Gentiles, until the time of the Gentiles was fulfilled. This has no direct reference to the final disposition of time as in Luke 17:26 to 37. But Christ tells us plainly in the 32nd verse of this same chapter that "this generation shall not pass away 'till all be fulfilled."

But now one of the signs of the near approach of the end of time is the time spoken of by Christ in Luke—21:9 to 19. Wars and commotions, nation rising against nation and kingdom against kingdom, great earthquakes in divers places, and famines and pestilences, and fearful sights and great signs from Heaven, and the Saints shall be imprisoned and delivered up to rulers for His name sake.

Whenever we are betrayed by both parents and brethren and kinsfolks, then we know of a certainty that the abomination of desolation is standing where it ought not. Now let us examine the signs of the times and see if

any of this has come to pass in these last days. Do we hear of wars and commotions? To wit: Spain, Cuba, China, Boer, Jewish and Spanish-American wars. All these are nations that have risen against nation. How many daily and weekly papers do we get that are not filled with accounts of famines, floods, earthquakes, and forest fires, bo'1 weevil, pestilence and drouth stricken countries. How oft do we read in history of saints who have been delivered up to kings and rulers for His name's sake.

How often have we known and even felt the sharp rebuke of kin-folks and parents for the doctrine we hold too. How often have we been and known others to be betrayed by brethren? These things are abominations that work desolation o' Jerusalem, and are standing where they ought not.

Know ye then brethren that the time is nigh. But take courage the Holy One of Israel saith "not a hair of your head shall be hurt." Stand fast in the doctrine and be ye ready for the last revelation; have on the breastplate of righteousness. "Stand in the way, see and ask for the old paths," Knowing that according to the signs of the times we are in the last days.

Oh, brethren, let us keep closer walk and love our Jesus more. Oh let us be ready when the bridegroom cometh. Let our conversation be on Him and our prayers and mind centered on him. Oh, let our walk be the walk of the just, that when we die our rest may be the rest of those that are blest. Amen.

JAMES F. TRACY.

right sick, but I hope he is improving some. I looked at him when I was there and thought how patiently he was bearing his pain, trusting in the Lord. Oh how hard it seems to us when we meet those troubles and trials, and yet it is good for us, because if we should never have any troubles and sorrows would we ever think of our Lord? We have got to be brought down and suffer day after day to know our place and trust our blessed Lord and not man.

Aunt Mattie, I, a poor worm of the dust, would like to tell you some of my feelings. I feel to be so sinful, so vile, how could I be saved? yet I know the Lord is able to save his children wherever they be, I so often have doubts and fears that I have never been born again and will get so low down I can hardly live it seems. I am tempted so much for I have Satan to contend with and it makes me mourn day after day. And yet I have feasts at times, I often think Oh, if I could live nearer to my God than I do, I want to raise the Lord for he is pure and holy. Aunt Mattie, before I went to the church I saw trouble where I see pleasure now, but it seems some times now, that I am burdened with more than I can carry, but the Lord provides a way for me to get along, and helps me bear all my troubles. He provides for all his children. Oh how we should praise him for being so kind to us. Dear Sister, I want to tell you some of my experience if I have any. I found myself in darkness where there was no light, no comfort at all, I felt to be all alone, not one thing could I do to get relief, it seemed that I was so far from anyone, I was looking and wondering how to get out of that darkness, I got so low that I began

DEAR AUNT MATTIE.—I will take my pencil in hand tonight with the greatest pleasure to let you hear from me. I am well but papa is

to cry to the Lord for mercy and all at once a light shone around me and it seemed like I was in a new world. Oh, I shall never forget how bright everything looked, I saw a small congregation of old people and I thought it was the day of the Resurrection and when I got to those people I saw and heard them praising God with everlasting praises, they were so happy, all was peace and love with them. And, Aunt Mattie, just as sure as I am writing this letter just so sure am I that they were Primitive Baptists which I love so dearly, and when I got to them they pointed straight up to the clouds and showed me Jesus, I looked and saw him coming down to meet us in the air, and I believe with all my heart, soul and strength that when I went before the church and was received I was with those happy people. I thought where I saw Jesus coming down to meet his children that he was so bright and pure that we could hardly look at him. I had this view before Maggie died but did not tell her of it nor any one, but left it to myself, and when she died I could not help from praying these words were continually in my mind. Father I stretch my hands to thee, no other help I know, they were sweet words to me, I believe with all my heart I felt the strong arm of God bearing me up, but oh, I feel so sad and lonely, I am like the poor dove when his mate is gone he mourns day after day and so it is with me, I mourn too in the flesh, but still I feel my loss is her eternal gain, for I believe that she is safe in the arms of Jesus.

Aunt, Mattie I had a strange dream not many nights ago, I was in a large crowd of people and they were dancing and having their own pleasure, I was looking on and I

hope I felt some of the Lord's work while standing there, and saw and felt something representing the world and the church. It was shown to me in this way. I thought my right foot represented the church and my left foot the world, and while they were dancing my left foot would try to dance like them and my right foot stood still bearing witness of the truth, this warfare is in us, the left foot trying to dance shows the carnal mind. For in the flesh dwelleth no good thing. And the right foot stood still showing the meek and humble spirit that we hope to be in possession of. I have this warfare to contend with every day of my life, The spirit against the flesh and the flesh against the spirit. I wish I could write and explain it just like I feel it, but I can never tell my feelings as I wish to.

I went to the Falls last Sunday and oh what a feast we all had. We had two sweet sermons, Brother Gold preached the sweetest sermon I ever heard him preach, and Brother W. H. Fly followed, and if I ever heard the gospel preached I heard it that day, it was a feast to me, if I could only live every day as I did last Sunday I would never see much more trouble, but oh it did not last long, after the sweet the bitter must come. Aunt Mattie, I do not feel worthy to write to any of the people of God for I feel like I am the least of them if one at all. When I go to church and see the brethren sitting all around me, I feel oh if I was only as good as they look to me I would feel so much better than I do, but I love to sit with them and sing with them.

Dear Sister, I received your letter last Wednesday and it found me low down in the valley, I left my work and went way off to myself

to read it, and oh what a sweet letter it was to me, I was so much lifted up when I read it. I will never be able to tell how much I enjoyed it, it was so comforting to a poor feeble worm like me.

May the good Lord bless you and your children is my prayer tonight. Your brother in Christ and hope,

J. O. LUPER.

Rocky Mount, N. C.

ELDER P. D. GOLD, Dear Brother:—I feel to offer a few thoughts, if found worthy for your paper, the esteemed Landmark. Although I will try to tell a few words, my mind is too short to tell in full how I have been today. I have been trying to think over the case with me, to see if I have an experience of grace or not.

Today has been one of the darkest of my life, since I have claimed a hope. I feel to say with the Psalmist David, "Why art thou cast down O my soul, and why art thou disquieted within me." And while I have in a very weak way tried to express some of my feelings to some of the dear brethren, I often fear I am deceiving those good people whom I love. I had often rather hear them talk of the goodness of God unto them. I feel to say I love the doctrine of Salvation by grace, and think, hope and sometimes trust in the glorious plan of salvation, and can say with Peter, "For as much as ye know ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. "Because there is none other name under heaven given among men, whereby we must be saved," and that is through the blood of the everlasting covenant in the covenant of peace which is ordered in all thing and sure. Today I have

been thinking of the language of David which came to my mind a year ago, which will be found in the Book of Psalms. 15 10-11. All thy works shall praise thee O Lord and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power." I felt a sharpness of this scripture strike me with force. O. I cannot tell. Go speak of his goodness and talk of his power seemed to be on my mind. I wondered what this meant. I had before felt an impression of some kind, and would have dreams of talking in public with liberty, and it seems I could witness with some of the dear brethren in their call, but would not have such plain evidence of this call as they did. My mind would be to visit the churches abroad. Sometimes I have felt an uncontrollable desire to speak in the name of the living God, yet could not have this desire proved by enough evidence to confirm me that this was of any teacher of spiritual things, but of my own imaginations, and would often try to throw it by, and would have a mind to leave this country and go to one among strangers, and try to content myself; but this would still be on my mind. Go, speak of his goodness and talk of his power. I sometimes thought that I would have to talk of his wonderful love some day, but wanted more evidence; and when I would get in this state of mind I would try to pray to the great and holy and all-wise God to guide me in the right way, if I was deceived to undeceive me, as I did not want to deceive the Church of the living God. Sometimes I would be in such a high state of talking I could but tell it to some of my friends; but it seemed it was nothing but a failure, and would say I was going to quit; but when the time comes I feel to speak in his dear name. At this time I can say I am not ashamed of the Gospel of Christ, for it is the

power of God unto salvation to every one that believeth, to the Jew first, also to the Greek (or gentile).

In looking back to my childhood days I think I can say it is of the Lord's goodness that I am not consumed, for which I desire to praise God for his reigning grace; and above all things I want to live and die the life and death of the righteous. I want to die in fellowship of the saints, in the triumphant victory. If there are any of the dear brethren who can feel it in their hearts to pray for me that if I have been brought to the knowledge of the truth, that I may be kept by the power of God through faith unto salvation, ready to be revealed in the last time; and, O, may we meet together in that building of God, that house not made with hands eternal in the heavens, where we will join in holy and perfect praise to Jesus, the great king, the captain of our salvation.

Your humble brother in a little hope,

T. W. WALKER.

Reidsville, N. C.

ELDER P. D. GOLD, Dear brother in Christ:—As I am deprived of the sweet privilege of meeting any of the dear children of God at any of the places of worship I feel that I want to devote my time if the Lord will in writing to them which is a great comfort to me some-time. Oh! how my mind is with the dear ones today, and how it would relieve my poor heart if I could only be blest to meet some of them and hear them speak of the goodness and mercy of our dear Redeemer, but I do not want to murmur nor complain, for I have been greatly blest in having that blessed privilege of meeting the dear Saints after hardly ever missing a Saturday or Sunday. And I am always glad and love to meet them every time. But I do not have the same feelings every

time I meet them, some times I feel cold and lifeless and the seasons seem dry and dull and some time I find my Savior and then I'm glad I came. And, Oh! what love then fills my soul I can never be able to describe how that love this morning goes out to you all from this poor weak creature is unspeakable and indescribable and wonderful for I believe it is the love of God. There is no other love like this, I love my husband and I love my children naturally as much as any wife or mother I believe loves theirs, but brother Gold there is a love, the love of God that I do hope to be in possession of this morning that is far greater than any natural love, and the older I get the stronger my love is for you all and the more it grieves me to be parted from the people of God. But my dear brother my hope is sufficient today to cause me to believe that I will one day meet with the loved ones around the Throne of God to part no more, I will sigh nor murmur nor shed no tears then for I will be happy at home with my heavenly Father resting in his dear everlasting arms. I will be satisfied for I will be like him. I will join with the angels around his Throne and sing praises unto him who has done so much for me. He is all in all to me. He has been a husband, a father and the best of all friends. He soothes my sorrows, heals all my wounds and drives all my fears away. He has comforted me when all others would have failed and has calmed the most raging storms when it seemed that the waves would overflow me and I would be destroyed, but his watchful eye is ever over his children and not one of them shall perish. Brother Gold, ought not I to love such a one that has done so much for me? Yes, I do love him with all my mind,

soul and strength and he knows I love him, for he has done all for me. It was nothing good that I ever did that caused him to be so merciful to me. For I do feel to live so far from him sometimes that it makes me mourn and groan so much, feeling to be sure if I was one of his that I would live more to his honor and nearer to him than I do. My dear brother, I am often brought very low on account of my disobedience; but it works for my good every time I am brought down, for it draws me nearer to my God than ever before. I have noticed several times, and especially of late, if I get to feel a little alive to those worldly pleasures or begin to enjoy them any at all, the blessed Lord soon lays his chastening rod on me and brings me down, oh, so low, humbles me to the very dust, causes me to feel that I am nothing, and less than nothing, and then I weep and mourn, lament and cry for deliverance again and again. But when he shows his smiling face to me, oh, how I am lifted up and if I had ten thousand tongues I could not praise him enough. Brother Gold, I don't feel like that this poor scribble will interest you any at all, but I had a mind to write it, and hope it was of the Lord. You know I told you that I would try to be silent in the future. You asked me why I made such a promise. I told you that I felt like the readers were tired seeing my name so much in the Landmark. You ask me who told me that, was it satan or the Lord. Brother Gold, those words left a lasting impression on my mind and I have been trying ever since to find out which one told me so, but have not as yet. Sometimes I feel that my impressions to write are of the Lord and then sometimes I fear they are not. You can do as you think best about this. Several of the brethren and sisters have rebuked me for saying that I would try to be silent, while some others do not believe in sisters writing for the pub-

lic, and it may not be right. The Lord only knows. I have been relieved as much in writing a letter, not only for the public, but a private one, as in anything I ever did in my life. I feel so lonely and desolate sometimes, and I have such a longing desire to be with some of my dear kindred in Christ; and as I can't be there it is so much pleasure to me to sit down and in my weak way try to write to them some of my feelings, and it is a great relief to my mind to do so. Brother Gold, I often think of you and the sweet sermons I have heard you preach, and have tried to ask the Lord to bless you for being so kind to me. I have found many friends and I love them all and hope God will continue to bless them. Remember me at a throne of grace.

Your sister, I hope, in Christ,

MATTIE LUPER.

St. Louis, N. C.

P. S.—Brother Gold, enclosed is a very good and interesting letter written to me by our dear young brother, Johnny Luper. And also my husband's nephew. He is very young in the cause, but seems to be very faithful in attending the meetings whenever he can go. I guess you have met him at the Falls church. He, like a good many of us, lost his dear companion last fall, and has had many trials and troubles to pass through for one so young. But the Lord knows best and he knows what we need, and it seems that some of us need the rod more than some others to keep us humble. I feel that there are many of the brethren and sisters that know our young brother would be glad to read his letter in the Landmark if you think it worthy to print. I have copied it as it was written with pencil. I feel satisfied that you will do what ever you think best about my letter or his.

With much love to all the children of God.

M. L.

"For he shall grow up before him

as a tender plant, and as a root out of dry ground.

"He hath no form or comeliness, and when we should see him, there is no beauty that we should desire him."

The above scripture has been presented to my mind with much sweetness, and if the brethren will bear with me I will try to express myself in regard to it. The prophet is here speaking of the coming of Jesus, giving an idea of how he should appear.

We know in nature every plant has a root and the root its plant.

To my mind this plant represents the life and body of Christ without sin. The root the holy spirit. The dry ground the flesh full of sin and corruption.

When the blessed covenant was made between the Father and the Son the latter became willing to come down into this world, take upon himself the seed of Abraham and to tread the wine press alone for the people whom God had given him. He says: "Lo, I come (as it is written in the volume of the book) to do thy will, O, God." Also, "All that the Father hath given me shall come to me." So in due time the seed was sown into the dry ground, matured, took root and sprang forth into a beautiful plant; in the eyes of its Father more beautiful than all the herbs of the field. When we read naturally of the life of this plant we would surmise it was not watered and cultivated as it should have been; but, ah! foolish thought! No improvement so full of wisdom could be sought out by men. The waters of Jehovah were constantly flowing up from the root. Such as this: "This is my beloved son in whom I am well pleased." "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." In every trouble and distress the Father was ever mindful of this plant. And what precious fruit it bore; never was

guile or any such thing found in his lips; no sin in him at all.

Now, if we are heavenly plants through the Lord Jesus, our fruit will be more than apt to show itself. "Make the tree good and the fruit will be good."

Did the people receive him as the promised Messiah? Simeon and others by faith believed on him, but others were contrary to his name, believing him to be an imposter, bringing the saying, "The light shineth in darkness and the darkness comprehended it not."

He was as a root out of dry ground in nature to them, void of all comeliness, no beauty that they should desire him. They knew nothing of the root of David and Jesse; one was as good as another to them. They were blinded by the good of this world. But when the seed is cast into their poor hearts and begins to mature there is a stirring up producing the cry of "Lord, be merciful to me a sinner." How they long to be a tender plant in the eyes of God, but find themselves so averse to everything pertaining to heaven. They become bewildered, perplexed on every side, little knowing all these sighs, groans, etc., are only the seed taking root downward, preparing the soil to bear fruit upward. Brethren, I love the fruit of all the heavenly plants, and it does not make so much difference with me to the quantity they bear, just so it is pure and wholesome. But I prefer to chew the root, so as to get it direct from the fountain. Oh, 'tis sweet and pleasant to the taste.

When this plant, Christ the Lord, was carried to the cross, what pain, what labor he endured. Yet I can almost hear the root say, "I am dead, yet living, and because I live ye shall live also." "Behold I am alive forever more." Surely this was encouraging to the plant, was it not? Again this root and plant are presented to my mind in another form. The former represents doctrine mixed with an ex-

perience of grace, the latter experience mixed fith sound doctrine. The two so completely blended together that one exists not without the other.

Brother Gold, I feel to say I have felt this scripture to the fullest extent and when the plant suffers I am in doubts and fears, harassed on every side, which makes me think I will soon wither away and perhaps die, but at an unexpected time the root sends forth such sweet promises into my poor famishing soul that I am made to cry out like David: "I know that my redeemer liveth." To him be glory and honor forever.

ANNIE CRISP.

Mary F. Perry, the subject of this notice, was the daughter of Charles F. Haywood and wife of Brother Levi M. Perry. She was born January 11, 1869, married to Brother Perry February 19, 1889, unto them were born two boys and two girls, one of the little girls preceded its mother to the grave. She joined the church at Providence (Kitty Hawk Banks), and was baptized by the writer the second Sunday in July, 1897, living ever after a consistent Christian life, adorning the profession she had made with a well ordered walks and godly conversation. She died November 26, 1902. A few days before she died she told her husband that she was going home and that she wanted him to meet her there and to try and keep their children together. She was afflicted quite awhile with nervous dyspepsia, being confined to her bed the most of the time for thirty-two months and twenty days. Her husband nursed her during the time like a baby, doing all he could for her comfort, so that now she is gone he has a conscience void of offense. May he who hears the raven cry, comfort the bereaved husband and care for the little motherless children. She is not dead but sleeps again to wake in Jesus, the dear friend who bought her soul with his own blood, and took her home to God above.

E. E. Lundy.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER ... Floyd, Va.

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EDITORIAL

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8,9.

No one can find out how much higher are the heavens than the earth, and higher not merely in altitude, but in character, quality, purity, holiness, authority, power, wisdom and glory. They are altogether above the earth.

While God declares the end from the beginning, and nothing can be hid from him; for all things are naked and open before him, yet no unclean thought can enter into his mind. Indeed thoughts do not come into his mind as they do into our minds. For if a thought enters into one's mind it must have existed previous to that entrance.

Wicked thoughts could not originate from the Holy One, for nothing unclean can originate from him. Everything of the Lord is necessarily holy.

As darkness cannot proceed from the natural sun, nor can it even stand in the presence of the sun, but flees apace as the sun rises; so wickedness cannot stand in the presence of the Lord, much less can it proceed from

Him. Wickedness proceeds from the wicked is a proverb of the ancients, and would be a very safe one for the moderns to hold. Every good gift cometh down from above, from the Father of lights, with whom there is no variableness nor shadow of turning. How can a pure fountain send forth bitter or impure waters?

The devil could put Jesus on a pinnacle of the temple, and on an exceeding high mountain, but he could not put a nevil thought in Christ, nor find anything in Jesus at all like himself. As a gold dollar would be a gold dollar in a heap of counterfeit money, so Jesus is holy in the wilderness, or on the cross, or in the tomb.

Wicked things come into the minds of men that never came into the thoughts or mind of God, and yet he knows beforehand what these wicked thoughts of men are. As the thoughts of God and his ways are high above those of men as the heavens are above the earth, so nothing of the corrupt earth can be of the Lord. God has control over wicked spirits, and one came from God in the sense he sent it—as an evil spirit from the Lord took possession of Saul; yet this evil spirit is not of God, because nothing unclean can be of him.

All Good foreknew as of him he did predestinate to be conformed to the image of his son, that he might be the first born among many brethren.

The Lord means good by all he does, and he so controls the wrath of man that he makes it praise him, and any overplus of wrath that would not praise him he restrains.

We see some men so healthy that they do not easily contract disease, and others so weakly that they readily absorb diseases. Some men's minds appearing cleaner than others do not receive filthy communications, but reject them; while other men of more corrupt minds greedily swallow down all sorts of filthy and corrupt commu-

nications. But nothing unclean could possibly enter into the mind or purpose of God. He cannot lie. He cannot do wrong, no more than an unholy man could do right. His thoughts are not as our thoughts, nor his ways as our ways. The heavens are high above the earth and holy, so the ways of God are pleasantness, and all his paths are holy and pure. All his ways are peace.

The highest and holiest knowledge is to know the Lord, and that is known only by revelation.

The mind renewed in its spirit loves and serves the Lord. But every principle of the fleshy mind serves that which is of the earth earthy or corrupt. For the carnal mind is not subject to the law of God, neither, indeed can be; so that they which are in the flesh cannot please God.

The Lord is perfect, and all he does is perfect. There cannot be any failure in God nor his works. His word never returns to him, but accomplishes that which he pleases.

God can work in men both to will and to do of his good pleasure. He quickens the dead and puts his spirit in their inward parts, and makes them willing in the day of his power in the beauties of holiness. All his works praise him. This filthy stream of vile notions confounding the holy thoughts and ways of God with the polluted thoughts and ways of men is of a corrupt origin, and considers man as God and God as man.

Thou thoughtest I was altogether such an one as thyself. But the very heavens are unclean in his sight. Every angel in heaven is crying holy, holy, holy Lord God Almighty, just and true are thy ways thou king of saints.

P. D. G.

Sister Cordie Oberts, of Ohio, requests my view of Romans, 13th chapter. She states that she has been exercised to pray in her family, but it was

said to her by some one, "It is a shame for a woman to speak in public."

I see nothing in this chapter, nor elsewhere in the scripture, that condemns any one from praying, if it is true prayer to God.

Women are not to teach, nor to usurp authority, nor to take the place of men, but I would that women do more praying than some seem to do.

There is no account in scripture that condemns a true seeker after God in prayer, whether it be man or woman.

If a sister is impressed to pray with her family in her own house is that a case of the woman wishing to rule or usurp the authority belonging to the man? You need not be afraid of any one that truly prays, even if just before such an one has been a persecuting Saul.

The chapter referred to above treats specially of the powers of earthly governments, such as rulers over nations. They are ordained of God for the protection of the obedient, and for the punishment of evil doers. We should obey the powers that are thus ordained of God, for they are ordained for good.

This has no reference specially to praying to God who seeth in secret, and we should pray to him in secret in the sense that we are not to pray to be seen of men, but to pray to God. Let your requests be made known to him. He hears the prayer of the fatherless and the widow, and it is not a vain thing to call on his great and blessed name.

P. D. G.

ELDER P. D. GOLD, Dear Sir—I live in a Primitive Baptist community, and I want to serve the Lord as laid down in his holy book. There is a vast difference in the beliefs of different people who all claim to be Primitive Baptists, and I want to know the real truth as to what the denomination does believe as to the following points, and I beg you, for the sake of humanity, to

answer these as you believe them to be, that it may help others as well as myself:

Do the Primitive Baptists believe that God foreordained and predestinated before the foundation of the world, who should be saved and who should be lost?

2. Does God require any effort on our part in seeking and obtaining salvation?

3. Is there any harm or is it against the rules of the denomination for its members or any one to meet on Sunday and read the Bible, pray and sing?

4. Is it against the rules for a member of the Primitive Baptists to attend a protracted or revival meeting of other denominations?

Yours in Christ,

H. G. COLEMAN.

Gorman, N. C.

I can answer these questions only as one member, and a weak, ignorant, unworthy one of that sect every where spoken against. It is true there are people claiming to be Primitive Baptists that do not hold the doctrine in the love of it, if we know them by their fruits.

As there was a mixed multitude beside the Israelites that went out of Egypt, not holding the truth in the love of it, so there are such now among us. See what trouble they gave Moses, how some sinned in Joshua's day, in David's time, how there were false prophets in the olden time, showing that all are not Israel which are of Israel.

So in New Testament days there were such as were false apostles, deceitful workers. It seems Judas is apt to be in the camp. In the last days there shall be false teachers among you, even denying the Lord that bought them. Some hold false doctrine, even denying the resurrection. It must needs be that heresies arise in order to make manifest who is of the

truth. One may appear to be sound until some false teacher privily brings in some damnable heresy, and this and that one will swallow it as soon as preached, and thus show that he is not of the truth; while such as are of the truth will reject this unsound, chaffy or rotten stuff, and thus prove that they love the truth. Goats will eat some things that sheep love, but they will also eat some things that sheep will not eat. By unsound doctrine or by heresies the false ones are exposed, and the true ones are also manifested.

The answer I will give to the first question is recorded in Romans, 8:29. This teaches that all whom God foreknew he predestinated to be conformed to the image of his son, or to be saved. The foreknowledge of God is limited to his chosen people. The rest God does not know, nor foreknew, as he does his own people.

We are blamed for holding this doctrine. How much better a doctrine do other people hold? How much nearer to Bible truth do others come? He hath saved us and called us with an holy calling, which is not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began—II. Timothy, 1:9.

The second question.

He does not require any effort on the part of his people in their salvation that they will or may so fail to perform that its failure will defeat or hazard that salvation. When he quickens the dead they will seek the Lord. They will call on him. God begins the work by quickening the dead, and they seek him. If God were to hinge the salvation on the doing of something by his people that they fail to do then salvation would be defeated, or forfeited by the creature. If they are saved by what they do then it would be of works. This we do not believe. There is no class of people as careful to maintain good works from love of the truth

as those that believe in Jesus Christ.

Third question. I would be glad to hear of more of our people meeting on Sunday and reading the scriptures, and praying and singing, and taking their children with them, too. This would certainly be better than for their children to be running over the country on Sunday. We are not in danger of having too much teaching, if it is of the right sort—namely, truly expounding the scriptures. Engaging in singing hymns and spiritual songs is a good employment; and men ought always to pray and not to faint.

Fourth question. We have no rule forbidding our people to visit protracted meetings, dancing parties, festivals, etc. We feel if the Lord has killed one to these things he needs no rule to keep him from going. Those of our people who have tried these protracted meetings have found they are not according to truth. When the Lord saves one he knows this is not man's work, hence he does not desire to attend these meetings. If any of our people are fed much at protracted meetings and enjoy them, we would suggest to them to go and feed there and join them, and live with them, and be honest and manly enough to show their true colors.

Primitive Baptists need no rules to keep them from attending dances, festivals, parties, etc.

The Lord so teaches his people that they see the folly and vanity of these things, and do not desire to take part in them. He puts his laws in their minds, and writes them in their hearts, and they are guided by the Lord in such a way that if they go into these things it brings such condemnation and distress upon them that they are glad enough to get away from such things.

P. D. G.

The Lord God separates ungodliness from Jacob, and has separated the sins

of his people as far from them as the east is from the west.

Now, how should they walk? How should they act? Are there any reasons why they should be parted from the world, and prove that they are a peculiar people, separate from the nations, living to the Lord, dwelling alone, and not reckoned among the nations of earth?

When a woman marries a man is she expected to have her many lovers as some do before they are married? Is she not expected to dwell with her husband and abide with him? Jesus has redeemed his people, and they belong to him. When he is married unto them they are dead to the former husband, and alive unto him who is risen from the dead, and they have their fruit unto holiness. Their maker is their husband, and their fruit is unto him.

Two or more witnesses are required to prove a case, outward testimony and inward testimony. The outward witness of a reformed life—or bringing forth fruit meet for repentance in an obedient life—is one witness. The other is within, and causes the outward reformation. He that believeth hath the witness in himself. Those born of God receive the witness of the spirit of God. This is making the tree good, and we judge the tree to be good by the fruit it bears.

Let every one that nameth the name of Christ depart from iniquity. Shun the appearance of evil—even the appearance of evil. Touch not, taste not, handle not. God says be ye holy for I am holy. Those who are baptized into Jesus Christ are baptized into his death, that like as Christ was raised from the dead they should walk in newness of life. How shall those dead to sin—dead to the rudiments of the world—live any longer therein?

Christ did nothing in secret. Old Baptists are opposed to secret societies. What think you of a Primitive

Baptist who will join a secret society, pretending to be an old Baptist, yet running after the world? Some I learn join labor unions which array one class of men against another. Instead of trusting in God they put their trust in an arm of flesh. Some depend on insurance policies instead of being separate from the world. Some frequent grog shops and go with the drunkard. Some seldom attend their regular church meetings, showing that they have but little love for the preaching of the word. Some never help their pastors along by any communication of carnal things to them. Some are carried away with divers and strange doctrines. Some follow other denominations to be popular. Some do not search the scriptures much to see what is the record God hath given.

Some are drawn away after money, supposing that such gain is godliness. How few mourn for the affliction of Joseph, and sigh by reasons of the abominations of the earth? We would be greatly encouraged to see signs of godly sorrow in the camp of Israel. If our people mourned because of the decline in the worship of God then it would encourage us to hope that the Lord is visiting us.

Jesus said, because iniquity aboundeth the love of many shall wax cold. Sin is the cause of all our trouble. When we sow to the flesh we shall of the flesh reap corruption.

Where is the eye of the diligent that watches for good in Israel and will not receive or acknowledge any as the Lord's preachers or exhorters unless they bring forth the proof of the gift of the Lord. Where is the courageous hand that rejects fleshly whining for godly zeal, and rejects what is counterfeit? Where is that godly zeal that will tell the guilty thou art the man, and not spare the offender? Where is the man faithful to rebuke wrong and defend the rights, and that will contend earnestly for the faith once de-

livered to the saints? Where are the pillars in the church that stand in the Lord's house to cast out money changers, and with the rebukes of truth scourge the offenders? Where are those once famous to sit in judgment and defend the fatherless and the widow and are a terror to the churl and to the covetous?

This is a day of reproach and of blasphemy, when the hedge is fallen down, and the wild boar of the woods commiteth havoc in the field, when truth is fallen in the streets and equity cannot enter.

Men will say, we are delivered to do these things. No man with the mind of Christ can plead any justification or excuse for his wickedness. We have a right to expect that those that call on the name of the Lord shall depart from iniquity and be separate from the world.

Would you not rejoice to see the day when you could tell a Primitive Baptist from the world by his plain, humble manner, his godly sincerity, his honesty, his truthfulness, his deep regard for his word, his love of godly men, and his separation from the ungodly, and his cleaving to that which is good, and eschewing that which is evil. Let your yea be yea, and your nay be nay. If you are a truthful man it does not require many words to settle matters.

P. D. G.

The Fall session of Bear Creek Primitive Baptist Association will be held with church at Freedom, five miles southwest of Albemarle, the first Saturday, Sunday and Monday in October, 1903. Those coming by railroad will be met at Albemarle on Friday, 12:30, and conveyed to the church. An invitation is extended to all lovers of truth.

Aaron Furr.

"Behold now is the day of salvation."—II. Corinthians, 6:2.

There is no greater time or day of salvation than now. Under the patriarchal days there was the promise of salvation, and in the legal dispensation there was a worship daily connected with that promise of salvation often reiterated and confirmed by the prophets who foretold of the days of the coming of the Son of Man. But in the last days God said he would pour out his spirit on all flesh, or on Jews and Gentiles. In the last days Jesus Christ appeared once in the end of the legal world to put away sin by the sacrifice of himself, and he hath perfected forever them that are sanctified by the one offering of himself once. In these last days God hath spoken unto us by his Son, whom he hath appointed heir of all things. He is Lord of all. Nor can there be any greater salvation than that which he bestows. This is that day of salvation. Now is the accepted time. It is at this day Jesus is the salvation of his people. God is become my salvation. God has made Jesus the salvation of his people to the ends of the earth.

If I have not Jesus I have not salvation. If I have him I have salvation now, and the evidence of salvation forever. For if God give you Christ how shall he not with him also freely give you all things, whether things present, or things to come, whether for time or for eternity, whether in life or in death. He is the author of eternal salvation to all them that obey him. Eternal salvation does not begin after the resurrection of the body from death. What is eternal is true now. When and where is the beginning of that which is eternal? If anything is eternal is it not true now? Eternal life is without beginning, so is eternal salvation. There is a manifestation of it now—and that is evidence that it will also be hereafter or in eternity. He that hath the Son of God hath eternal life. This

is life eternal to know thee, the only true God, and Jesus Christ, whom God hath sent.

Salvation is of the Lord. To divide it into parts and say it is part of God and part of man is according to the system of works of the creature. There is no salvation that is not of God. The Lord works in his people both to will and to do, and they work out their own salvation with fear and trembling. This inclines the Lord's people to seek the Lord while he may be found, and to call on him while he is near. When God quickens the dead they seek his face. Now is this day of salvation, and this, or now, is the accepted time, or God's time. It is good to hear his voice and obey him. Those that call on him prove that this is the acceptable time when God hears, or is the day of salvation.

The obedient have the proof of this. They prove all things, while they that walk after the flesh do not enter into the joys of the Lord. They that give diligence to make their calling and election sure have an abundant entrance into the kingdom of heaven; while they that neglect so great salvation cannot escape the confusion and sore distress of the disobedient. The most obedient to the Lord are the most sensible that salvation is of the Lord, and that God blesses them for his own sake; while those that are disobedient to the heavenly vision know that they procure to themselves shame and confusion of face by disobedient conduct, and take shame and confusion of face to themselves for their wrong conduct.

P. D. G.

Married, September 9, 1903, Mr. Ernest L. Cobb and Miss Minnie L. Warren, at residence of bride's parents, in Edgecombe county, N. C., by P. D. Gold.

Elder J. T. Coats' post-office is Coats, Harnett county, N. C.

Rosebud, Ga., Sept. 5, 1903.

Elder P. D. Gold,

Dear Brother:—The time of my subscription expires for the Landmark the 15th. Please find enclosed one dollar and fifty cents in full payment for the year 1904. The Landmark cannot be excelled. Its columns are sound and instructive, and I cannot see why any Baptist would object to them. I look for them with pleasure, as one would look for a distant friend. Bro. Gold, the older I grow the greater fears I have of being one of God's chosen. I believe the promises are sure, but my past life has been so much unlike a Christian's walk that that I fear and tremble that it may be I am deceived after all. It seems my troubles are greater as I grow older and my past sins trouble me more than they ever did. Brother Gold, is this a Christian's travail here? Oh, what a world of trouble; cannot there be any pleasure at all. My road is certainly a rough one to travel. I seem to be breaking down fast. I cannot make enough to give my children much, and that causes me a great deal of trouble. Cannot educate them like I wish. Brother Gold, when it goes well with you remember me and mine in prayer to God that I may hold out faithful to the end. Pray for my dear children that they may not so they'd not bring a disgrace on me and themselves. I have four living in the city of Atlanta. I will close, hoping you will be spared and live with good health to a good ripe old age, and when your days expire as a hireling I hope the Lord will hand you down to your grave in peace with all just men, is my prayer and desire.

Lovingly your brother, I hope.

J. K. P. Lester.

Remarks.—Yes, Brother Lester, according to scripture, Christian experience and man's observation, as we grow older, life's burdens increase. Read the last chapter of Ecclesiastes, which sets forth this matter in its real character.

As we grow older we know more of life's weakness and vanity, and our failure; but we feel more the need of the Lord's pardoning mercies, and of his sustaining and

preserving strength.

A good part of education for children is to teach them to be sober, temperate, honest, industrious, frugal, saving, respectful to old people, to be modest, and to know their place—to warn them of the danger of dissipation, of bad company, and to eschew evil. This can best be done by parents at home.

Many a child has been off to college, and a whole lot of money spent on such that give their parents much trouble, for they fall into vile habits, and spend much money, became dissipated, and are never any account. They had better never have seen a college.

Poverty is no disgrace. But dishonesty is a disgrace. It is not good to trust in worldly riches; but it is good to be humble and honest and willing to take our place humbly at the feet of Jesus, and to love one another.

P. D. G.

OBITUARIES

FANNIE EUGENE OWEN.

Editor P. D. Gold

Dear Brother:—I now take up the solemn duty which involves on me to write the obituary notice of the death of my dear companion, who was born January 1, 1872, died June 14, 1903, making her stay on earth thirty-one years, five months and thirteen days. She was as humble a woman as I ever saw. We spent our time in peace and love. We were married November 9, 1891. I have often heard her sing time does softly, sweetly glide. When there's love at home, I cannot tell any one how sad I felt when she told me I would have to give her up. Only those who have been left as I have know how to sympathise with me and my little children. She leaves five children four girls and one boy, three sisters, three brothers, a sad and lonely heart-broken husband to mourn on account of her death. But I have no doubt but what she is safe in that beautiful home whose maker and builder is God, resting

from toil and pain, wearing a lilly white robe and joining in with her little babe (which died the 22nd of May), shouting and singing and praising God in the sweetest strain, and making the heavenly arches ring.

All was done for her that medical skill and good neighbors and myself could do, but we could not keep her with us. She knew her time had come and her journey ended, and that she would soon be wafted away on angels' wings to her long eternal home.

How can we want to stay here in this troublesome world? We want to stay here because God has not given us dying grace, and he will not until his time comes to call us away. Then we, like my good companion, will say: "I want to die and get out of my suffering. I can't get over the river quick enough. She continually repeated the words: "My God and Saviour." She called four of the children (one was in bed sick) to her on Saturday morning, and shook hands and kissed, and told them how to live and to mind their papa and be good children when you go with your papa to church." O how my heart did tremble and ache when she was talking to them. She breathed her last on Sunday evening at 7 o'clock, without moving hand or foot, in peace with God and all men.

Before she got sick she said she wanted Elder James A. Burch to preach her funeral, and on the third Sunday in July Elders J. A. Burch and P. W. Williard preached her funeral and the funeral of the little babe, Buella Estella Owen. They both preached comforting and able to a large congregation of sorrowing relatives and friends. She joined the Primitive Baptist Church at Pine, Davidson county, N. C., on Friday before the fifth Sunday in August, 1896, and was Baptized the second Sunday in September by Elder James A. Burch. She was sound in faith and doctrine and delighted in Baptist coming to her own home. She drew a letter from said church with myself and others Saturday before the second Sunday in April, 1900 and were constituted into a church at Salisbury by

Elder L. I. Bodenheimer, W. T. Broadway, and remaining a firm member until her death. Brethren, pray that my little children and myself may be possessed with that meek and humble spirit that our dear wife and mother was in possession of. I hope I can say God's will be done.

Written by her husband,

A. L. Owen.

Salisbury, N. C., July 23, 1903.

JOHN M. STEPHENSON.

By request of the bereaved companions I send you for publication a notice of the death of our dear brother, John M. Stephenson. Brother Stephenson was a son of old Elder Stephenson of Johnson county, N. C. He was born September 3, 1833, and died January 29, 1903, making his stay here on earth 69 years, 9 months and 26 days. His disease was paralysis, from which he was a great sufferer for months, though he was patiently attended to by his wife and children and friends. He leaves a wife and five children, one son and four daughters to mourn the loss of him, who was so dear to them. Brother Stephenson always filled the position that he was appointed to well. He was received into the fellowship of the Primitive Baptist Church at Upper Town Creek Thursday before the second Sunday in October, 1897. He was chosen deacon in May, 1900, and appointed treasurer in June of the same year. He was a faithful member, a good deacon and treasurer, filling his offices well, and many years before he united with the church his walk was much more like a Baptist should be than great many whose names were upon the church roll. Brother Stephenson was also a good neighbor. In my judgment this scripture is never better filled that says honor thy father and mother than it is when children so kindly and patiently attend to them, as the children of Bro. Stephenson did during his afflictions. I would be glad that all children could have that much care for their parents.

The storm of life with him is past,

We hope he is at rest.

May we be there with him at last,

And be forever blessed.

Jeremiah Whitehead.

Elm City, N. C.

ELIZABETH THOMPSON.

Mrs. Elizabeth Thompson, daughter of Major and Elleander Wallis, was born in Morgan county, Ky., October 15, 1851, and deceased August 16, 1903, aged 52 years, ten months and one day. Her parents moved back with her to their former home in Russell county, Va., where she was married to Norman Thompson. She gave birth to 12 children, nine of whom survive her. She professed a hope in Christ and joined the Primitive Baptist Church at Mt. Zion about 1875, and was baptised by Elder John Wallis, her grandfather, and remained a faithful member of that church until a few years ago. She got a letter and joined the church at Concord, of which she remained a member till her death. She was a church member for about twenty-eight years. Never was there ought against Sister Thompson in the church. She was blessed with those excellent qualities that made her lovely and highly esteemed by all who knew her. She was a loving, good Christian lady, that will be greatly missed. She and Brother Thompson have entertained at their pleasant home many strangers, for their hospitality was widely known. She had a bright mind and a happy disposition. Was well informed in the scriptures. She was a regular attendant at her church meetings, where she will be missed greatly by us all. She was sick for about 10 years and during this time she was a great sufferer. She desired to be submissive to the will of the Lord and told me she was waiting the will of the Lord to be done. Though she so dearly loved her children some of whom are not yet grown that it was a hard trial for her to give them up. At last the end came and she fell asleep. So quiet, so peacefully that she just ceased to breathe, and her spirit was gone. She was often happy and praised the Lord,

during her sickness, and when she was so weak that she could not speak she praised the Lord by clapping her happy hands together. Oh then with what confidence we can say to the bereaved husband and children, sorrow not as those who have no hope, for doubtless our loss is her eternal gain. May God, by his grace, sustain you in this sore trial, is the prayer of the unworthy writer.

J. T. Stinson.

JOSEPH WILLIAM AARON.

Brother Gold:—As I felt impressed to write a notice of my dear brother's death, though he has been dead some time, but I have often thought I would like to see his death in Zion's Landmark, and as no one has written it, I will try and write a short sketch. He was the son of W. C. and M. M. Aaron, was born July 10, 1872, and died June 20, 1896, making his stay on earth twenty-four years. He died of that dreadful disease dropsy. No tongue can ever tell how he suffered, but bore his suffering without a murmur. He had been a great sufferer from childhood, but continually worse all the time. He went to Richmond about a year and a half before he died to stay with his brother, and thought the doctors there might do him some good, but all was done that loving hands could do, but none could stay the hand of death. He stayed there for awhile but grew worse and wanted to come back and die at home. He lived only eleven days after returning home. He craved to die at home and be buried by his mother. Brother Aaron never joined any church, but he was a strong Baptist believer. I heard him say once if he was saved it would be through the grace of God. He said just before he breathed his last: If I am saved, I'm saved by grace and grace alone. We deeply feel our loss is his eternal gain. Blessed are they that die in the Lord. Almighty, We mourn not, as those who have no hope, for we feel now that he is resting in the arms of Jesus. We know not how soon we, too, may be called to meet the loved one gone before us, for today

we may look well and promising for a long life and before the sun rises and sets death comes and cuts us down, like the flowers that bloom in the morning and the warm sunshine withers it at noon.

Written by his sister.

L. K. Wilson.

SISTER SALLY MURRAY.

In as much as it has pleased our Heavenly Father to send his messenger of death among us and call from her home below to her home above, our beloved sister, Mrs. Murray, we the church at Mt. Moriah, take this means of expressing our sorrow at this sad dispensation and of placing on record our appreciation of her Christian character and deportment. No woman ever led a more upright and blameless life.

In religion she aligned herself with the Primitive Baptist Church, whose doctrine and teaching she expounded with zeal and earnestness, evincing a remarkable knowledge of the scriptures. Her taking away from the home leaves a vacancy that will hardly ever be filled.

By this means we extend our condolence and heartfelt sympathy to Brother E. B. Murray and the entire family in their sad bereavement.

We request that this tribute be placed upon our church book and a copy be given to the bereaved family.

T. W. Hathorn,

J. H. Moore,

Committee.

RESOLUTIONS OF RESPECT.

We, the Primitive Baptist church at Roxboro, N. C., in conference Saturday before the second Lord's Day in July, 1903;

Resolved, That in the death of our dear sister, Mrs. Rachel Long, the church has sustained a great loss, having been a faithful and devoted member of this church for a number of years. It is hard to give up those we love, but it is better to depart and be with Jesus than to dwell here amidst afflictions, and we feel fully satisfied that our loss is her gain and therefore we desire to submit to the wise dispensation of God's providence, and hope to meet her in the great beyond, where sickness and sorrow will have ended.

We wish to assure the family and friends

of our heartfelt sympathy in this sad hour of bereavement, and pray the Lord's blessings upon them.

Resolved, That this minute be published in Zion's Landmark and Roxboro Courier, and a copy sent to the family.

Done by order of the conference of the church at Roxboro, N. C.

W. A. SIMPKINS,
Moderator.
G. T. BURCH,
Clerk.

J. W. SMITH.

It is with a sad heart that I attempt to write the obituary of my dear father, J. W. Smith, who was taken from us a couple of weeks ago. He was taken down December 30, 1902, with dropsy and heart trouble, and died June 27, 1903. He was born near Malmesbury, Va., July 16, 1837, making his stay on earth 63 years, 11 months and 11 days. He received a hope in Christ in October, 1877, but never united with any Church until the 15th of August, 1895, when he joined the church at Weatherford, and was baptized the first Sunday in September following, by Elder C. D. Bray. He was ordained deacon in November, 1898, which office he held until his death. He was always true to his church meetings unless providentially hindered, and his doors were always open to the Baptists.

He was a true Confederate soldier, and received a wound at the battle of Gettysburg that gave him trouble the rest of his life. He was married a year or two after the war to a Miss Shields, who died the second year of their marriage, leaving him an 8-months-old son, who still survives him. He was married the second time to my mother, Miss Bettie W. Murphy, April 27, 1871, who, with four children—two sons and two daughters—survive him.

Everything that an affectionate family, kind friends and good physicians could do for him was done; but none of us could stay the hand of death. But dearly as I loved him, and much as I miss him day and night, I would not have him back in his sufferings if I could. We have lost a good, kind father, but I try to think that our loss is his gain, and try not to grieve any more than I can help. But, oh, how we miss him!

He was sitting on the side of the bed after death struck him, and I was sitting by him fanning him, and he said: "Lucy, do you reckon I am dying?" and I said: "I don't know, pa, I hope not, and he said: "Do you reckon I can lie down?" I told him he could try, and I fixed his pillows and he laid down without any help and was dead in a few minutes. I stood by him until the last breath left him; and I know not how I stood it, unless the Lord gave me strength to bear it. That we may all be prepared to meet him in a better world is the prayer of his daughter,
LUCY E. SMITH.

Sycamore, Va.

APPOINTMENTS.

CHARLES MEADS.

Tarboro—Saturday and 1st Sunday in Oct.
Little CreekMonday.
Flat SwampTuesday.
Great SwampWednesday.
Briery SwampThursday.
Thence to Contentnea Association.

Brethren will arrange appointments for him from there to the White Oak Association at Newport.

J. A. BURCH.

Little River Association.

BeulahMonday.
Healthy PlainsTuesday.
Kehukee Association.

Tarboro—Saturday and 1st Sunday in Oct.
Little CreekMonday.
Flat SwampTuesday.
Great SwampWednesday.
Briery SwampThursday.
Thence to Contentnea Association.

Brethren will please arrange appointments for him from Contentnea Association to the White Oak Association, which meets at Newport.

E. E. LUNDY.

Kehukee Association.

SalemSaturday after.
Clayton1st Sunday in October.
RaleighAt night.
DurhamMonday night.

Thence to Eno Association.
Middle Creek—Saturday before 2d Sunday.
Smithfield2d Sunday.
Pine LevelMonday.
Old UnionTuesday.
ChapelWednesday.

GoldsboroThursday night.
Thence to White Oak Association.
Home Schoolhouse.....4th Sunday.
Thence to Mill Branch Association.

W. T. BROADWAY AND WILLIAM
MONSESS.

Flat CreekSeptember 27.
Meadow CreekOctober 6.
Clark's GroveOctober 7.
Crabok CreekOctober 8.
WatsonOctober 9.
Union GroveOctober 10.
High HillOctober 11.
LibertyOctober 12.
Mountain SpringsOctober 13.
Smith's Schoolhouse.....October 14.
High BridgeOctober 15.
Lawyer SpringsOctober 16.
Tice's SchoolhouseOctober 17.
JerusalemOctober 18.
Jones HillOctober 19.
Bear CreekOctober 20.
ConcordOctober 21.
SalisburyOctober 23.
Tom's CreekOctober 24 and 25.
Workman's Schoolhouse.....October 26.
Piney Grove SchoolhouseOctober 27.
Lexington—at nightOctober 28.

A. G. MORTON.

Big Creek, Saturday before third Sunday
in October.

Funeral at Lebanon.....third Sunday.
Pleasant Hill.....Monday.
Sugg's Creek.....Tuesday.
White Oak Springs.....Wednesday.
Cotton Creek.....Thursday.
Clay Riley's.....at night.
New Shepherd.....Friday.
Skeen's Mill.....at night.
Tom's Creek.....Saturday.
Pina.....fourth Sunday.
Brother Gallis Moore's.....at night.
Mt. Vernon.....Monday.
Saint's Delight.....Tuesday.
Abbott's Creek.....Wednesday.
Conveyance needed.

P. D. GOLD.

Washington, N. C., Thursday night before
second Sunday in October.

G. W. STEWART.

Clayton Sunday night after fourth Sunday
in September.

Salem.....Monday.
Healthy Plains.....Tuesday.

Kehukey Association.

Fellowship.....first Sunday in October.
Middle Creek.....Monday.
Willow Springs.....Tuesday.

Angier.....at night.
New Hope.....Friday.
Bethel.....Saturday and second Sunday.

Elder Adams hopes to accompany him the
greater part of these appointments.

J. A. BURCH AND CHARLES MEADS.

Grantsboro, Tuesday after second Sunday
in October.

Sheffield's School House Wednesday and at
night.

Newbern's.....Thursday night.

The Bear Creek Association is ap-
pointed to convene with the church at
Freedom, Stanly county, N. C., com-
mencing on Saturday before first Sun-
day in October, 1903. Any one com-
ing by rail will get off at Albemarle,
N. C. Drop a card to Brother. J. A.
Holt, Whitley, N. C. and you will be
met.

J. W. Jones, Clerk,
Boylan, N. C.

The White Oak Association is ap-
pointed to be held with the church at
Newport, N. C. Saturday, third Sun-
day and Monday in October. A gen-
eral invitation is extended.

The Black Creek Association is ap-
pointed to be held with the church at
Aycocks Friday, Saturday and fourth
Sunday in October. Visitors by rail
will be met at Fremont, N. C. A gen-
eral invitation is extended.

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Aching Bones or joints, Boils, Carbuncles, Prick-
ing Pain in the Skin, Old Eating Sores, Ulcers
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the worst and most deep-seated cases by enriching
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Zion's Landmark.

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(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

CHASTENING.

You knowing the fact of my experience, if indeed I have an experience of grace at all, I will leave off that and take up the subject of some of my trials. In relating this to you I find great satisfaction, and expect that your able judgment will find it in a recital of the incidents that have attended my life for the past twelve years. Poor unworthy worm of the dust; and yet, the recipient of God's mercy. How wonderful to think of! My heart swells up in thankfulness to His great name and my eyes moisten with tears when I think of my murmurings and ingratitude. Well, in the space of time I've named I will begin at the first. In a worldly way I will no failures for them who tried. So my only means would be to make the money teaching. With this sole thing in sight I went to work cheerfully, and if ever I thought of getting married at all it was in a vague way, and after all this should be accomplished. After two or three years' hard and almost constant work and saving, I thought I had about enough to go off to the frankly admit I've been very ambitious. I was unwilling to be a common, poor girl, poor I was. I could not help that, but how I aspired to reach that point where I really would be reckoned as something more than a common girl. I wanted to finish my literary course, graduate and become a woman of note and influence. This was

the ambition of my life. I craved knowledge so much there was no other craving of my whole being it seemed, but this one thing. To do all this I knew it all depended upon my own efforts, as my parents could not assist me, but I felt it my duty to assist them. But it mattered not, I would do it! There is no one who could have been more determined about one thing than I was this. So to work I went with might and main. I knew there were Sam Houton Normal Institute to finish my education and become a graduate so that I would be fitted for my life work. Now in the meantime my name was on the Church Book, but I was forgetful that I should look to God for all strength, and was planning, too much for worldly things instead of inquiring first of all my duty to Him.

Well, some four or five months before I expected to enter college I was stricken down from overwork, as the constant strain on my nerves had been too great. On the bed of affliction for one year I had to remain, however unwilling, and my money going for doctor bills, while I was not benefitted. In the first of my illness—it being summer—I received a letter wanting me to teach a school. Well, thought I, I will get up from here, I just can't remain here when my interests are suffering so. I would often make an effort to get up off of the bed, but would have to be down again. I would look to doctors, and to this one and that

ZION'S LANDMARK.

one. My time was spent in worrying over my condition. I was rebellious. I could not be submissive, and would bewail my misfortunes, and talk of the hard work I had done, and now to see my hard earnings go—go—and still continue unable to go to work. After two, three or four months of worrying and kicking against my troubles, I became a little more reasonable, and began to cool down. My father and mother would offer every consolation under the sun, but finally I would listen to them, and sometimes they would read the Bible to me. One day while lying in the room alone these words came to me, "Give me, O, Lord, help in time of trouble, for vain is the help of man." I did not know that it was Scripture, but I thought it was, so I asked my mother to hunt it for me. I was so weak and my eyes troubled me too much to read but very little at a time. But one day I came across it, or the substance of what I have here quoted. This seemed balm to my weary soul. It seemed I was gradually to see some of the beauties of God's goodness I had never been permitted to see before. Gradually day by day I was taught some of the truth and beauty there was in looking away from the crosses of this troublesome life. I would ask God to restore me to health again, believing I would try to think of my duty to him first of every thing. When after a year and a half I was able to go to work again it was the sweetest, most pleasant work I'd ever done, though my health still continued very poor. At times all along since I've been brought low by several weeks' sickness at a time, and two or three times for several months at a time; but it appeared the great conflict was over so far as my attaining the great object of my life, for the accomplishment of which I had given my physical strength, and no doubt robbed myself of greater pleasures, while believing quite to the contrary.

How short-sighted we poor finite mortals are. Unwilling to be led and guided, and try to make our own path. Now after all this I kind of settled down into a contentment unknown before, a sadder in some respects, but possibly a wiser girl, too; for it was I learned not in man that walketh to direct his steps. While I am often forgetful and neglectful, still I believe there are some things or lessons so impressed upon me they can never be erased. Now, dear Christian friend, I've tried to tell you some of my trials, and it is with a feeling of love and sympathy for you in your affliction that I write you, as I cannot tell you. Yet there are many crosses and rough places along the way. But in the midst of all affliction and heartaches we can turn to the Great Deliverer, and expect nothing at all of our imperfect human efforts. I desire your prayers, and ask to be remembered when I leave you all.

My stay with you has been pleasant, and none here has been kinder to me or added more to my satisfaction than yourself.

I would pray God in my humble, imperfect way that you may be permitted to hear the grand chorus around God's throne, though you are denied that pleasure on earth.

Your unworthy Christian friend, I hope,

VADA POWELL.

Elder P. D. Gold.

Dear Brother:—I don't intend writing but a few words. I just want to tell you what a present, and very present help the Lord is in trouble—in every needed hour. But I do not mean that I am going to try to tell you something as though you did not know it already, for you know the Lord and are acquainted with His help, and know what a sweet rest there is in the peace and comfort he gives. I only wanted to tell you how he comforted

me last Friday night in a dream; for I cannot think it was other than the sun of righteousness who arises with radiant beams and healing in his wings, dispelling all darkness and gloom from poor brightened minds. I can't express it so that you can see and feel it as I felt it, for it is inexpressible. But I was carried away—out of self, and forgetting self, and all things of a troublesome nature and was filled with joy, rejoicing, praise, and thanksgiving unto the Lord for his goodness, mercy, and loving kindness to the children of men—even a wretch like me. For a time I was satisfied, enjoying perfect freedom from every sorrow and trouble—every weight and besetting sin—I awoke myself from sleep praising the Lord and giving glory and honors and thanks unto God and the Lamb that taketh away the sin of the world. It was a dream, but it was sweet to me and though the joys of it were soon gone, yet it is still consoling to think of. It supplies me with new strength, with which to endure sorrows and trials.

Pray for me that I fail not by the way.

Affectionately,

LOUISA A. EDWARDS.

Polkton, N. C., Sept. 7, 1903.

Dear Brother Gold:—I have for a long time wanted to write to you, but I write such poor letters I am afraid you will be disgusted with me and my letter, but now I feel so rejoiced I want you to know and rejoice with me. My brother was baptized last Sunday at Sandy Bottom. Brother Crisp baptized him. Now you see I am compelled to ask you to beg for me again. This time I can't be present at the Association, as it is so inconvenient for me to reach, but I hope you will remember us and thank the brethren for their trouble, and if it is the will and purpose of God to put it in their minds to come to see us, it will be appreciated

by us all, though I feel it is burdening them much. I pray God will bless them in their labors, and I would be so glad if you could come to see us, too; but I can't insist on it, because I am beginning to realize old people can't do like young people.

I hope they will send us the Union in May, and you with it, if the Lord will. I feel so unworthy to ask so much, but it seems to me I can't help it. Please tell me if you think I am wrong, and say nothing to the brethren about coming.

The church will have a letter there, but somehow I felt impressed so strong to write to you I could not resist. I don't know why it is, but I hope the Lord will enable you to see and know how I feel, for I don't know how to express myself. Pray for me and Sandy Bottom Church. Oh, I feel we need your prayers so much. Pray for my brother, that he may be an honor to the cause of Christ and glorify His name, as it is becoming to a child of God.

We have good congregations on Sunday at Sandy Bottom, and the most of the brothers have been blessed to come.

I remain your unworthy sister in Christ,

SAC SUTTON.

Kinston, N. C., Sept. 14, 1903.

Elder P. D. Gold:—Esteemed brother. Our health is on the decline, but we feel that we could not do well without the Landmark. It always comes full of fat things from the dear writers. I love to read after your pen so much. You always interest me and when I sit down to read the paper I often read your pieces first; you can express so much in so few words.

May the God of love spare you long to comfort the many little ones scattered abroad is my prayer and desire.

Your little sister,
MRS. M. F. BASHAM.

Elder P. D. Gold.

—Dear brother in the Lord, I hope, I expect, the Lord willing, to attend the Kehukee, Contentnea and White Oak Associations, and I wish you would make some appointments for me, as I don't know the situation of the churches on the route that I would need to take, from the Kehukee to the Contentna, and thence to the White Oak. If I could be in company with some other brother, to those appointments it will be very acceptable. Dear brother, while I have a desire to visit the churches, and see the dear people of God, and mingle with them in the praise and worship of him who is merciful to me, a poor and vile sinner, I feel unworthy, and have always felt a delicacy in sending out appointments to preach, especially where there are much abler ministers than myself. I had thought of going to the Seven Mile and Little River Associations, until I learned that the Contentna was to convene with Sandy Grove Church, where I wanted to go again, since I was there the first time, and when I read that article in the Landmark, from that dear Sister Rowe, saying that she had been comforted under my preaching, I felt to say bless the Lord, O my soul, and forget not all His benefits, and my desire seemed to be to visit the dear people again at that place

CHARLES MEADS,

R. F. D. No. 2,

E. City, N. C., Aug. 19, 1903.

Elder J. T. Stinson:—Dear brother in Gospel bonds; for some cause you have been brought up in my mind this morning, and my mind has run back to the first time that I was ever met with you. It was at old Tumbling Creek Church on Saturday before the third Sunday in May, 1874. You were in company with your old grandfather, Booth. You were a boy in size and age, but a full grown man in the Gospel. You used for your text the

words, "Fear not, ye are of more value than many sparrows." Your preaching was good food to me though I belonged to the missionaries at that time, but wanted to get a way from them, and your preaching was so good that I resolved to act in accordance with it, and that of Elder Hopkins of whom I had previously heard. So on the next Saturday I presented myself to the church and told them a part of what I hope the Lord had done for my poor soul, and they received me and was baptized the next day by Elder Hopkins. The next time I met you I could take you by the hand and call you brother, and you have been a precious brother to me ever since. I loved your company when blessed with the privilege of being with you, but now valleys and mountains lay between us, and we have not met for five long years, yet are fresh in my memory, and the happy seasons that we have had in gone by days in meetings cheers my poor drooping mind when I think of those times. The question arises, will we ever meet again? We are both growing old. I am 52, and you are not far behind me; but may we be guided by the Good Spirit in our old days, and live so as to honor God and be useful to His glorious cause here on earth.

Since I left the state of Tennessee I have been blessed to meet and hear the following brethren preach the glorious Gospel of the Son of God, J. E. Adams, A. G. Morton, J. F. Mills, J. E. Williams, Robert Helms, S. C. Little, Jesse Brown, W. P. Williard, W. T. Broadway, G. Bryant, A. J. Taylor, P. D. Gold and E. H. Billings. These are all precious brethren to me, and preach the same system of salvation by grace, and grace alone. Since I have been in the state of North Carolina the Lord has enabled me to travel and try to preach in twelve counties and twenty-nine old Baptist meeting houses, and I hope to meet with many more of the dear elders in the minis-

try. There is but one church near me, and the next nearest is about fifty miles away, and I some times get so low down in feelings that I almost decide to lay my Bible and Hymn Book aside; yet again I am lifted up by the mighty power of God, and I am made to rejoice in His good name, that my case is no worse than what it is. My dear brother, since I left Virginia I stayed almost four years with brethren in East Tennessee, and when I left there I went to South Carolina, and stayed one year, and never saw a Primitive Baptist except my brother Andy and his wife. Oh how lonely and lost was my condition. During my stay in South Carolina I was taken sick on the 6th day of October, and was unable to work until the 13th of November. Some time during the days of my sickness I was carried in a dream to a bunch of Primitive Baptists, and tried it was all a dream; but it caused deep impressions on my mind, and I became fearful that I would die in a strange land and among strange people. So I desired to make another effort to find some of my people. I moved to Gaffney, S. C., and soon got in conversation with one Mr. Green that could tell me where Philadelphia Church was located. This conversation did me good, for I felt sure that I would soon find that people. I wrote as Mr. Green told me, soon received a letter from the old gentleman that I wrote to. This gave me much comfort and consolation, and I soon made preparations to visit that church; but when the time came for my visit I was prevented from going by a small-pox scare in the town of Gaffney. I had to wait another month, which seemed long, and during this time a brother and member of the church, came to see me and after his return home I received a letter from him stating that the way was open for me to move to this section of the country if I wanted to. Well the time came for me to make my visit

and there was nothing in my way. I found the church a solid body of Baptists, and in one month more I moved among them, and am still with them, and I am still trying to preach to them the same doctrine that we tried to preach when we were young men, and they love to hear it, and I love to preach it when I can get self behind me, and have the gracious light in front it is food to my poor soul. I will close for fear of wearying you, hoping you may have a mind to write to me, and let me know how you are getting along.

Your unworthy brother in Gospel.

H. TAYLOR.

Lattimore, N. C., June 6, 1903.

Dear Brother Gold:—The Lord has been merciful to our unrighteousness at New Garden, and the cold chilly ice was broken yesterday. The dark cloud which has hung over us so long there was lifted up and love possessed our souls. While I tried to preach Jesus my own soul seemed filled with His glory. The brethrens' countenances were lit up—bright and shining. Oh, what a feast of heavenly things we had! At the close an open-door was announced—three came forward and joined the church. They were wonderfully blessed to tell the dealings of the Lord with them, and while they told their travail there were probably 500 people sat spellbound to hear the wonderful works of God with them. I also had a meeting at Mt. Zion on last Friday. The church there was greatly blessed and revived, one joined and was baptized. I had a wonderful vision or dream last Wednesday night. Everything around me seemed immensely strange, and then I was made so happy I just shouted for joy. It made such an impression on my mind that I told my aunt about it next day. On Friday morning I attended the burial of a poor idiot. He had two brothers and two sisters that were also idiots. Each of the boys came to me as soon as I went and shook hands

with me. One took my Hymn Book out of my pocket and looked through it. He said there were many good songs in it, and said I was a good singer. I told him I used to sing, but could not sing much now. He then said he wanted to hear me preach. Wherever I would go and sit down he would come and sit down by me. After the burying the two boys came and met met me at my horse and took out my Hymn Book, opened it and handed it open to me, put his arm around my neck, with tears streaming down his face. He must have done so and shook hands with me a dozen times.

Here was my strange, peculiar surroundings that I have seen in my dream. These children being idiots, are never taken to church. How he knew that I was a minister or anything about preaching, no one knows. They have been idiots from birth. There is a case for missionaries to consider. No mortal man could reach their case, but the Lord did and filled them with His holy spirit. They talked intelligently of God and of death. Their father and mother are dead and they are cared for by one of their brothers. The people who witnessed this were greatly astonished at the works of God, and yet it takes the same powerful grace to tame and save us as these poor idiots. Brother Gold, it would be too tedious to write you all the particulars of this wonderful case. I just can't express my feelings to you.

Your brother in hope of eternal life,

J. T. STINSON.

Stinson, Va., June 22, 1903.

Dear Brother Gold:—For some reason, I do not know, I feel impressed to write a few words for publication in your highly esteemed paper. How or what I shall write I cannot tell, for without the Lord I can do nothing, and I trust in Him who is the author and finisher of all good things, to guide my pen. Every since I was baptized,

and even before, I had impressions, if not deceived, to write out my experience for the Landmark, but feeling my unworthiness and my experience so little, I have not done it. Summer before last, during a spell of sickness I promised the Lord, if he would raise me up, I would write and send it to you. I wrote two or three times, but never could get up courage enough to send it, so I would burn it. But I feel I have had to suffer for my disobedience. I will now try to obey the impressions, and if it is of the Lord I am sure it will be of some comfort to some one, and to the honor and glory of His name. I am so vile, so prone to sin I fear that I'm not born again, hence it is a heavy task, for I did not want to deceive any one. When only a school girl, at what age I don't remember, I had serious thoughts about death and judgment, and would have dreams about torment and the world on fire. I thought I would get religion. As I grew older I attended protracted meetings, and did most all they said to get religion. Once or twice I made an open profession, as their works were so easily done, but would soon feel meaner than ever. I thought surely I had committed the unpardonable sin. Somewhere about this time I dreamed of seeing two rows of people. I was just outside at one end of the two rows looking on. My father was at the head of the row on the right. It seemed they were all looking at one. But I did not go over on either side. I didn't know what my dream meant then, but look back in beauty at it now. I think the row my father was in was a Primitive Baptist row, as it was on the right side; and I was just standing there. No, I couldn't get religion within myself. For it is the gift of God and Jesus paid it all. Finally I married and was still attending protracted meetings and trying to get religion. I would try to pray, but it was only Lord, have mercy on me, a poor

miserable sinner, and my prayers didn't seem to go any higher than my head. Once I took up my Bible to read and laid it down almost immediately, saying I know I am doomed for torment, and it's useless for me to read. But I took it up again to try to find something of comfort, but could see nothing but condemnation to me, a poor sinner. Though it seemed I could see words of comfort for the children of God. Now, it was about this time I was made to hope in Christ, if not deceived. But, I never could tell when I was delivered, if indeed I've ever been. This has given me more trouble than any one thing. It just came on gradually and I found myself loving the dear old Primitive Baptists better than any people on earth. Now, this is the greatest evidence I have of a hope in Christ. I always thought they were right, but were too old-fashioned; their songs were not fast enough for me; they were not popular enough. But the first thing I knew this was all removed, and I could view them as the loveliest people on earth. The older the songs, the sweeter they were to me. I thought if I could feel half as good as they looked to be I would never doubt any more. And then I wanted to join the church, but did not feel fit to be with them, and my experience was too little to tell. During the summer of 1900 I saw great trouble concerning it. It was on my mind all the time. I was afraid I was deceived and would deceive the church, and oh, I did not want to do that. I was almost continually begging for evidence to strengthen my little hope, if I had any at all. One Sunday I went to church at Dutchville and I could scarcely refrain from offering myself to them. I did not; but couldn't keep from crying to save my life. After services I tried to laugh and talk so as to keep any of them from talking to me about it. But "even in laughter the heart is

sorrowful, and the end of that mirth is sadness." Before I had any hope I tried to shun the old Baptists, for fear they would say something to me about it. And now I was doing the same thing, trying to shun them, especially Brother Simpkins and Brother Isaac Harris. Brother W. A. Simpkins was pastor at Dutchville then and is now. They could tell my feelings better than I could myself. I went home that evening, lighted my lamp and picked up some Landmarks to read, trying to find something of encouragement in them, and it seemed I was still begging for evidence to brighten my hopes. Something seemed to say to me this is not the thing to go to. I laid it down, picked up my Bible and commenced reading of the death, burial and resurrection of Jesus Christ. I kept on down to poor doubting Thomas, where he wouldn't believe unless he could thrust his hand in His side, etc., and to where Jesus appeared to him and said, Blessed are they that have not seen, and yet have believed. Right then my heart was filled to overflowing. I just said here is the evidence I begged for, and I could sing Amazing grace, how sweet the sound, that saved a wretch like me, etc. I will mention another bright evidence to me: One night, just before retiring, I felt very strange and thought surely something was going to happen, and I prayed to the Lord if it was His will to let me have some evidence of being a child of God in a dream. But I didn't have any dream. I arose next morning, never once thought of it (and did not have anything on my mind that I've ever been able to recall), and all at once I heard the words: I came not to call the righteous but sinners to repentance. These words were spoken with great power and force, and I heard it spoken plainer than any voice I ever heard. Then I remembered my prayer and could feel it again as another sweet evidence. And I was made to rejoice. I told my hus-

band about it at Breakfast, and tried to explain to him how poor sinners were saved. I could see it so plain. I had many sorrows and joys that summer. I had sore temptations to undergo, but the ever sweet and comforting words, "Watch and pray, lest ye enter into temptation," followed me all along. I would like to tell it all, but can't. On Saturday before the fourth Sunday in November, 1900, I offered to the church at Dutchville, was received and baptized on Sunday morning by Elder W. A. Simpkins, our beloved and faithful pastor. Brother Gold, it seems I have just given you a sketch. If you can fellowship it, give it a place in your paper, if not just throw it aside. Pardon all errors and remember it is like the writer, full of such. Pray for me and mine at a throne of grace, that I may live acceptable in Christ, and oh, may I die the death of the righteous. I have written partly to relieve my mind, but haven't fully done so. The Lord willing I may write again, some time. You know my father, C. C. Wheeler, I guess. He is getting old, and very much afflicted, and he with my mother, are strong in the faith once delivered to the saints. Surely the poet speaks truly: Even down to old age all my people shall prove, my sovereign, eternal, unchangeable love. May the good Lord be with you and bless you the remainder of your days, and then may you hear the lovely words, Well done thou good and faithful servant, enter now into the joys of thy Lord, is my prayer. With much love to all who love the truth, I am,

ELSIE C. SATTERWHITE.

Raleigh, N. C., Jan. 5, 1903.

Cast thy bread upon the waters: for thou shall find it after many days. "Be glad then, ye children of Zion and rejoice in the Lord your God: for He hath given you the former rain moderately and He will cause to come down for you the rain, the former rain, and the

latter rain in the first month. These words came to me a good while ago, as a promise, and I don't know for what, yet I feel there is something in them for me. Please give your views on it. The rain, Joel, 2nd chapt., 23rd verse.

Lovingly,

ELSIE C. SATTERWHITE.

August 31, 1903.

Remarks on Joel, 2:23: Rain comes from the clouds, for the Lord sends it, and it waters the earth, and causes it to become fruitful. Not until a mist went up from the earth, and it descended in showers, was there any fruitfulness. Water then causes blessings to come, and this causes the children of Zion to rejoice in the Lord. For he has given the former rain moderately, and he will cause to come down to you the former rain and the latter rain in the first month. This is better than the former covenant. For under that covenant of works the rain, even the former, was often withheld because the people continued not in God's covenant. But now in the Gospel we have abundance of rain, even the former and the latter rain in the first month, for it is grace for grace, and grace is multiplied. It begins in grace, or it is in the first month. By grace are ye saved through faith, and that not of yourselves; for it is all the gift of God.

Under the first covenant it was a system of works, or it was dependent on the creature: but in the Gospel it is God's Kingdom, God's husbandry, God's people, and he sheds salvation on them abundantly.

P. D. G.

To all Whom it May Concern:

Dear Brother Gold:—On last night Mr. J. A. Lowery, husband of one of the most worthy sisters of Raleigh Church, suffered the loss of all they had by fire—not even left with a change of clothes. Mr. Lowery is favorably known among many of us as a strong

believer in the Baptist doctrine and an honest, hard-working man, and whose family is dependent on his labors for support, and being left in this destitute condition, I thought it but right that brethren and sisters and friends, who read your good paper, should know of their sad loss, that they might be favored with an opportunity of lending a helping hand in this time of need and I hope, dear brethren and friends, you will kindly help them according as the Lord has prospered you. Mr. Lowery had no insurance on anything and his loss is something near \$500.00, but it will be easily made up, if we all do what our consciences tell us.

The Primitive Baptist, as a rule, oppose insurance, but if we sit still and see our brethren lose and never help them, is it not a temptation to one to insure against fire, etc? I have no stock in anything else but the old school Baptist Church, and if God blesses me or punishes me, I hope to say with Job, though He slay me yet will I trust Him. We preach that the earth and the fulness thereof is the Lord's and we know it is true, but we know the Lord Himself does not deal in money, but in something better, such as love and mercy, and so I will say in conclusion, let us who love one another prove our faith by our works, the word of truth tells us to "Remember those in bonds as bound with them and those in adversity as being also in the body." This is the second time that our friend Lowry has been burned out, let us help him at once or as soon as we can. It will be appreciated. Those wishing to contribute send it to J. A. Lowry, Raleigh, N. C., or myself.

Very respectfully,
W. A. SIMPKINS,
Raleigh, N. C.

Mrs. Fannie J. Ross.

My Dear Sister:—As it has been my mind

for some time to write to you and tell you some of my feelings and how I have been getting along for a long time I will now make the attempt.

Fannie, I can't tell you the trouble I have seen since the time I talked to you at Union Church about the true way being shown so plain to me. I feel like I did wrong in telling it so much which has caused me much trouble. About eight years ago I became bothered concerning the different denominations. As I heard so much said about the different beliefs my desire was to know the truth. I begged the Lord to satisfy me in a dream concerning the true way. I was not made satisfied in a dream, though I believe the true church of God was revealed to me when I was awake. I was in the field at work one day a short time after I begged the Lord to show me the true church when at once a glad feeling came over me, and it appeared to me very plain there was only one true church, and that was the Primitive Baptist. After that I had the greatest desire to read the Bible I ever had. I could hardly do my work for reading the scriptures. It appeared to me I could understand the scripture better than ever before. It was a comfort to me to read the Bible. I believe I could read my title clear, for I had no fear concerning my hope at that time. For I think I could bid farewell to every fear as the poet says. Fannie, I cannot express how overjoyed I was. It seemed to me I had the greatest love for the church people, and I had a tender feeling for everybody. One evening the same glad feeling came over me that I felt when the true church was showed to me, and with it a mind to write what had been shown to me concerning the true way. And this is why I make the attempt to write about such things, for I cannot get rid of the impression. I have to write. It is not for any praise I expect to receive from the world that I do this writing but rather expect persecution instead of praise. I believe I would be willing to bear it if I knew it was for Christ's sake. When the plan of salvation was opened up so plain to me I tried to show others the true way but was

soon taught it was a great sin to me to try to do such a thing. It seemed plain to me that the Lord was the only one who could open their blind eyes, and unstop their deaf ears. Dear Fannie, there is no telling how far astray I would go if I was never to be whipped back. But thank the Lord, I am whipped and no more than I deserve, for I feel to need daily correction to keep me in my place, for I know I do want to be kept in my place to keep me from being a disgrace to the cause. As I have learned I am not my own keeper and I am glad I am not, for if I was my own keeper I would be sure to go wrong instead of going right. Well, after all my troubles, I have had I hope it will be for my good. I was studying one day how strange my mind had been exercised for several years, and how much trouble I had passed through. It seemed strange to me how some seemed to pass through so much more troubles than others. While I was studying it over a thought came in my mind. The thought was this. It is through much tribulation you enter the understanding of the kingdom of Heaven. In this life it seemed to me there are many souls that are saved after death that never pass through the trials some have to pass through. It seems to me the trying time with God's children is when they have been stripped of self and self dependence, seeing plainly there is no help in man to save them from that awful destruction, and at times when they feel to be forsaken by the Lord they cannot express the trials they pass through while in that condition. Dear sister, we need not think strange of trials while in this life. Did not the Lord say in the world we should have tribulations, but in Him we should have peace. I think every child of God can witness that to be the truth. When the Lord is present all is peace. But when He withdraws His presence doubts, fears and tribulations begin with a child of God. There are some other things I would like to tell you, but I fear I have already written too much.

Your sister, I hope,

Mary A. Parker.

Dodson, Va.

Where is the blessedness I knew

When first I saw the Lord?

Where is the soul-refreshing view

Of Jesus and his word?

I am so much in the dark, and tossed to and fro, and but little comfort can I find, I call to mind the sweet peace I have enjoyed in days gone by; but I know I have been so much conformed to the world, I have sown to the flesh, now must reap corruption. The Lord is merciful to me; He has not dealt with me according to my sins. Verily salvation is of the Lord. I know that without Him I can do nothing, am dependent on Him, not only for salvation, but even for a d-sire to be saved.

I have thought much of late of the sermon I heard Elder J. E. Adams preach at Wheeler's one Easter holiday several years ago. His text was, "As the lily is among the thorns, so is my love among the daughters." I thought it was the sweetest sermon I ever heard; words cannot express the sweet peace I felt that day. I felt to be confirmed in hope. But now when I hear preaching it seems I can't enjoy it like I used to.

Brother Gold, I have written this to relieve my mind. I have felt an impression to write for a long time, but just thought I couldn't, but I was finally made to try.

A sorrowful one,

LAURA V. WALKER.

Roseville, N. C. . . .

Dear Brother Gold:—Brother H. G. Clayton, a deaf mute, requested me to write for the Landmark on Mat. 19:16, etc.

Here is a case of the foolish virgins. — One comes asking oil and is sent to the law where is all his trust to buy for himself. "Good Master, what good thing shall I do, that I may have eternal life?" In another place we are told that this young man was a lawyer and the word have is inherit in that place. How little did he know

of an inheritance to think he could obtain it by his works. It reminds me some of those who say, Yes, I know that salvation is all of grace, but we must do something to obtain it." It is an inheritance, but must be worked for. How strange a consideration for the wise? This young man trusted in the works which he could do in keeping the law. He expected to obtain eternal life that way. The Lord said to them: "Search the scriptures, for in them you think you have eternal life, and they are which testify of me."

Instead of trusting in the Lord they trusted in His testimony for eternal life. This man is sent to the law for all the life he knew of was here. It was impossible for him to have any conceptions of eternal life until he was made alive in that life. The Lord sent him to the law because they that do the things of the law shall live by them. Paul tells us, That is a life worth having in this world. The Lord said, "If thou wilt enter into life, keep the commandments." In another place He said this do and thou shalt live. Whoever transgresses a commandment is subject to the penalties of that commandment.

For instance, the laws of the United States forbid any one to make whiskey or any other distilled spirits or to in any way aid those who do do it, there is a penalty attached to each of those laws and we have all sworn to keep them. Now, if we do that kind of business or aid those who do do it we are guilty of perjury and perjury is a penitentiary crime and one who commits a penitentiary crime disfranchises himself and is not worthy of citizenship. On the other hand if we obey all of our laws (and this we should do, for they are God's ordinances) we live by them. This do and thou shalt live.

That young man claimed to have done those commandments, but the Lord only called his attention to one

commandment, "Thou shalt not covet" and the young man went away very sorrowful. If we are guilty in one point we are guilty in all, and the whole law condemns us.

The life of our Lord is our example. This young man called Him, "Good Master." How did he know that He was good? Did he recognize Him as being the eternal God? The Lord said: "Why callest thou me good? There is none good but one, that is God." The saying is, I am God. Do you see this in me? To call him good from any other standpoint would be hypocrisy. We see that He is God and call Him good. He didn't covet by withholding that which should be given to another, for He came to minister, not to desire the things of others, for he came not to be ministered unto. He was self-sacrificing and helpful in all His life, but those rich and (in themselves) noble pharisees felt no need of His ministrations. Only the poor, the outcast, those hungering and thirsting after righteousness felt the need of Him and those He blessed.

It is the same now. The eternal inheritance is given and not worked for. It is already possessed by the heirs of promise and none other can enter upon it, for it is not meet to give the children's bread to dogs. All the world, one might do cannot make an heir of God's glory. To be a son of God we must be born of Him and if we are born of Him we have His spirit which is the spirit of obedience unto righteousness in our dear Lord. Also of Mark 9:28th.

In this case one brought his son, who had a dumb spirit, to the disciples and they could not cast him out, but the Lord cast him out, and His disciples asked Him, "Why could not we cast him out?" and the Lord said, "This kind can come forth by nothing but by prayer and fasting."

I do not know that I just understand what it was to have an evil spirit

in those days, but it appears to me that this child was both insane and dumb and his distress was so great that he had fits with his other troubles. In order for one to cure this child he must be capable of fasting and prayer. Who is sufficient for this? One might abstain from food and yet he might not fast unto the Lord, another might eat food and yet in him is a fast before the Lord. We can no more fast than we can pray and even Paul said we know not what we should pray for as we ought and the disciples ask the Lord to teach them to pray. Thus, we see that none but Jesus was endowed with the power to cast out that dumb spirit for He alone could fast and pray. The Lord has not given His power to men, but they are blessed in His power as He ministers to them in the things of His kingdom.

The Lord bless these remarks to the good of our dear brother and to the household of faith.

Your brother, in hope,
L. H. HARDY.

Dear Brother Gold:—I would like to have your views on the following scripture: 1. Peter 3:19, by which also he went and preached unto the spirits in prison.

A missionary friend tried to convince me that the above scripture proved that Jesus by His spirit went and preached to the souls of the antediluvians, while His body was in the grave. I cannot understand it that way. The Landmark is about all the preaching I get. I seldom have the opportunity of going to hear preaching. The most of my time is spent in darkness and mourning. But sometimes just for a small moment I feel that Jesus is revealed to me, as my Saviour, then all is well with me; those bright seasons keep me from despair, midst all of my trials and temptation. It seems that the longer I live the more sinful and hard-hearted

ed I am. Pray for me, a poor sinner, with little hope of a better world than this.

L. V. WALKER.

Dear Brother Gold:—You said (yourself) in your letter the substance is vile and corrupt. You also said you hoped I was feasting on the bunches of grapes of Eschol. Now I cannot look up on one who hands me the bunches of grapes to eat as being, as you represent yourself, when you spoke on Saturday at Tarboro. Behold, I am vile; it did seem as if some one had told you my thoughts and feelings. O, when I hear you and others, say you are vile and corrupt, I feel surely none so corrupt as me, but for two days before I received your picture I was blessed to view Jesus as an all-sufficient Saviour, one who cancelled all the debt and everything was finished and complete in Jesus, and I was rejoicing in that faith when your letter came. Is not that enough? It does seem it takes so many trials to learn me anything. I have to learn over and over again.

I believe I can truly say I delight in the law of God after the inward man. It is my desire to live right, but it seems there is no one who has professed a hope, who falls so short, in walking out a Christian's life as I, but after all my shortcomings the Lord has wonderfully blessed me in many instances, for no cause, only because He will be merciful. Among the greatest blessings the Lord has bestowed on us at Sparta Church, is the gift of Brother Lawrence as pastor. He always comes laden with the good things of the kingdom, in the fullness of the blessings of the Gospel. I believe we all esteem him highly for Christ's sake; also, for the work of the ministry. I did not think to write so much, when I commenced; but have written as my mind ran. You will please bear with me in my weakness.

Come to see us, and preach for us,
when you can.

Your sister in hope,
MRS. E. MOORE.

Dear Brother Gold:—I feel impressed to write and try and tell you what I hope to be the dealings of the Lord with me. Ever since quite small I have had serious thought concerning death and would pray to the Lord to convict me of my sins as I had read of others being done, but these would wear off and I would go enjoying myself with other young people. Being raised by Baptist parents I always believed in the doctrine. My father was the late Elder John R. Rowe. As time rolled on and I grew older my troubles grew worse and I would pray to the Lord to have mercy on me.

One night I was sitting alone after the rest had gone to bed and these words came to my mind: "How lost was my condition till Jesus made me whole," etc., and I commenced to sing them and a sweet peace came over me, so sweet that at first I could not realize it, but as it came to me in all its force I felt like praising God with all my strength. I wrote to uncle Joshua Rowe of Baltimore and asked his opinion of it and he said he thought it was the working of the spirit and advised me to go to the church, which I had already thought of doing, but did not think I was worthy. I wrote to uncle Joshua Monday after the first Sunday in May and on Saturday before the first Sunday in June I went to church. Elder Wm. Brinson was pastor, and it seemed as though every word he said was to me and it was the sweetest sermon I ever heard.

After church, while they were singing the last hymn, I went before the church and to my joy was received and baptized the next day. Oh, how happy I felt, but now at times I feel as though I had deceived the church. I know that I am weak and sinful and if a saint the least of all. Pray for me that I may be guided right, as I am young and need guidance. I am only sixteen.

Now, Brother Gold, do with this as you think best. If you see any good in it and

wish to publish it, do so. If not cast it aside and all will be well. Hoping for the prayers of all the saints, I remain,

Your little sister,
Mary C. Rowe,

Elder P. D. Gold:—Alvin H. Goodwin was born January the 21st 1899, and died August the 12th, 1903 making his stay on earth four years, seven months and twelve days. He leaves father and mother, three sisters and three brothers and a host of relatives and friends to mourn the loss of their dear child, but we hope their loss is his eternal gain. He was not confined to his bed very long. He was taken on Tuesday and died on Wednesday. He had the disease that is called lockjaw. He was a very bright child—as much so as I ever saw in my life. He was thought well of by every one that knew him. Please publish this in your good paper.

Written by one who loved him.

W. L. CARAWAN.

Raleigh, N. C.

RUTH PITTMAN.

Dear Brother Gold:—By request of J. W. Pittman and wife I send notice of the death of their little daughter, Ruth, who died July 29th, 1901, aged two years and six months. Little Ruth was a great sufferer almost from her birth and although she was sick all the time more or less, she got so she could walk and talk and some times we could hope she might be spared us. She was a very bright child considering her suffering, but the dear Lord knew best and may we all be submissive to his will, for He doeth all things well. Little Ruth had so much fever it took out all her pretty hair and then she would get better and her hair start out, only to grow worse again. Oh, how we miss the sweet prattle and foot steps of our little darling, but dear parents we believe her spirit is now with Jesus singing praises to his great name where we hope to meet her, and oh dear Lord, humble us that we may live to thine honor and glory is the prayer of her grand ma.

SUE A. EDWARDS.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

DO WE LOVE MEN?

An unknown writer, signing name "C. M. H.," requests that I state what are my feelings toward such as I consider Christian people; and if I feel the same way toward such as give no evidence they are Christians?

Do feelings have any effect on our conduct in this matter? Some seem to think there is no feeling in religion. It seems to me that a religion that has no feeling in it has no life in it. Do you have any feeling when you are hungry? Do you have any feeling when you are sorry, when you are hopeful, or when you are fearful? Can you be interested in any matter and still have no feeling?

Pure religion causes the strongest feelings that its possessor has on any subject. The burden of conviction for sin causing such to cry out, men and brethren what shall we do? The deep consciousness of the majesty and glory of the Lord Jesus causes Saul, to whom he appears to cry out, "Lord, what wilt thou have me to do?" The grace of pardon evokes the strongest utterances of joy. The revelation of the Lord Jesus as a Saviour produces the strongest love in the heart of man.

The shedding abroad of the love of God by the Holy Ghost binds the life of such pardoned souls to a life, long devotion to the cause of Jesus.

What feelings have such toward those that take no interest in the Lord Jesus? A feeling of pity for them in their blindness. Yet no fellowship for them in unbelief and sinfulness, for men are without excuse in their rejection of the Lord Jesus.

We are to pray for them that persecute us, and to return good for evil; still we cannot love the conduct of such people.

How do we feel toward such as we think have received a hope through grace, yet have not confessed the Lord Jesus? We love them with a peculiar love as thus manifested, and would like to encourage them to come and go with us, seeing we are going to a land of which the Lord hath said I will give it to thee; come thou and go with us and we will do thee good, for the Lord hath spoken good concerning Israel. We sympathize with them in their conflicts, yet do not fellowship their confidences with the flesh. We are to deny self and ungodliness, and to live soberly, righteously and godly in this present evil world. We desire to encourage every one that nameth the name of Christ, but such as draw back or walk after the flesh we cannot love as we do those that so let their light shine before men that we glorify God on their behalf, and because of the beauty of the Lord we see in them. God is love, and when His love is shed abroad in our hearts by the Holy Ghost we love God and love those born of God. We know we have passed from death unto life because we love the brethren. This love is not natural, but it causes those controlled by it to love holiness and to hate evil. Such as we see the image of Jesus, or the principles of righteousness in, we love with this heavenly love. They that are of the earth love earthly things. He that is

born from above loves and seeks those things that are above.

This love is the greatest of all principles, and is stronger than death. Many waters or troubles cannot quench it, and nothing can separate us from the love of God which is in Christ Jesus our Lord.

If we love the truth we know the truth. We know the doctrine of Christ and have an unction that teacheth us all things. We desire to hear the gospel preached, and know the joyful sound. There is such a difference between preaching Christ Jesus and Him crucified, and the doctrines or teachings and notions of men that those taught of the Lord know this difference, and they cannot love false doctrines. Nor can one who knows the truth feed upon that which hath falsehood in it. Gourds will spoil a dish. A few drops of poison would vitiate a cup of water because it permeates into the entire cup of water. Such is the purity of the doctrine of Christ that it will not tolerate any other doctrines. God will not give His glory to another. Jesus Christ is Lord of all, and none can for a moment stand with Him.

There is but one Saviour set forth in scripture. For there is none other name under heaven given among men whereby ye must be saved, neither is there salvation in any other.

Why is there so much difference among men in their interpretations of scripture, and why are there so many and such different denominations? All those that interpret scripture according to the spirit of their renewed mind are led by the Spirit of God. If one has an understanding given to him by the Spirit of the Lord he has the guide in himself that will direct him into all truth. He that believeth hath the witness in himself. These blessed feelings animate us to rejoicing, and we consider that our feelings are the best

evidence to us that we have life, and having this life it shows itself in love of good things, and hatred of evil things, in love toward those born of God, and in good will to men even that do not desire the things that we desire.

There is great rejoicing when such as once were dead to this glorious doctrine are now made alive to it, and manifest in their walk the life of faith in Jesus and love for His cause. There is more rejoicing over one sinner that repenteth than over ninety and nine just persons that need no repentance. Hereby shall all men know that you are the disciples of Jesus if you have love to one another.

How do you know you have this love? It works no ill to your neighbor. It will do him good and not evil; it will cause you to rejoice in his rejoicing in the Lord. There is fellowship—the same feelings that you have he has. How can you help loving him?
P. D. G.

GOOD USE OF WINE.

My views are requested on 1st Tim. 5:23, "Drink no longer water, but use a little wine for thy stomach's sake and thine oft infirmities."

This is a queer prescription to give a preacher those would say who are rabid on prohibition. A moderate, sober, sensible position, held according to scripture, is not always taken or contended for. Drunkenness or intemperance exhibits itself in many ways. Because some people get drunk there are those that would destroy all the intoxicants in the world. If there were no good uses or need for wine or strong drink then such position would be more reasonable. There are good uses for wine and strong drink. Give wine to him that is of a "heavy heart, and strong drink to them that are ready to perish. Those that are well do not need wine or strong drink.

The effort to evangelize the world by removing temptation is a failure. The man needs such an operation of the Spirit of God wrought in him that he can rightly use without abusing the things that God hath given man for his use. Woman is a great blessing to man. But because some men, worse than brutes, defile themselves with women shall all women be put to death? It would be better to put such men where they could not repeat their crimes. Because thieves steal property, therefore shall all property be destroyed? Better handle the thieves so that they cannot repeat their offences. God does so cast the unclean spirit out of His people that they cease to do evil, and learn to do well. It is not wise to be over much righteous, nor to be over much wicked, nor to be wise above what is written; but if one is wise according to what God has written that is sobriety of the highest order.

John the Baptist came neither eating nor drinking. Did the pharisees like him? No. They would not hear him, but rejected the Kingdom of God against themselves, not being baptized with John's baptism. Jesus, the Son of Man, came eating and drinking. Did they receive Him? No. They said behold a gluttonous man and a wine bibber, a friend of publicans and sinners. It is bad to know too much or consider oneself too good. But a moderate use without abuse of that which God gives man to use is wise.

No right minded man will turn thief or drunkard or whoremonger because such things are within man's reach. They are here to try him, to see what sort of character he is.

When Jesus turned water into wine he did not license drunkenness. When He took wine and blest it as an emblem of His blood He did not authorize drunkenness, but put it to a most wonderful use.

Timothy had a physical weakness of his stomach, a constant infirmity that the use of water aggravated. Paul, who loved him, instructed him to cease the use of water (and take a little wine—a little wine—for his stomach's sake, and his oft infirmity. This was for Timothy's good. The proper, moderate use of all things beneficial to man is sanctioned by the Word of God, and this is temperance.

I have heard of people so drunken and crazed with their wild notions as to condemn the use of wine at the Lord's Supper. This is a very dangerous, blasphemous kind of drunkenness.

I have thought that there is also another meaning to Paul's language. Timothy was a Jew. Water represents the law and wine the gospel. As a Jew Timothy had an infirmity of depending on the law as a rule of life. Paul says, depend not on that. Drink no longer at this fountain which is a broken cistern; but drink at the gospel fountain which is good for your infirmities. The best wine is the surest antidote and cure for all faint hearted souls that would depend on their own works for health and strength.

The most soberizing drink one can imbibe is the wine of the grace of God. It goeth down sweetly, causing the lips of them that are asleep to speak, even while asleep they speak words of wisdom and truth.

P. D. G.

WANTED MORE LIGHT, IF THE RIGHT SORT.

Dear Brother Gold, what do you think of Baptists attending the meetings of a set of people calling themselves sanctified, and holding up their hands to be prayed for by them, and saying, "I have some religion and want more."

We do not see in the scripture that any of God's people call themselves

sanctified; nor that any of them call themselves Christians. God calls His people sanctified. The nearest approach to any one calling himself sanctified is where it is said by the which will we are sanctified by the offering of Jesus Christ once. But for God's people to call themselves holy and sanctified is not the way they talk about themselves. God is the judge as to who is sanctified. The Lord's people know this concerning themselves, namely, that they are sinners.

There is sanctification of the Lord's people by God and the Lord Jesus, but it is all of the Lord and all in the Lord, and the Lord knows who are His people. The people of God desire to live righteously, but they do not claim perfection in the flesh. Nor do they call themselves Christians. They are called by that name, but there is no example or instance of a single one in the Bible calling himself a Christian.

The Bible is a peculiar book, and the people of God are a peculiar people. They take a low seat, and feel that they are vile, and do not claim that they are sanctified, or holy, or Christians. They claim that the Lord has such a people, but it is too much to claim for themselves. But God is the judge of all that.

There is a class of people mentioned in the Bible who say they are holy, and better than others, that take high seats, and are exalted in their own minds, and prefer themselves to others, and cast out the poor, despised, afflicted people of God as beneath their notice, and count them as not worthy to be counted or reckoned among the nations.

It is good if our people crave more of the love of God, and the fruit of the spirit, and desire a growth in grace, and to know more of the Lord Jesus and hunger and thirst after righteousness; but why should they attend a meeting of

those claiming they are sanctified to obtain these blessings? Why seek to man—vain and helpless man—for them? Where is there any such a command in the Bible? Why not seek these things of the Lord? He only can give the spiritual blessings we need.

If any of our people love such people as those claiming they are holiness people, better than they love the Church of God, we suggest that they go and live with them, and be honest enough to appear in their true colors. Then we would have cause to think that they are at least sincere.

Yeare ago a woman who was a member of a church I was serving, came before the church, claiming she was holy—sanctified—and had not had a single vile thought for months. The brethren withdrew fellowship from her. I said brethren, you sometimes turn out one for being too bad. Are you going to turn out one for being too good? They said Brother Gold, she is not too good. Her neighbors give her a bad name. They say she is fussy and meddlesome.

Such as study to be quiet, and to attend to their own business, not being meddlers in other people's matters are good neighbors. Love worketh no ill to his neighbor. The people of God have a mind to serve each other in love.

P. D. G.

PURGING THAT PURIFIES.

My view is requested of 2nd Tim. 2:20-21, "But in a great house," etc. The great house means a very important house, not a hut or kitchen, but a chief house. The Church of God in its visible state, as composed of men and women as they appear through their works or profession to be good or bad—to honor or to dishonor is what is here meant.

The church as appearing here in time in its history has always more or

less consisted in the true and the false. The devil has a fondness for keeping God's children out of the true church, and of getting his own people in there. There were false prophets in the former dispensation. Likewise there are false teachers in these last days. There are vessels to honor and some to dishonor. There are vessels of gold and of silver, that are purified in the fire, and that endure the flame. There are also vessels of wood and of earth that are base and cannot stand the flame, or are not benefitted by the fires of purification.

The refiner's fire will cause the true vessels of the temple of God to shine with glorious beauty. The fuller's soap does not polish the earthen vessel that hath no substance in it that is pure.

Now, what should and what will a true vessel do, and how will it appear in the flame? There is life in the true vessel or child of God. He will separate himself from these defiled vessels. He will withdraw from every member that walks disorderly. He has no fellowship for the unfruitful works of darkness, but will rather reprove them. He loaths the vile conduct of the filthy, and will purge himself of their sickening conduct, and show to others that he is sanctified of God the Father, and made meet for the service of the Master. Them that honor God He will honor. The purging drafts or tonics of wholesome truth are to free us from the filthiness of the flesh, and give us a relish for the excellent of the earth, and for the perfect service of God.

Errors, heresies and delusions make manifest who is of the truth, as well as show who is on the side of the flesh or of error, and arouse the true followers of Jesus to sound an alarm in the holy mount at Jerusalem, and such valient soldiers will put on the armor by reason of fear in the night, and will fight the good fight of faith, and lay

hold of the hope set before us in the gospel. Such are because of this purging, this disciplinary exercise, strengthened with all patience and long suffering as good soldiers, and they overcome and prove that they are on the Lord's side, or vessels unto honor.

P. D. G.

WINNOWER.

"And of the rest durst no man join himself to them, but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." Acts 5:13-14.

Ananias and Sapphira had lied to the Holy Ghost about some money. Who caused them to do this? Satan had filled their hearts to lie to the Holy Ghost.

Some seem to ignore the literal statement of the scripture that this couple actually died and were literally buried. They were not true believers in the Lord Jesus. They had joined themselves to the church, and the Lord had not added them. They agreed to tempt the Spirit of the Lord. Hence this judgment befel them.

The effect of this was to stop that presumption of unbelievers joining the church. But it did not stop the Lord's works, and believers were the more added to the church, multitude, both of men and women. Any little children?

The glorious doctrine of God when received casts out this love of money any other dishonesty, and causes the Lord's people to live righteously on earth. They love the Lord Jesus, and love truth, and love each other, and hence they delight in the practice, and virtue. Great grace rests upon those that believe in Jesus and follow him. Their money is used in supplying the needs of those dependent on them, and on the Lord's people. God preserves them from the power of satan; while the wicked are under the dominion of the devil and do his will.

Wickedness proceeds from the wicked. Satan filled the hearts of Ananias and his wife to tempt the Lord. Hence this judgment fell on these guilty people.

P. D. G.

SINNERS CALLED.

Matt. 9:13, "For I am not come to call the righteous, but sinners to repentance."

Jesus did not come to help such as needed no help. If any are righteous such are not in any need. It is far from the the righteous judge of all the earth to condemn the righteous.

Jesus ate with many publicans and sinners. The Pharisees said to His disciples, Why eateth your Master with publicans and sinners? Jesus answered, they that be whole need not a physician, but they that are sick; and further said, "I will have mercy and not sacrifice." Men that are righteous could make sacrifices, but sinners need mercy.

While the Bible teaches that there are none good—more righteous in themselves, yet if there were any they would need no mercy, no favor. But Jesus came to have mercy—to call sinners to repentance—to seek and to save that which was lost.

This will produce the greatest benefit. Such as are led to repentance will be the humblest and the most obedient, and fullest of love.

There is no worse character than a self-righteous man. He is proud, a hater of humanity, wise in his own conceit, denies the dominion of God, is a subject of the devil, who is the king of all the children of pride, depends on his own judgment, has no faith. But a poor sensible sinner who finds mercy in the eyes of the Lord is pitiful, humble, forgiving, honest, believes in God and loves the people of God. Jesus is the friend of those who feel they are sinners and He shows mercy to them.

P. D. G.

THE THIRSTY.

An unknown friend desires my view of Isai. 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, yea, come, buy wine and milk without money and without price."

Could there be a more unlimited or broader proclamation than this? Not one is excluded that thirsts for these waters. It is objected to us that we limit and confine or narrow down matters to too few, or to too small a number. What good could it do to say to such as do not thirst, come ye to the waters.

The déclaration, too, to buy and eat, is lawful, fair and honorable. None need be ashamed of obtaining it, for it is by purchase. But the method is the easiest way of buying I have ever heard of. It is to buy without money and without price. If there is no price fixed, and no money is to be paid, cannot the poor and the destitute buy? It is the easiest and most liberal market I have ever read of. None are too poor or too weak to buy. It would look like the market would be crowded with purchasers eager to obtain.

The commodities to be sold are of the best kind, too—wine and milk. These drinks, too, will so suit the faint and weak that it would seem there would be a press of such as are hungry and thirsty to obtain this wonderful wine and milk. They are the food of Canaan, and are not equaled in any market for their sweetness and purity, their healthfulness and richness.

When one has money to purchase and thinks he is honest he wants to pay for these things. His pride keeps him from buying without money and without price. When he has no money and feels his vileness he is too unworthy to apply for this nourishment.

One must go in the name of another who has merit before he can buy for himself. But when he is enabled to thus buy it is his in the right of Jesus, whose name is above every name in this wonderful market.

P. D. G.

This writer signs his name "A Friend I Hope," and requests Brother Lester to write on Isa. 55th chapt., and he also requests Brother Isaac Jones to write.

P. D. G.

LOVE TO SINNERS.

Friend H. Y. Clayton requests my view of 1st Tim. 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

What is a more wonderful or comforting utterance of divine truth than the above? How could one desire anything written or declared by inspiration better than the above?

It is a faithful saying—truthful, a saying of faith—a word or utterance of faith—a word or saying that can never fail—that is always true.

The declaration is that Christ Jesus came, into the world to save sinners. This was the object of His coming. If he has not saved sinners then he has failed to do what he came to do. Then how could it be a faithful saying?

Has He a people? Did He ever have a people before He came into the world? Yes, He had a people before He came into the world, and they were sinners. His name shall be called Jesus, for he shall save His people from their sins.

Are they little sinners or great sinners? Why did Paul say he was chief of sinners? Before the Lord appeared to him he had been a blasphemer, and a persecutor, and injurious. That was all forgiven and sin was not imputed to him; yet he never forgot his shameful life. It humbled him to the

end of his life, and thus he was a sinner and remained a sinner. He felt to be the chief of sinners in his old age.

But was his conduct bad? Did he practice wickedness? No man was more careful of his conduct or more upright than was Paul. But the light shining in him showed him that he was vile, as it shone upon Job and caused him to abhor himself. The longer a Christian lives in meekness and obedience to the Lord the more sensible he is that he is a sinner, and constantly needs the grace of God that bring salvation.

We naturally think if we would live obedient lives we would feel that we are getting better, clearer of sin, and more able to do right. But the nearer we live to the cross of Christ the more sensible we are that in the flesh there dwells no good thing; so that a life of faith is manifested in such. The dying of the Lamb of God, and his resurrection revealed in this way identifies us with Him; hence we are crucified with Him and risen with Him that we may live altogether by the faith of Him.

P. D. G.

PREACH JESUS CHRIST AND HIM CRUCIFIED.

There can never be any better preaching than the old-fashioned preaching of Jesus Christ—the way, the truth and the life, by whom we come to God.

Jesus died for all His people—the one for the many; and they were, while enemies, reconciled to God by the death of His Son.

He is risen from the dead for their justification. By this faith—by the faith of Jesus—this blessed faith working in them they live unto God after being quickened from the dead. There is no salvation but in Jesus Christ. As He is so are those born of Him, and led by His faith. To believe in Him,

follow Him, and love His cause and people is the highest wisdom. This will cause peace to abound in Zion and joy to dwell in the hearts of God's people.

What a good thing is peace, true peace, founded on truth and insisted upon by a well ordered walk and a godly conversation. Great peace have they that love Jesus and trust in Him.

While we are humble and have no desire to seek self, but are desirous to glorify God, we bring no discord in the camp of Israel; but are useful to the body of the Lord's people.

How much distress is created though when men bring in new things into the streets of Israel, and set brethren at outs with each other, and one is for this man, and another for that man, and they are arrayed in battle against each other.

P. D. G.

LOW ROUND TRIP RATES

via Atlantic Coast Line

Richmond, Va.—Account of the Richmond Horse Show. Tickets on sale October 12th to 15th, inclusive, with final limit October 19th. The rate from Wilson to Richmond and return for this occasion will be \$4.75, including one admission to the Horse Show.

Raleigh, N. C.—North Carolina State Fair. Tickets on sale October 17th to 23rd, and for trains due to arrive forenoon of the 24th, final limit October 26th. The rate from Wilson to Raleigh and return for this occasion will be \$2.20, including one admission into the Fair Grounds.

W. J. CRAIG,
General Passenger Agent.

H. M. EMERSON,
Traffic Manager.

OBITUARIES

TURNER WALSTON.

Turner Walston passed from this life August 25th, 1903. Turner was 19 years, eight months old. He leaves a loving father, mother and two sisters, and many relatives and friends to mourn his loss. But our loss is his gain, for I believe he is at rest in Jesus.

Turner was always from a child good, truthful and obedient. He was loved by all. Oh! how much I loved him, the Lord only knows. How I would miss him at the table, to see his empty chair. Oh! it wrings my heart. Everything seems so sad and lone without him. He was the only the boy in our family, and it seems so hard to give him up. But the Lord giveth and the Lord taketh. Blessed be the name of the Lord.

He was only loaned us for a short while. I have often told mamma I didn't think he would live long. We all loved him too much. Turner was always so thoughtful of the poor and needy, and he always loved old people so much, and they loved him. He was sick about twenty-one days, and bore his sufferings patiently, and never complained. All that medical skill and good nursing could do was done, but nothing could stay the hand of death.

May the Lord reconcile us to his death is my prayer; and may we all meet in heaven above where all is love. There will be no sorrowing there.

Safely, safely gathered in—

Far from sorrow, far from sin,

No more sadness, no more tears,

For the life so young and fair.

Now hath passed from earthly care;

God, himself, the soul will keep,

Giving His beloved sleep.

God has saved from weary strife

This loved one, this fresh young life.

Jesus grant that we may meet

Him in heaven at Jesus feet.

Turner was not a member of any church, but I believe he was a Christian. He was always ready and willing to carry his mamma to preaching when she was able to go. Oh! mamma will miss you so much, her only boy. May the Lord bless her and papa, and brighten their lives in their old age. They are so sad and lonely now.

Turner was always at home only when he was at school. He didn't go about to everything to do like some boys. He was always ready to wait on papa and mamma; they'll miss him that much more. His teachers at school gave him a good name and always loved him. Oh! I wish I was able to write just as I feel about him, but I am not. Blessed are the pure in heart for they shall see God.

God has called you, darling brother,

To His heavenly home above,

There to dwell with holy angels,

Resting in the Saviour's love.

Your sister,

KITTIE.

MARY CARTER.

Dear Brother:—As the morning dawns and is followed by noonday and evening's setting sun, so all things round about us are passing. The greeting of loved ones is followed by good-byes, with hearts yearning with anxiety for the good of the departing and hope lingers fondly in our minds, saying we will meet again. It has come into my mind to write something concerning the death of a dear aunt, which occurred recently.

Her name was Mary Carter; she had passed her three-score and ten years, being about 74 years old I think.

She was not a member of our (the Primitive Baptist) church, but was a subject of grace and a conscientious Christian, I fully believe. She told a good experience and read her Bible a great deal and meditated on the same. She and I have had many pleasant conversations on religious subjects. She had been a constant reader of the Landmark for several years and she especially enjoyed your editorials and Brother

J. C. Hall's writings. She spoke of his piece on the Purposes of God and said he made it so plain to her. She lost her husband many years ago. She had two children, a son and one daughter. Her son grew up to be a promising, handsome young man and died with fever. Her daughter married—lived a few years and she died—leaving her alone. She was living in North Carolina at that time and like, Naomi, she wished to die among her kindred, so she came back to Virginia and stayed at my father's a short while, then she moved to my uncle's, where she died.

She said when her husband died she was alone, grieving and lamenting his death, when these words were sent in her mind with much force, "Be still and know that I am God," and she said it had proven true in her case for in all of her troubles and trials she had to be still and know it was God. She often spoke of the wickedness of the world and of the judgments, which she felt that God would send upon it. She would speak of predestination and said there were some things she believed that God didn't in His wisdom see proper to show to us and she felt to leave it to Him who was and is infinite in wisdom. Often has she told me to raise my children to tell the truth and other good advice she gave me, which I appreciate. She had two dreams—one about her church long years ago and she said she had lived to see that one fulfilled. She dreamed of standing at the doors and looked to the house and it was full of green corn, very flourishing. She looked away and then looked back and it looked withered and dried up, only a few stalks were upright. She said there were a few faithful members yet. The other dream she saw a light and was happy, and was perfectly willing to die. She often spoke of this, and said she hoped she would be as willing to die when her time came as she was then. She said if she was saved it would be the mercy and grace of God for she felt that she had never done anything good. She said she prayed to have visions and dreams like some others, but said it hadn't been granted her.

I told her that the scriptures spoke in one place and said go show great things the Lord has done things for thee and in another it said go tell. She said she felt like she had never shown another. I told her if it was any consolation to her for me to tell her so I thought she had. She desired to die in peace with everyone. Thus showing she was a subject of the prince of peace. She was a very close observer and spoke of the difference in a Christian's living in cities and in the country, she having lived in both. She said one could not live as dutiful and conscientious in town there were so many things to draw their attention from divine things, had less time for reflection and meditation than in the country. She told me of one circumstance that I must write. It was the death of her stepson's wife, showing the power of God in dying moments. The doctors told her she had but a few hours to live and she broke out in a most pitiful cry with these words: Oh! my poor soul, what will become of my poor soul, and she seemed in great distress, and asked her husband to shut himself up and pray for her and she prayed just before she died. She seemed happy and clapped her hands several times. She had been a great society lady. There are other things. I would like to write but must close now.

Yours in hope,

ANNIE ASTEN.

NATHAN W. BATEMAN.

The subject of this sketch was Nathan W. Bateman, who was born March 11, 1851, in Tyrrell county, N. C., where he lived until his death. He was generally known as "Nat" with his friends and relatives, and I was taught to say uncle Nat, which seemed very dear and sweet to me. He was very much afflicted, being both paralyzed and deaf, and it seemed that his affliction grew worse as he grew older. He became paralyzed about three months after his birth. Though his affliction and the cares and troubles of this world were very great, he lived an humble Christian life and had a vast number of friends. He united with the church

at Concord, Washington county, N. C., sometime about November, 1878. He was a faithful member and attended the services of his denomination whenever his health and the weather permitted him to go. He was very plain in dress and in the manner he spoke and acted. He would often speak of the pride of the world.

I often visited him and he would have me to read from the Landmark for him, the reading of which he enjoyed very much.

When we would be alone he would tell me of his troubles, and often speak of the great "beyond" after his death. He never married and lived with his brother at the "Bateman homestead" (in which he owned a part) until his brother moved away, and then he lived alone at the same place. He finally fell in a low state of health and a few weeks before his death he went to the home of his niece, where he died. He had been there a short time when it was seen that he was growing worse. The doctor was sent for and visited him regularly until his death. Every respect was shown to him by his friends and neighbors, but his days in this sinful world of troubles and afflictions which he had endured from his earliest childhood were fast coming to an end and on the morning of July 30, while surrounded by relatives and friends the angel of death came and bore his spirit home.

We have many reasons to believe that he is at home with his Maker, where pains and sorrow are known no more.

We feel that our loss is his gain and that we can truly say as the poet said, that he is asleep in Jesus.

Written by his nephew.

W. H. Brickhouse,

Columbia, N. C., Sept. 14, 1903.

Dear Brother Gold:—I ought to have written you before this, but hope this is not too late, and will say the next Contentnea Union was appointed to be held with the church at Autrey's Creek, Saturday and fifth Sunday in November, 1903.

LEVI J. H. MEWBORN.

Green County, N. C., Sept. 12, 1903.

APPOINTMENTS.

H. C. BRAGG.

La Grange (at night).....	October 10.
Mewborns	October 11.
Meadow	October 12.
Tyson's	October 13.
Autry's Church	October 14.
L. Town Church	October 15.
Tarboro	October 16.
Conetoe	October 17-18.
Great Swamp.....	October 19.
Flat Swamp	October 20.
Bear Grass	October 21.
Smithwick's Creek	October 22.
Skewarkey	October 23.
Spring Green	October 24-25.
Conaho	October 26.
Lawrences	October 27.
Kehukee	October 27.
Falls Tar R.....	October 29.
Pleasant Hill	October 30.
Upper Town Creek.....	October 31.
Wilson	November 1.
Contentnea	November 2.
Upper B. C.	November 3.
Beulah	November 4.
Bethany	November 5.
Cross Roads	November 6.
Union	November 7-8.
Smithfield Sunday night.	

ELLIS FAUCETT AND WESLEY HENDERSON, Col.

Durham (at night)	October 9.
Turner's Swamp	October 11.
London's	October 13.
Thorn's Hill	October 14.
Pleasant Grove	October 15.
Mildred	October 15.
Tarboro (at night)	October 16.

J. A. BURCH.

La Grange, Tuesday after 3rd Sunday in Oct.	
Mewborn's	Wednesday.
Nahunta	Thursday.
Thence to Black Creek Association	

ELDER A. G. MORTON.

Appointments are all called in except Big Creek and Lebanon.

E. E. LUNDY.

Clayton	1st Sunday in October.
Raleigh	At night.
Durham	Monday night.
Thence to Eno Association.	
Middle Creek—Saturday before 2d Sunday.	
Smithfield	2d Sunday.
Pine Level	Monday.
Old Union	Tuesday.
Chapel	Wednesday.
Goldsboro	Thursday night.
Thence to White Oak Association.	
Horne Schoolhouse.....	4th Sunday.
Thence to Mill Branch Association.	

W. T. BROADWAY AND WILLIAM MONSESS.

Meadow Creek	October 6.
Clark's Grove	October 7.
Crooked Creek	October 8.
Watson	October 9.
Union Grove	October 10.
High Hill	October 11.
Liberty	October 12.
Mountain Springs	October 13.
Smith's Schoolhouse.....	October 14.
High Bridge	October 15.
Lawyer Springs	October 16.
Tice's Schoolhouse	October 17.
Jerusalem	October 18.
Jones Hill	October 19.
Bear Creek	October 20.
Concord	October 21.
Salisbury	October 23.
Tom's Creek	October 24 and 25.
Workman's Schoolhouse.....	October 26.
Piney Grove Schoolhouse	October 27.
Lexington—at night	October 28.

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P. G. LESTER, Associate Editor, Floyd, Va.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

LESSONS TAUGHT BY DAYS OF PROSPERITY AND ADVERSITY.

(Selected.)

"In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."—Eccles., vii., 14.

I suppose really in the substance of the text, it means nothing after the Lord Jesus Christ himself. We can find no final resting place but in Jesus Christ, as He says, "I am the first and the last." What a mercy that is, to have, and to find, nothing after the Lord, the Lord Jesus Christ; and to be journeying heavenwards, to the full enjoyment of Christ; that is what you are called to if you are Christian people. Yes, you are called to the enjoyment of the Lord himself in heaven—you are called to the fulfilment of that blessed promise in God's word: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." How apt we are to play the part of Peter when he was on the Mount of Transfiguration; he said, "Let us make here three tabernacles; one for thee, one for Moses, and one for Elias;" but he knew not what he said. We are not called to have tabernacles here below. If we are called at all, we are called to a heavenly calling, not to a resting place below. As the apostle Paul says, "There remaineth therefore a rest for the people

of God." And God's people are journeying towards that rest.

Many times of late, when I have had a little sweetness to my soul; and these lines of Dr. Watts' I have found to be good:

"Are we not tending upward too,
As fast as time can move?
Nor should we wish the hours more
slow,

our love."

That is really so if we are the Lord's people, those that are gone before us on the journey; they have got to the end first. That is really the view the Lord gives me at times. So that the one that is taken from me has reached the end of the journey first. It is as the poet says, in respect to myself, and I may say of a goodly number of my dear friends, "Converted last, but first with glory crowned," while I am toiling down below. But still at times I am resigned to toil here as long as the Lord has anything for me to do for the family of God. As the poet says,

"But hush, my soul, nor dare repine,
The time my God appoints is best."

He wanted to serve the Lord here below, and then for him to take him home to his eternal rest.

I want to be satisfied with the will of God, but do not think that it is all satisfaction; I have something about me that is not satisfied, but on the other hand, I desire to be well satisfied with knowing, and doing the Lord's will,

but what a murmuring nature one has!

The school of adversity does us good, if we are children of God, and this sometimes makes me tremble, and if one school of adversity does not do us good, then another school of adversity will. My flesh stands in awe of God, on account of these things, and therefore I want really to profit by the lessons that God is teaching me, and not to have it necessary to be removed to a fresh school, which sometimes is the case. I read an anecdote some time ago in which I saw a lesson for myself. It was in reference to a certain woman who lost her husband, and she kept on grieving over her loss. She had one child left, but the poor child in playing broke his neck; when she said, "I see that the Lord will have me for himself;—and therefore he has taken all away from me." She was a woman. I only say this, because it makes me want to submit to the will of God still more than I do.

How I have had to learn of late what a wretched rebellious nature mine is, I mean my own nature; I do not say that I have been given over to rebellion, that is a different thing. I must ascribe it to the praise of his grace! I should have been as rebellious as possible, if God had not given me submission to his holy will. But those words have instructed me;—the Lord said, I was not rebellious. I said to the Lord, 'Lord only thou can'st say it, but thou can'st give me grace to walk humbly, and obediently before thee!' I do not know of anything so dreadful as being rebellious; there is nothing so dreadful! I sometimes admire that expression of the apostle Paul: "Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the father of spirits and live?" That is our father in a spiritual sense,—the God and father of our Lord Jesus Christ. As much as to say, if we are not submissive to God there is

dwelling in a dry land": Oh! how often has my heart been given over, but of late it has not been given to rebellion! But I do not say this in an ostentatious spirit, but this I know, when I have been given over to rebellion, it has not been life to me, it has been death, therefore I want to be in subjection to the father of spirits and live. I do not want to speak of myself, only I feel that these remarks may be a help to some of you. I feel that there was only one who could say properly,—“I am the man that has been affliction.” Our sorrows are not to be compared with the sorrows of the Lord Jesus; he could say properly, “I am the man that hath seen affliction,” and also “Neither is there any sorrow like unto my sorrow.” Eliphaz says unto Job, “Unto which of the saints wilt thou turn?” to find sorrow like your sorrow; this might almost be said of Job, but it cannot be said of me, for after all, others have had similar crosses to what I have, and when there are mercies mingled with the cross how comforting it is to our feelings; for I hope I am journeying heavenwards, to where my dear partner is.

The scripture says, “It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men, and the living will lay it to heart.” After all, it is the end of you, my hearers, and I would have you think of that. Yes, the living in Christ will think of it, and will “lay it to heart,” those that have living wisdom given by God to them, will consider this matter, and lay it to heart. They know this, that in respect of the minister this must be the case. The dust will return to the dust as it was, and the spirit will return to God who gave it, to give an account to God in Christ, for we cannot give a good account to God out of Christ. God will bring every work into judgment, with every secret thing,—yes, secret things, whether they be good or whether they

be evil. Oh! to be right with God. The wise man tells us, the living will lay these things to heart, what he sees in the house of mourning; and by the sorrowful countenance the heart is made better. But I have to say, "Oh Lord, my heart seems to be one of the worst of hearts upon the face of the earth, and I think it is more brutish than any other person's heart, for it does not appear to be made better." But I hope after being in the house of mourning of late, that my heart has been made a little more tender and soft, and perhaps I learn more of my own badness, and perhaps that is the way the Lord will make it better! It is said of the people of God, that each one of them "knows the plague of his heart." How strange is the word of God, and how strange are some of the things that Christ said to his disciples! It was strange of him to say, "It is expedient for you that I go away."—What; expedient for us that the Lord Jesus Christ go away!—Yes, but how strange!—and yet I am certain it is the truth. Every word that Jesus Christ said was truth. What a view that gives us of the end of the Lord in particular matters. It is expedient for you that one you love goes away. And then there is another strange remark of the Lord Jesus Christ where he says to his disciples, "If ye loved me, ye would rejoice because I said I go to the father." He says, "If ye loved me," and really I do come in a little with what one of our poets says: "If I could, I would not bring them down from heaven." No, who would really, if he loved a person; who would bring that person down from heaven to earth? Sometimes it has been quite a shock to me to think that one I love could not share with me in my joys and sorrows any longer, but then I am checked with this thought,—just as if the object of my affections would wish to be brought down here to share my joys and sorrows upon earth, when she is sharing

the joys of her Lord in heaven; that is how the Lord deals with me.

Who would wish a happy spirit down from heaven, to share in his joys, and his sorrows, these paltry joys and sorrows upon earth? If we could, we would not wish them down. Then the good man in the chapter from which our text is taken, uses a strange expression: "Consider the work of God: for who can make that straight, which for who can make that straight, which put a crook in the lot, then we cannot straighten it. The grand thing is to be straightened to it; what I wish is that my crooked nature may be made straight. I want to be more answerable to the mind of God. That brings me to the words of my text. Here is a word of counsel and advice, but how little I am answerable to the dealings of God! I am sometimes half afraid whether I can be a child of God, and be so unanswerable to the dealings of God with me as I am! Sometimes I think lightly of the dealings of God, and sometimes almost faint away when the Lord is rebuking me.—What a want of answerableness there is in us to the mind of God! Now, our text tells us of the certainties of God with respect to his people, even those that fear his name. It is good to have the fear of God about us. Well then, our text says: "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one against the other, to the end that man should find nothing after him."

Now, we find three things worth talking about this morning. Here are two things put before us, a day of prosperity, and a day of adversity. We do not like to look at the latter day; but it is of no use merely looking at a day of prosperity, when we find this, that God hath set the one over against the other. If God does a thing, it is no use rebelling against what God does, for he says, "I am the Lord, and I will work, and none shall let it." I will bring you

to heaven, in spite of your rebelliousness, for I have determined it in spite of all that may oppose. By the way, there has been too much of that in my case at any rate, and perhaps in yours. A day of prosperity and a day of adversity, and then God hath set the one over against the other,—the reason given is to the end that man should find nothing after him, and that he should not rest in anything but in the living God. "Trust in the Lord, for ever, for in the Lord Jehovah is everlasting strength." I wish I could trust

more; but this trusting in the Lord is his good gift; and he "giveth us all things richly to enjoy." He hath set one day over against the other; the reason is that man may see that everything down below is mutable, nothing to rest in, but in the Lord himself. And the advice given in the text is to be joyful in the day of prosperity, but in the day of adversity we are to consider. As I said before, "what a mercy it would be if one was more answerable to the mind of God in these things" I must say very little about myself, but I hope there is a little desire and prayer put into my heart by the Lord himself, for I am sure it is not natural to me; it is not natural to anyone to be answerable to the mind of God either in one thing or the other. Everything that is good in me is of God; as the apostle puts it, "There is a new creation, and in that new creation, all things are of God," and we ascribe all the glory to him of every good thing that he bestows upon us. Let us then look at these two things. First of all, the day of prosperity. A day of prosperity is very blessed, and I do not dispute it when all seems prosperous in the providence and in grace; but I think with most of God's people, that often this valley of a little ease is very narrow, for as Bunyan says of his Christian pilgrim, that "when one trouble's over, another doth him seize." But

shall we complain of this! or of any of the dealings of our God, if he only gives us little valleys of ease and comfort?

I have been of late thanking God for every moment's quiet and ease that I could get, and that I think is not a bad state to be in; a little ease of body, or a little ease of mind is very good, and what a mercy there are such blessings in store for us! How seldom do we value our mercies as we ought to value them! "A day of prosperity." I dare say you have known it. You may have had a day of prosperity in your families, and that has been very pleasant; but I want you in a day of prosperity, even in your families, to do what the wise man advises, to be soberly joyful. I believe it is not a bad thing to go to the house of mourning, and then we shall see we have reason to be thankful for what we have, even if there is prosperity in the family. I have sometimes done in this way: when God has taken one thing, I have put away all the rest, as if nothing that was left was worth living for; and how the Lord has checked me, and then I saw it was not right for me to despise what he had left me, because he had taken the desire of mine eyes from me, and so I was checked! If God takes one thing away from me, the best thing for me to do is to prize the remainder, and not to despise it; and so we get some profitable lessons in the day of adversity. For the Lord may bring adversity into the family, as we know.

I was reading a good man's experience; he was thinking over this, and about his family, and what a gap the Lord could make in it, and then shortly afterwards the Lord did make a gap. He makes gaps from time to time,—it must be so; "for this is not our rest;" but then after all, because he makes a gap, shall we despise all the rest, that he leaves behind?

In the day of prosperity be joyful,

soberly joyful, as seeing the precariousness of everything below. The Lord Jesus Christ comes down into his garden, and gathers his lilies. Well, we may have prosperity in our families, and in our circumstances; but it is a good thing to be soberly joyful when we have prosperity in our circumstances. I know how the Lord can bring adversity into our circumstances, and if we are not soberly joyful in them, he is sure to bring adversity; for the one is set over against the other, I have found often, that instead of rejoicing properly in prosperity I began to lean upon it, and said with the Psalmist David: "My mountain stands strong," but I have found soon after that the mountain has been shaken, and I have been shaken at the same time. Now you see the advice: "In the day of prosperity be joyful," O remember this, that the Lord has put a day of adversity over against it, to teach us fresh lessons. I have thought of Job, I do not know that there was anything particularly wrong about Job; the Lord says, "Hast thou considered my servant Job, that there is none like him in the earth?" But Job had to learn a lesson, and God brought adversity upon him; I do not say but that there was a reason for it; and it was to teach Job some fresh lessons. What a blessed lesson that was for him to learn: "Behold I am vile." Everything that is good about me is nothing; but the grace of God is everything to those that possess it. "Once I have spoken," and rashly spoken, but I will do so no more. "I have heard of thee, by the hearing of the ear," but now there was a nearer approach of God to abhor myself, and repent in dust and ashes." What a good place is this to be brought into by adversity! Well, in the day of prosperity be joyful whether it be in the family, or in the circumstances, or in the church, but be soberly joyful, because after all there is a day of adversity. I do not want a day of ad-

versity to come upon you as a church, but suppose your present minister is taken away, well, I hope it will not be a day of adversity to you in one respect, I hope the Lord will remain with you, and give you a better man than I am. Of late I have thought in this way, that you are not the only person that is deprived of one that has lived, the church is deprived of one that was useful to them, one that did what she could. It is a day of adversity to you as well as to myself,—let us consider; as a considering time is a good thing for a church and people. Now, after all do we prize our privileges as we should prize them? Suppose the minister is taken away; now ask yourselves: Do I go to chapel as often as I can, or did I think my interest in Christ was so secure that I wantoned with it?

In the day of prosperity be joyful. If there is a good church, and if there is a measure and degree of godly peace and quietness, there is reason to be very thankful for it, and a good reason to be soberly joyful. I want you my hearers, in the day of prosperity to be soberly joyful, and bless God for the ministry you have had so long, and earnestly desire to profit by it; then when the day of adversity comes upon you, you will not have to painfully consider that you did not prize the ministry you have been so long favored with. I will tell you what, amongst the lessons that we learn in the day of adversity, I find how little I prized the day of prosperity when I had it! When we do reflect upon things in that sort of way, can we wonder that God should set a day of adversity over against a day of prosperity to remind us what poor miserable creatures we are of ourselves.

The Lord give you his own blessing. May he keep you soberly-minded when he gives you a day of prosperity. May you hold all your mercies at arm's length; feeling how uncertain everything is in this world, and the lessons

that God teaches us are to show us that this world is not our rest if we are the children of God, "God having provided some better thing for us; for we look for a city which hath foundations, whose builder and maker is God. Amen.

PREDESTINATION AND ELECTION.

(Selected.)

Elder P. D. Gold.

Dear Brother:—By your permission I will offer the following thoughts upon the subject of Predestination and Election, for it seems to me that these truths must be taught in every act of God in the salvation of sinners; and that to destroy the foundations of all hope of salvation by grace, and if they can be destroyed, then we had as well take the ground occupied by infidels and atheists. For if no election, no salvation, no God, and if no God, no Christ and if no Christ no truth in the Bible.

But everything visible shows that there is a God. And as there is a God, and surely there is, all these things prove him to be an all-wise God. That being the case we may safely appeal to the scriptures for a proof of his determined counsels from eternity. Then to the law and to the testimony, for if they speak not according to his word it is because there is no light in them. Isa. 8:20.

The prophet uses this strong and positive language "Remember the former things of old; for I am God, and there is none else like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10. This settles the matter in regard to Predestination and Election, for if the end was declared from the beginning, and the things that were not yet done are seen and arranged so it must be, there can be no failure unless

the eternal God fails or alters his position, and to say that he does change or alter in the least degree is to give him the lie. Then as he has elected or predestined the end, and the things not yet done, and will do all his pleasure, it is safe to preach his eternal purpose in the salvation of the church, his elect.

"In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45:25, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed, nor contounded world without end, Isa 25:17. This looks like he would finish what he begins. "For thus saith the Lord that created the heavens: God himself that formed the earth and made it: he hath established it, he created not in vain. He formed it to be inhabited. I am the Lord and there is none else," 18th verse. Is there no election in the above? Is not election and predestination established in every line? "For Jacob have I loved, and Esau have I hated. For Jacob, my servant's sake, and Israel, my elect, I have called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me that they may know from the rising of the sun, and from the West that there is none beside me. I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil, I the Lord do all these things. Drop down ye heavens from above, and skies pour down righteousness; let the earth open and let them bring forth salvation and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his maker! Let the potsherd strive with the potsherd of the earth; shall the clay say to him that fashioneth it, what makest thou, or thy work, he hath no hands? Woe unto him that saith to his father, what begottest thou, or to the woman what hast thou brought forth. Thus

saith the Lord, the Holy One of Israel, and his maker; ask me of things to come concerning my sons and concerning the work of my hands command ye me. I have made the earth and created man upon it; I, even my hands have stretched out the heavens, and all their hosts have I commanded." Isa. 45:4

—12. These scriptures declare the sovereignty of God in a wonderful degree, and it would seem would awe man into silence in regard to his purposes. It is strange that Arminians are willing to acknowledge his sovereignty in creating, and yet deny his sovereignty in governing or saving, i. e., acknowledge that he hath made men and deny his power to govern them. Of Israel the Lord hath said "This people have I formed for myself; they shall show forth my praise." Isa. 43:21. How shall we understand this if no predestination or election. But now thus saith the Lord that created thee, O Jacob, and he that formed thee O Israel, fear not, for I have redeemed thee; I have called thee by thy name; thou art mine, when thou passest thro' the water I will be with thee; and thro' the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour. I gave Egypt for thy ransom, and Ethiopia and Sheba for thee. Since thou wast precious in my sight thou hast been honorable, and I have loved thee; therefore I will give men for thee and people for thy life. Fear not, for I am with thee, and will bring thy seed from the east and gather thee from the west. I will say to the north, give up: and to the south, keep not back; bring my sons from far and my daughters from the ends of the earth." Isa. 43: 1—6. How strong this language, can there be any co-work in it? How gloriously the eternal God setteth forth his sovereignty.

"I even I am the Lord and beside me there is no Saviour." 11th verse. Where is there room left for a co-worker if there is no Saviour but Christ the Lord; I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them, and not forsake them. Isa. 42:16. This does not look like a co-working system and certainly does teach that where he begins a work he will finish it.

"Comfort ye, comfort ye my people," said the Lord, speak he comfortably to Jerusalem and cry unto her that her warfare is accomplished (not will be) that her iniquity is pardoned (not will be if she works), for she hath received of the Lord's hand double for all her sins." Isa. 40:1—2. Language could make this no stronger. And Jerusalem here certainly means the whole church—redeemed by Christ and proves conclusively that God hath elected her and accomplished her warfare, and pardoned her iniquity all himself, and certainly is proof sufficient that as her battles are fought and the victory won, and her iniquity pardoned, that there can be no question or doubt of her final salvation or rather about her final acceptance into glory. And all through the effectual working of her glorious husband, father and effectual Saviour, Christ the Lord. No co-work here, but Election certainly shines forth most conspicuously. But read the 15, 16 and 17 verses, same chapter. See how much he would be likely to be benefited by the help of all men were they co-workers with him. "Behold the nations are as a drop from the bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing and they are counted to him

less than nothing and vanity."

From this it will certainly be admitted that could all the wisdom, power and strength of all the nations of earth be consolidated into one individual that as a co-worker with God it would amount to absolutely nothing. For this work would only be vanity and vanity cannot help save a soul. Then unless God saves through Christ absolutely there can be no salvation. Then "He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young." 11th verse. Certainly he will not lead any of them to be dragged down to hell by the devil, but as he has redeemed them he will gather them. It is a truth that we have no desire to deny that Ezekiel saith, 33 chap. and 11th verse, "Say as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live: turn ye, turn ye from your wicked ways, for why will ye die, O house of Israel." But this is spoken to a people beloved and redeemed, and must relate to their temporal deliverance, and not to their eternal salvation, and if we admit it to be eternal salvation are we not warranted in saying that it is not of their will that they turn or can turn, it must be by the spirit of God. The vanity of man is such that he is humbled by the power of God. "Not by might nor by power but by my Spirit, saith the Lord of hosts." Zech. 5:6. And certainly the co-workers' mouths must be stopped by the following pointed declaration or inquiry. "Can the Ethiopian change his skin or the leopard his spots! then may ye also do good that are accustomed to do evil." Jer. 13:23. This is to the point and is conclusive proof that the sinner will never turn of his own free will. But as we started out to prove Election and Predestination and Election to be our only hope of salvation and life eternal through

Christ we will notice the following:

"Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles." Isa. 42:1. Now it is plain that the prophet is speaking in this verse of Christ—Christ is the head of the church and as such it would certainly be quite out of place to think for a moment that the head should be elect, and the body non-elect. Certainly no sane mind could conceive of such an idea, such a thing would amount to an impossibility. Then as the head is elect it follows as a matter of course that the body which is the church is also elect, and while there is life in the head the body has life in it, and the head cannot live without the body, neither can the body live without the head. So we may safely conclude that there is no separating them without death to both. Hence the truth of election is established by this text, if there was no other. And if all men compose the body spiritually of Christ then he died for all if not then he died to save the body of the church.

Probably Christ can set the matter to rest for us. Shall we not believe him in preference to all else. Hear him, "I am the good shepherd: the good shepherd giveth his life for his sheep." Jno. 10:11. Therefore doth my father love me, because I lay down my life that I might take it again." 17th verse. "As the father knoweth me even so know I the Father, and I lay down my life for the sheep. 15th verse. Now if all the world are sheep then it is proper to teach that Christ died to eternally save them all and all are saved. The whole world of mankind do not follow Christ, but the sheep do follow him, so saith Christ in the 4th verse of John, 10 chap. This proves their election: goats never turn to sheep. God has not given goats the chance to become sheep. Arminians to

the contrary notwithstanding, therefore all the bosh about men being co-workers with God is outside of the book. Christ speaks of the Gentiles as other sheep, saying, "And other sheep I have which are not of this fold, them also I must bring, not wait until they take a notion to come, and they shall hear my voice, and there shall be one fold and one shepherd. John 10:16. It must certainly be upon the principle of choice or election that those Gentile sheep were brought in, and in their case at least it is plain that there was no co-work in the matter. Christ said to certain ones while speaking of sheep in this same chapter, "But ye believe not because ye are not of my sheep." 26 verse. Can work mongers assign another reason for their not believing? Will they give Christ the lie, by saying he was trying to save them, or that he was teaching them to turn to sheep and be saved. It would fit their theory.

Will any whom Christ died eternally to save be lost. Let heaven's messenger answer. "She shalt bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Math. 1:21. Who or what deluded soul will have the hardihood to say he has not done it. Who will rise up and give the eternal God the lie to his face, by saying that any part of that which he was to save is now in an awful and eternal hell. Let the conditionalist answer. Who are his people? Let Christ answer. "All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out." Can the presumptuous Legalists or co-worker have the effrontery to contend that a part of those whom the Father gave the Son will turn away and be lost. Yes they say that one man is as much the gift of God to Christ as another. But some will perish for failure to co-operate or co-work with him. But such monstrous stuff never proceeds

from the mouth or drops from the pen of any true seeker after truth.

We have heard from the master himself that he hath an elect, and except those days be shortened there should be no flesh saved; but for the elect's sake those days shall be shortened." Matt. 24:22, Mark 13:20. For false prophets and false Christs shall rise and shall show signs and wonders to seduce if it were possible even the elect." 22nd verse, 27 verse, "And then shall he send his angels, and shall gather together his elect (if they will let him), from the four winds, from the uttermost part of heaven. Who dare gain-say it? "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke 18: 7-8. Thus saith Christ. Will any one say not so, he has no elect to avenge? Certainly not. St. Paul asked who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33. He could never justify that he never had, so the truth is established by this text. The Colossians were told to put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Col. 3:12. This proves that God's elect possessed all these graces. Paul charged Timothy before the elect angels." Tim. 5:21. No doubt having reference to the Elders of the church. He Paul endured all things for the elect sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2nd. Tim. 2:10. Both Election and Predestination are clearly taught in this text as well as effectual calling. "Paul an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." Tit. 1: How strange that an apostle should declare his apostleship was after the faith of God's elect; And yet men claiming to love

God and seek as they say for the truth to deny that they teach Election. How blind indeed must such be. Peter wrote to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied." 1st Pet. 1:2. And yet men will declare that they cannot find Election and Predestination, not able to see that all the graces of the spirit are vouch-safed to the saints through that channel and no other. Truly such characters who are thus blinded are said to be ever learning and never able to come to the knowledge of the truth. 2nd, Tim. 3:7. Peter spoke of some thus, "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." 2nd, Pet. 2:12. These brute beasts care nothing for truth, Christ, God or heaven. Cursed children! 14th verse. The corner stone of the building was elect. 1st. Pet. 2:6. John wrote to the elect lady and her children." 2 John 1:1. And closed his epistle with the greeting of the elect sister. Nothing can be plainer than that he regarded the church of Christ as elect. Peter thought them to be a chosen generation." 1st Pet. 2:9.

But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning? When we are able to find the beginning then we can tell how old the choice is, and when our poor finite minds run back into non-entity as far as they can yet we have not found the beginning. For God had no beginning so the choice is as old as the chooser so Election is not a new or infant thing. If all men are chosen thus to salvation, before any of them would fail or fall short of it, the eternal God

must fail to carry out his will in their choice. And as there is no change in him the conclusion is irresistible that those chosen are the people whom Christ died eternally to save, hence the choice or election hath obtained it and the rest were blinded. Rom. 11:7. It seems to me that it would be difficult to prove that the following characters were chosen to salvation. "For it is a people of no understanding therefore he that made them will not have mercy on them, and he that formed them will show them no favor." Isa. 27:11. Hard as this may appear I dare not apologize for it, God's prophet hath boldly declared it, and man must be still and know that he is God.

The purpose of God it seems even before children are born stands according to election. it does not depend upon their work either good or bad. He loves one and hated the other. Rom. 9:11, and 9:13. Man dare not say he is unrighteous, verse 14. The Lord hath mercy on whom he will have mercy, and compassion on whom he will have compassion. 15th. Is there injustice? God forbid. So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy. 16th. Then man is not a co-worker. The saved or elect must attribute their salvation exclusively to the mercy of God. For he raiseth up men that he may show forth his power in them, or at least he did so in Pharaoh's case. 17. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth. 18th. Man may say why doth he yet find fault. 19th. Yet it is plain that the apostle heedeth it not, but as the Holy Ghost revealed it to him boldly says: "Nay, but O man who art thou that replieth against God 20. The apostle would not swerve either to the right or to the left because of men's objection. But boldly asketh hath not the potter power over the clay, of the same lump to make one vessel unto

honour and another unto dishonour? 21st. This it seems ought to stop the mouth of all co-workers. As common sense seems to say that all clay is passive, then how gloriously, or grandly glorious grace through election or by election shines in man's salvation. If we consult the 22 and 23 verses of this chapter we can certainly see in every line the purpose of God fully and clearly set forth by the inspired penman to the utter confounding of all the haters of God's election.

We suppose that the potter would be justified in marring each vessel on the wheel, if he chose to do so. But in so much as it is not his pleasure to do so we must adore the mercy of our Divine creator, that there is a remnant according to the election of grace, and if by grace then it is no more of works. Rom. 11:5 and 6. Can we conclude that those who were made, or created for the day of evil ever had grace given them in Christ Jesus before the world began? Certainly not. Then see, "The Lord hath made all things for himself, yea even the wicked for the day of evil." Prov. 16:4. Who can claim them for the day of salvation. How hard men labor to avoid the plain teaching of the Bible, and by garbling it endeavor to make it teach what it does not teach, and thereby make the plan of salvation to turn or rest upon fallen man. But God will not have it so but teaches his children to love the glorious and only plan, salvation by grace. Often we hear men say, O, if I believed this doctrine I would just take my fill of sin. I would lie, steal, cheat, and murder as I went. The believer of these things neither lies, steals or murders, but if men pretend to believe these truths and are guilty of such crimes, it does not disprove the doctrine untouched and proves that the wicked will do wickedly, and they are of their father the devil and are only doing the lusts of their Father.

God's people are spoken of as a peo-

ple predestined to be conformed to the image of his son, see Rom. 8:29. If they are not conformed to the image of Christ, then he Christ could not be the first among many brethren, for they were to be conformed that he might be. If one of them is lost, the whole plan of salvation is overturned and the devil victorious. But thank the Lord whom he did predestinate them he also called; and whom he called them he also justified, and whom he justified them he also glorified. Rom. 8:30. All the false reasoning of men can never overturn this, and though men may talk about burning their Bibles if this be true, yet God by inspiration hath spoken it and while he is God thus it must be. Then who shall lay anything to the charge of God's elect? It is God that justifieth, yet it is Christ that hath died, yea rather that is risen again. 33 and 34 verses. He leadeth the van. The devil is destroyed to these people, there is no hell for them.

They are blessed with all spiritual blessings. See Eph. 1:3, were chosen in Christ or in him before the foundation of the world. 4th verse. Predestination unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 5th, not our will. Why was it thus, because we co-worked with him? No; but to the praise of the glory of his grace, wherein he, not ourselves hath made us accepted in the beloved. 6th. Then why talk about our ability when he hath done for us what men nor angels never could do for us. The saints obtained the inheritance by Predestination. See 11th verse. Then how silly to think of obtaining it by any work that we can do. But will not some of them fail of the inheritance. Let Christ answer that the mouths of man may be stopped. All that the Father giveth me shall come to me. John 6:37. Find one of them in hell and make him an impostor if you can. It never can be. Then all the passages of scripture that

men torture into a seeming consent of free will, moral agency, are subservient to these pointed truths of Jesus and his apostles. But we will notice again that he Christ is to see the travail of his soul and be satisfied. Isa. 55:11. If any of the travail of his soul are in hell, Christ cannot, it seems to me be satisfied. And if he travailed for Judas, Herod and such, it seems that he must have travailed in vain. How strange that he should travail for the damned, for if he ever travailed for them certainly he would have delivered them. Shall I bring forth, saith the Lord; Isa 66:9. Certainly not, then when he begins a work he finisheth it. How weak to argue that he begins the work of a sinner's salvation or conversion and then stops and fails to finish.

The great Apostle Paul with all his searching and reading and praying with the light of inspiration in his heart, was confident that where he had begun a good work he would perform it. Phil. 1:6. Uninspired men find where he begins and fails, thereby proving themselves to be servants of that wicked one, and in open rebellion against God. God never leaves nor forsakes the soul he designs to manifest his love to. The Prophet says, his reward is with him, and his work before him, Isa. 4:10. Jesus said, "For the son of man is come to seek and to save that which was lost," Luke 19:10. Then was his work, finished and he Christ said: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." John 17:4. To say he begins and fails to finish is simply to pronounce him a liar; and is fearful blasphemy: Then see Mark 13:27. "And then shall he send his angels, and shall gather together his elect from the four winds, the uttermost part of heaven." Certainly he would not, or could not gather together something that he did not have, and if any of them are left out, then the arminian may be correct, if

not then he is a false teacher, and by his reasoning defies the living God.

But men often bring in false reasoning and try to bend the scriptures to suit their argument. For instance this text is almost invariably referred to by conditionalists. "For God so loved the world, that he gave his only begotten son, that whosoever (Jew or Gentile) believeth on him should not perish, but have everlasting life. John 3:16 Now Primitive Baptists believe this and greatly rejoice that thus it is. There is no promise in this text to any but believers. The dead believe not; the living believe. This does the arminian no good, for we have seen that it is the sheep only that believe. And they believe because they are sheep. The Ephesians believed according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Eph. 1:19, 20. So the work monger is left out, besides Christ shows conclusively the sense in which we are to fully understand this text. God gave his son to die for the world, why because of the church that was hid or was living in, but not as the world, for the world was condemned, the church was not of the world, The elect or kingdom of God the church, is like unto treasure hid in a field. Thus Christ saith, Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy there of goeth and selleth all he hath, and buyeth that field. Matt. 13:44. The church is the treasure, the field the world, Christ the man, his life all that he had and this he gave for the world because of the treasure. And both the field and the treasure are his, and he has the right and will dispose of them as seemeth him good.

Again in order to try to prove conditional salvation men will quote this, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I

have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Matt. 23:37." And claim that it proves that Christ was offering to save the Jerusalemites, but they would not let him, or that he was willing to save them but they would not co-operate with him. How pitiful Christ in his humanity wept over the doomed city, and used the above language. But in his humanity, he was man, and dependent, but in his divinity he was the eternal God, Creator and upholder of all things. Sovereign, Lord over all, had power over all flesh to give eternal life to as many as the Father had given him. John 17:2. How then as the giver of eternal life could he be weeping over these people because they would not let him exercise that power? Impossible that thus it was. But he was only speaking of gathering together the children, meaning the christians who were in the city. But the wicked would not. That is they were ready to do him bodily harm when even he came into the city. He could have no satisfaction with the children, it must be remembered that he saith how often would I, showing plainly that he was not talking of the new birth, for that only can take place once, and not often times, while a gathering together can occur often and besides, a hen gathers her chickens in order to protect them and not to make them. So the Arminian will have to look for something else to sustain him. This text belongs to the saints. And how often would the saints gather together and comfort each other with the truths of the gospel, but look at the opposition they meet with from those opposed. The saints could make the same appeal that Christ did and yet not offer to save them. Christ said nothing to them about saving them in this text, he was not talking of their eternal salvation.

But men will often strive to make the

scriptures clash to carry a point. For instance this text is often referred to to prove that man hath at least a part of the work to do. Matt. 7:24. When Christ is speaking of the two builders, one wise the other foolish, showing that the wise man built on a rock but the foolish on the sand, Arminian like. Christ shows that the man who heard his sayings and doeth them was like a wise man which built upon a rock. Christ the wise man built upon a rock and he built the whole spiritual house, and it stands all the storms, the man built the house, but some say he began and did not finish because the house did not co-operate with him and will not when Baptists say it is the Lord that builds. But we will let inspiration decide who builds the house. And the great architect himself shall speak first, "And I say also unto thee, that thou art Peter (man) and upon this Rock (Christ) I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18. "Bless the Lord O my soul, and all the powers in me bless His Holy name. I know he means just what he says, and it will be done. Poor deluded conditionalists would rob him of his honor, and take the work into their own hands, for they say he only begins and leaves them to finish. This is the sandy foundation and the foolish only build on it. For says the man of God, "Except the Lord build the house they labor in vain that build it: Except the Lord keep the city, the watchman waketh but in vain." Ps. 127:1. "Wisdom hath builded her house, she hath hewn out her seven pillars." Prov. 9:1. "This house is built of lively stones, ye also as lively stones are built up a spiritual house, etc., 1 Pet. 2:5. Christ is the great builder and all the material was elected together with him, and by him, and for him, and to him be all the glory both now and in the world that hath no end

J. C. HALL.

ZION'S LANDMARK

'Remove not the ancient Landmark which
thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

SIGN OF THE SON OF MAN.

But in those days after that tribulation shall appear the sign of the Son of man. What tribulation?

The general subject matter was the destruction of the temple, etc. For when the disciples called the attention of Jesus to the goodly stones and glory of the temple he said to them, "The days will come when not one stone shall be left upon another, but all shall be thrown down." This no doubt produced great surprise and disappointment in them, for they expected that Jesus would reign forever in great worldly splendor in that temple and in that city. When they had opportunity they asked him privately when should these things be, and what shall be the sign when all these things shall be fulfilled.

In answer to these questions Jesus cautions his disciples to be not deceived by the coming of false christs, for that many should come in the name of Jesus saying, I am Christ and shall deceive many. At the very threshold then stands the danger caution, "take heed, beware or you will be deceived; for many shall be deceived." There is only one Jesus and he is the true Christ. How true that has been. For there are

many which say lo here and lo there, claiming to be some great one. Many have followed them. Look at the different denominations now filling the earth, yet there is but one true church.

There shall be also wars and rumors of wars, earthquakes, famines, etc., in many places, but these are merely the beginning of sorrows. They shall also deliver you up to councils, and ye shall be beaten and persecuted; yet the gospel shall be published among all nations.

Still the end is not yet, but it draws nigh. For when ye shall see the abomination of desolation, which Daniel, the prophet, spoke of, then know that the destruction of the temple is nigh. That was the Roman army which wasted and ravaged the world, and destroyed nations not a few, and demolished the temple. This Rome is, and was then the great enemy of the Jews and Jerusalem. It is the monster seen by Daniel.

When the disciples should see this sign, the Roman army standing in the holy place, Jerusalem then might they know. This should be done in that generation, the disciples then living should see these things. For Jesus said that generation should not pass or die until all this is fulfilled.

When they saw this then let them flee to the mountains. Nor let any one that is in the field return to take anything out of his house, nor the one that is on the house-top come down to take anything out of his house. But at once let them flee. They should also pray that their flight might not be in winter, as the severity of winter would increase the burden that would be on those with young that had to flee for refuge. As such could not easily flee weel that were burdened with children. In a literal sense this was true as the mother could not speed well on journey thus embarrassed. Of course those joined to false denominations are corrupted and effeminate. Those joined

to false denominations bring forth offspring or fruit unto corruption, and they are not strong to overcome. Hence there is a woe upon them. It is said that the Roman commander desired to save the temple, and offered amnesty to all Jews who would leave Jerusalem, and that when this offer was proclaimed that all the Christians fled from Jerusalem and escaped. Then the temple was destroyed, so that no one stone was left on another, all of which was accomplished in that generation. Then the priesthood was taken away, nor was there any more high priest, nor could the Jews any more go up to Jerusalem to worship; and the Jewish system of worship in the temple ended forever. This was removed and the kingdom of Jesus appears in the heavens, or far above the earthly Jerusalem.

Now in the spiritual view of the matter how is this worship or temple thrown down in the hearts of the children of God? It is done by throwing down and destroying the system of self-righteousness in the soul. We naturally are righteous in our own eyes, and admire what appears to us as the wonderful structure of righteousness in us. We regard the law as the means or rule by which we shall make ourselves righteous. But when the wrath of God is revealed in us against all our unrighteousness then can we see the abomination of desolation (sin) standing in the holy place, or sin by the commandment becomes exceedingly sinful. Then not one stone is left upon another. Destruction follows, and such trouble we never had before or since, and we die.

The covenant of the law or works is thus removed or fulfilled and the first testament finished. He taketh away the first that he may establish the second. Jesus then appears in great glory in the clouds or witnesses of heaven, the gospel covenant, and all the words of scriptures fly as doves to their windows proving this, and we are sur-

rounded by so great a cloud of witnesses or proof that he is the Messiah. Then Jesus sends his angels with a great sound, while all the tribes of the earth, mourn, or all that is of earth in us mourns as we perish; but they that are ready to perish in the land of Assyria (Babylon or confusion) and the outcasts of Israel shall come. For Jesus shall call his people from the four winds of heaven, from the North, South, East and West, or from all quarters of the earth, and they shall hear the gospel preached, and shall come and worship the Lord at the Holy Mount at Jerusalem, the new Jerusalem above, or spiritual Jerusalem, the Mount Zion and the city of the living God.

Then the covenant of works is ended, or not one stone left upon another. Then Jesus our prophet, our priest, our King, reigns gloriously in Mount Zion, and his people worship him in Spirit and truth.

P. D. G.

ONE EVENT.

E. C. W. requests my view of Eccl. 3:18, 22.

There is a sense or state in which men are as beasts, and have no pre-eminence over them, namely that they die as beasts, and go down to the dust as beasts, or all go to one place.

We see and know that we sicken, suffer pain, die as the beasts. We have no more power to avert pain or escape death than they. Beasts are as apt to be healthy and live out their days as men. While men reason on the future, and have a consciousness of a future existence that beasts do not have, even the most exalted men—those that are the farthest removed from beasts in their tastes and sentiments—know nothing absolutely of the future, any more than the beasts. We know no more what disease will kill us, if any, or when or how we shall die than the beasts know concerning themselves, for

we know nothing about it, and the beasts could not know less.

Again, when we die our flesh decomposes, and our bones decay as those of a beast and we go back to the dust as much as the beast does.

They have one breath or natural life, and all inhale the same kind of air, and are as we are. Often we feel that we are more brutish than the beasts, and that they have not fallen as far below their original creation as we have. Does not the revelation of truth in a man show him that he is as a beast, and often do we not feel that it is better for a beast than it is for us.

Beasts have no souls while we have. When one sees and feels his guilt, and have the same organism. All is vanity. Even in our thoughts how brutish that there is no hope for him: he desires the lot of a beast—to die and let that be the end of him. For when a man dies his spirit goes upward to God who gave it, while the spirit of a beast goes downward, or to the earth. The body or flesh of man, when he dies, goes back to the dust whence it came, while the body and life of a beast goeth downward.

Solomon of course is limiting the matters he is here speaking of to this life, and confining our attention to the things visible, wherein is the life of a man no better than that of a beast, for one dieth as well as another, and one event happeneth to both of them alike.

What is a man's portion in this life? To rejoice in his own works. That is all he will get here. He cannot enjoy anything after his death of what is on this earth. Neither his own nor the labors or prosperity of any other can he enjoy after death. It is only while he lives can he enjoy anything even of his own. Then his portion in this life is to so live that he can rejoice in his own labors or works, and not in those of another man. To so live that one can enjoy the fruit of his own labor while he is living here is wisdom.

What think you of a man who toils and lays up riches for another that shall come after him, he knows not who, and will not use and enjoy the fruit of his own labor here? Is he wise? If he doesn't enjoy it now he never will, for who knoweth what shall be after him, or who knoweth the spirit of a man that shall go upward.

What think you of a man whose conduct is so wicked and violent now that he cannot enjoy the fruit of anything he does, but all his deeds are wronging his own soul? Such a man cannot enjoy the future, nor in the future can he enjoy the past. Then is it not prudent to so live that we can enjoy our own works, by doing such things as we can enjoy.

One who is careful of his conduct and lives soberly, righteously and godly in this present evil world, so that he can now enjoy the works or labors of his own hands, acts the wisest part, and chooses those things which shall not be taken from him.

The beginning of wisdom is to fear the Lord. They that do fear him shall not want any good thing. P. D. G.

THE SUN AND MOON OBEY.

There has never since, nor was there ever before, such a day as this, that the sun and moon should both hearken to the voice of a man and stand still, and not go down for about a day.

To question this as a matter of fact is as much as to deny the Bible and dispute the word of God.

The common impression of men, especially those that are regarded as the knowing ones, is that the sun and moon both stand still all the time, and never move. They say that Joshua adapted his language to the understanding of man because men say the sun moves, and the sun runs; while truly he meant no such thing. But is that the Lord's way of doing? While he speaks in lan-

guage suited to man's ignorance, yet does he not always speak truth? One may speak truth to a little child or to an ignorant man on abstruse questions, and yet speak in simple, truthful language; nor is there any excuse in such cases for speaking falsehoods, or making wrong impressions.

The Bible invariably speaks when on that matter as though the sun moves, and also the moon. It speaks of the rising and going down of the sun. The going forth of the sun is from the end of the heaven, and his circuit unto the end of it.

Now would the God of heaven, who made the sun, moon and earth, and knows them all, who tells all the star's by name, use such language as does not represent the truth. For if the Bible utters the truth the sun and moon do move. Is God ignorant of facts and truth?

Would the sun and moon obey Joshua if he was so stupid as to give a command which contained no truth in it? Can the scientific men of the day, who profess to have explored by telescope and figures, the vast boundaries of the universe, and rummaged the vaults of nature, cause the sun and moon to obey them? It is queer and silly, not to say blasphemous, to see the vaporings of men of this age who attempt to cast reproach on the fathers since they have fallen asleep.

When God made the sun and moon he made the sun to rule the day, and the moon to rule the night. Do not rulers control and have dominion? Every part of the earth is turned toward the sun during the year. What causes the earth to turn towards the sun? Does not the sun, the king of day, cause it?

The sun is the great driving wheel of the universe or king of day. He has a motion, as the central driving wheel, and moves all else. You go into a vast and complicated system of machinery, and notice its motions. Every wheel is moving we will suppose. How would

the superintendent of that machinery stop all the works? Would he go to some small wheel, or would he go to the great driving wheel that moves every wheel and every part of it all? He would go to the driving wheel, and when he stops that the entire work stops and stands still. So when the sun who rules the day and the moon that rules the night are stopped that causes all to stand still.

The sun has its motion and so does the moon: the earth also has its motion, and all in harmony and all completely under the power of their maker, God, who moved Joshua thus to give this command that the universe obeyed.

The Arminian theory of religion is akin to the world's notion of the sun and moon and the earth.

They say it is a man (the earth) that does the moving, for God has done all he can do now, and the sinner must move towards God, and that as the earth has power of itself to revolve or turn over, so man the dead sinner has power to turn himself to God? Is not this a denial of the power of God? As the natural sun rules over the day and controls the earth does not the God of heaven control man, work hitherto, and though there be different dispensations, and diversity of operations, yet it is the same God that works in them all. He begins the good work in the sinner, and performs it unto the day of Jesus Christ, doing all his pleasure.

Joshua is a figure or type of Jesus who is the true light that lights every man that comes into the world, and is the sun of righteousness ruling the day of salvation. For God commanded the light to shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

There is nothing new under the sun (the natural sun), but God does create a new thing in the earth, a woman shall compass a man. Behold, a virgin shall conceive and bring forth a son, and

thou shalt call his name Jesus. But this is not understood, seen or known by the light of the natural sun. It requires a light above the brightness of the natural sun to reveal this. That light smote Paul to the earth and he was blind. Jesus the true Joshua who rules all things commanded Saul and he obeyed. Jesus rules the earth with a rod of iron, or rules all nations thus. When Jesus shines in the heart the man stands still or stops his former course of ungodliness, and walks no longer in the light of his own eyes, nor chooses the road to death. With him there was never before nor since such a day on earth.

He now no longer worships the gods of his fathers which were before the flood, nor the gods of the Amorites in whose land, said Joshua, ye now dwell. The gods worshipped before the flood were no gods, for if they had been they would have saved their devotees from the flood by either not suffering a flood to come, or by rescuing their worshippers from the flood. The gods of the Amorites were no gods, for if they had been they would not have suffered their worshippers to be deprived of their land, nor allowed the Hebrews to take possession of it and dwell therein.

The God that made heaven and earth, the God and Father of our Lord Jesus Christ, is the true God and Jesus came on earth to do his will, and he rules among the armies of heaven and the inhabitants of earth. For all power is his. He has power over all flesh to give eternal life to as many as the Father has given him. All nature obeys him. Sun, moon and stars, strong wind, times, seasons, men, fishes, lands, seas, winged fowl and whatsoever passes through the paths of the seas, all stand still at his command.

P. D. G.

WHERE DOES SIN COME FROM?

Any theory that in any sense ascribes

sin as coming from any source other than the devil is false on its face, and false in fact. While by man came sin it is of the devil who sins from the beginning. He that is born of God doth not commit sin. This ought to teach brethren to shun all theories that ascribe sin in any sense to God.

What did Jesus come into the world to do? He came to destroy the works of the devil. He came to make an end of sin. He came to put away sin by the sacrifice of himself. While in the deep and awful mysteries of the law, which is the strength of sin and which the soul deeply convinced of sin feels and knows to be the ministration of death there can be no peace nor rest but only guilt, yet we know that the law is holy, just and good, and that it therefore condemns sin. Then that which is satisfaction to the law is that which atones for sin in the obedience unto death of him that is without sin, and full of grace and truth. All that could originate or commit sin is destroyed in the obedience of Jesus, and the work of the law being finished it is satisfied and made an end of therefore.

For Christ is the end of the law for righteousness to every one that believeth, hence the believer is dead to the law by the body of Christ, that being dead (the flesh) wherein he was held. So he is a new creature that is in Christ and in him does not sin. For he that is born of God doth not commit sin.

But is there any man that liveth and sinneth not? No. For if any man say he is without sin he is a liar. How then is this true? As born of Adam we are sinners. As born of God or that which is born of God doth not commit sin. Here is the warfare. That which is born of the Spirit is spirit. Here are two manner of people that are contrary the one to the other. I am sure when we sin we know that it is not of God but of the devil, or flesh,

and when we serve God that is not of the devil or flesh, but of God. We never have any excuse for our sin; if we did how could we repent of it or abhor ourselves? "Oh, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ."

While you bless God who has taught you that you are a sinner, you also worship him because he has saved you from your sins. His name shall be called Jesus, for he shall save his people from their sins.

Then by nature the spirit of the devil, the prince of the power of the air, works in us and we sin: these deeds are our sins. They come from beneath, not from above. We are the sinners. Jesus saves us from our sins. Those born of God are led by the Spirit of God and therefore their works are good works because of God.

P. D. G.

NOT THE DUE ORDER.

P. D. Gold.

Dear Sir:—Will you please give your views on the text found in second Samuel 6:6—7.

Time and again I have read this scripture and as often wanted some one to explain it for me. By what spirit was Uzzah led to take hold of the ark?

Yours truly,

LOU JONES.

Blount's Creek, N. C.

Remarks.—There was an appointed way for the Ark to be borne by the priests. They were to bear it on their shoulders and never to haul it, or have it carried about from place to place in any other manner. (See 1st, Chron. 15:12, 13), wherein David declares that they sought not the worship of God after the true order, which is set forth in 4th chap. of Numbers. Nothing is omitted there in charging what shall be the part the sons of Levi shall take in moving the tabernacle with its furniture from one place to another.

It was all to be borne by the priests. When the Lord God specifies the manner of doing anything his servants have no right to do any other way, but show their obedience by following the Lord's command.

David and his men went to remove the Ark of God. It was taken by Saul and his men years before into the camp in their distress to shield them in their wars with the Philistines. But if they had been led by the Spirit and power of the God of Israel they had no need of the Ark of God in the battlefield. For where the Spirit of the Lord is there is liberty.

When we depart from the faith and trust in forms or the mere letter of the word we have no strength or victory. People may cling to the letter of the word and apparently be sound in the faith, and yet be without the unction and the power of truth.

It is always proper to observe the right form and letter of the word; but the heart should also be there. In this case the Israelites were not even observing the letter of the word. For God did not command Israel to take the Ark of God into the camp or battle. When we depart from the truth what distress follows, and how slow we are to return to the truth. The Ark is taken, Israel is smitten, Eli falls backward and is killed, and sorrow fills the land. But of what use is the Ark of God to the enemies of Israel? Dagon their god falls before the Ark, the Philistines are smitten wherever it goes. What good would the doctrine of God our Saviour do to our enemies. Suppose they could capture it they would not prosper.

The Philistines seek to get rid of the Ark and put it on a new cart drawn by two milk kine that have suckling calves. These cows are turned loose without driver and they leave their calves and the country of the Philistines, and journey towards Israel, lowing as they go. They have natural af-

fection for their young, but, controlled by a divine and supernatural power they journey towards Israel. When they come to the land of Israel they sacrifice the kine that drew it, using the wood of the cart in the fire of the offering, a type of gospel ministers that forsake all in the service of Jesus Christ; that is they are separated unto the gospel of God our Saviour by seeking above everything else the kingdom of God and his righteousness.

For many years the Ark remained in the house of Abinadab the priest, who was blessed of the Lord. David desired the Ark to be returned to his place, and he gathers the men of Israel and two sons of Abinadab, the priest, namely, Uzzah and Ahio, and they place the Ark on a cart drawn by oxen, and Uzzah drives the cart, and Ahio goes before. On the way the oxen stumble and Uzzah puts forth his hand to steady the Ark, and the Lord smites him for his error and there he died by the side of the Ark. The thing displeased David because the Lord had made that breach on Uzzah. When one's heart is lifted up he does not like God's way nor his judgments, but finds fault with the acts of God. How much of this we do, and how wonderful is the long suffering of God.

David was afraid of God that day, and said how shall the Ark of God come to me? Fear is good if of God to check our wrong and restrain us from the evil. But when we sin and judgment breaks out guilty fear bars us from sweet approach to the mercy-seat, and chills blessed fellowship with God.

The Ark is turned aside into the house of Obed-edom, and the Lord blesses this man. Soon deliverance comes to David and his men for they long for the Ark of God to come to the city of David. The true principle of worship of God will show itself in his people, for the anger of God will pass away and his mercy prevail.

David with truer mind under chastening perceives that they had not sought the worship of God in the true order; and now he is desirous to serve and worship God in the true order. He perceives that it was wrong to haul the Ark on a cart drawn by oxen; and that the priests should bear it on their shoulders. When he attempted to draw it by oxen on a cart was he imitating the manner of the Philistines who sent it up on a cart from their country or was he endeavoring to relieve the Levites of the burden of bearing it on their shoulders.

When people attempt to write up sermons after the manner of men, or go to worldly schools of men to learn how to preach in an easier or more elegant way than the one of going out by faith, and bearing the burden according to the type is that seeking God after the due order? When men receive salaries or sums of money as a reward for preaching is that seeking God after the due order?

When the oxen stumbled Uzzah put forth his hand to steady the Ark and God smote him that he died. Can human hands steady the strength of Israel? Can man put forth his hand and strengthen the Lord God?

It looks to nature like it would be safer and easier to carry the Ark on a cart drawn by oxen than for men to bear it on their shoulders. But we must bear or carry the cross ourselves. It cannot be pulled by another. The man must himself repent, must himself have faith, must himself feel and bear in his own body the marks of the Lord Jesus. Personally and individually each one must in himself have the witness of truth.

Then we do not steady the Ark, but it keeps us. As we die we live: as we suffer we reign: as we sink down we rise up. When we are weak we are strong: when we are poor we are rich: when we have nothing we possess all things.

We cannot reach out to strengthen the Ark. But when we bear about in us the marks of the Lord Jesus then we do not stumble. When we abide in Jesus we are strong and stumble not when he is in us. In the due order of worshipping God we stumble not.

Jesus himself bore our sins in his own body on the tree. There was not another to help him, nor any to pity. His own arm brought salvation, and his fury up held him. In the type the priests must themselves bear the Ark with all its furniture; so Jesus must bear up all the pillars and all the burden of the house or tabernacle of God, nor was there any to help him. All the vessels of the sanctuary from the least to the greatest were hung on this nail. Here is the Ark of his strength, and here is the salvation of Israel. As all the types must be observed faithfully to set forth Jesus, so in all our worship it must be after the due order or we do not honor God. When we dishonor him there is a breach made on us and death ensues.

God is a Spirit and must be worshipped in spirit and truth, for he seeketh such to worship him as do worship in spirit and truth.

P. D. G.

LOW ROUND TRIP RATES

via Atlantic Coast Line

Raleigh, N. C.—North Carolina State Fair.

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Mr. P. D. Gold,

Wilson, N. C.

Dear Brother:—I herewith send you a few lines for publication if you deem worthy of space in Zion's Landmark. If published please send me a few copies in which it appears that I may give them to some of my friends I left behind with the "missionaries." If not published, please return, and I will pay you for your trouble.

May God bless you and all others who are contending for the truth.

Your brother,

R. S. PACE.

ASSURANCE OF SALVATION.

"Except a man be born again he cannot see the kingdom of God." John 3:3. How often we hear people say they fear they have never been born again. We sometimes hear such remarks from the pulpit and without dispelling the mist thus thrown before the eyes of some, the preacher goes on in such a way that leads us to suspect that he even doubts his own salvation. If our leaders doubt, how then can they preach to us the doctrine of assurance. We should not cause our hearers to suspect that we are not sure about our salvation, neither should we act the hypocrite and say we know that we are saved when we have not the blessed assurance that we have been born again.

"Marvel not that I said with thee ye must be born again." John 3:7. Because we cannot tell how this is we should not marvel, if however, we have the evidence of it. If we have the evidence that a thing has taken place we do not doubt it even if we cannot tell how it was.

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it whither it goeth: so is every one that is born of the spirit." John 3:8.

We cannot tell all about how we are begotten of God and born again but we have this assurance, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1.

The preacher (and there are many such) who says that we must believe in order to

obtain life or that we must accept Jesus as our personal Saviour in order to be made alive, etc. does not know what he is talking about.

"He that believeth on the Son hath everlasting life." John 3:26. How can any true believer doubt that he is saved or that he is born of God? Did not the Son of God come into the world to save his people? Did he not do all he came here to do and declare that "It is finished"? Thank God for such blessed assurance, for such is the assurance of God's chosen people. All may not have this joyful assurance now, but God will bring them forth into this happy realization in his own appointed time. The gospel of Christ (which means glad tidings or good news) does not give life, but brings us forth into the realization of it. Without this joyful realization, this peaceful assurance, there can be no real conversion. I was a member of the "Missionary" Baptist Church nearly six years before I was truly converted. I afterwards joined the Primitive or Old School Baptists (Hardshells so-called) and was baptized. Baptism before true conversion is not scriptural, even if you were baptized by a Primitive Baptist. The man is to be pitied who is a member of a church and has not the assurance that he is a child of God. I was in that condition for about six years. I was in a bad fix for I was not satisfied with my experience and yet I would not give it up. But such is the effect of the "Missionaries" in their effort to convert the world. They remind me of the pharisees in their zeal. "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Matt. 23:15. Who is more a child of hell than one of God's children deceived by the snares of the devil, such as the mourner's bench, etc., and has been made a proselyte (member) of some man-made church, claiming to be the Church of Christ? Only those who have been thus deceived can tell anything about it. I can sympathize with those who have been and with those who are now in that situation. May God bring them out of the world and

lead them in the way of peace and happiness.

"For as many as are led by the Spirit of God, they are the Sons of God." Rom. 8:14. Blessed assurance. I remain with those who who alone can preach assurance of salvation.

R. S. PACE.

Pinehill, Tex., 9-22-'03.

"AND WE SHALL BE SAVED."

Just now I opened the Bible to read, and the first words my eyes rested upon were these: "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved," Ps. 80:13. The words at once deeply impressed me as very instructive and wonderful. Then I read the whole Psalm, of which this is the last verse, and three times in it does David use these expressive words. In his prayer, he entreats the Shepherd of Israel that leadeth Joseph like a flock, to give ear and shine forth, and come and save us. He then prays, "Turn us again, O God, cause thy face to shine; and we shall be saved."

David had said, "The Lord is my Shepherd." And his Lord says, "I am the good Shepherd." So his people are "the sheep of his pasture." A shepherd leads his flock, but the sheep do not lead the shepherd, neither do they lead themselves; no, nor turn themselves, nor save themselves. In many places the Lord calls his people "sheep," and "my sheep." He calls them "lost sheep." They are in themselves lost and gone astray, like lost sheep, defenceless and helpless." The prayer in the text is a confession of this sad state. It shows, too, that in ourselves we are darkness, a felt darkness as well as gone astray; therefore the cry, "Turn us again O Lord of hosts, cause thy face to shine." This is a prayer of need, a confession of helplessness, the appeal of a benighted and lost soul. And it is a prayer of faith in God, like the cry of the leper: "Lord, if thou wilt, thou canst make me clean." I am all unclean; but there is perfect cleansing with thee.

"And we shall be saved." This is blessed and very wonderful. The blind shall see!

OBITUARIES

W. H. WARREN.

On the 22nd day of May Brother W. H. Warren of Malmason passed away after several months of severe suffering. I do not know his age, but if I am not mistaken he was in his 60th year. The last few days of his life were spent in great suffering, more than tongue can tell, but we are glad to say that some time before he died he gave up all things on earth, and seemed to be reconciled to the will of the Lord. During the last of his days on earth he seemed, when I would go to see him, to love to talk about Jesus more than anything else. We don't think that this name Jesus is so dear and precious to any but to those whom He hath revealed himself to. As such, this then, leaves us with hope that after we are done with the troubles of this world we will see Him again in a world where sin or suffering can not come. He has been a member at Malmason for about eight or nine years, and always filling his seat if not providentially hindered. Hence we miss him much. I knew him ever since I was a small boy. He was a good neighbor and husband. He raised ten children, all to be grown, leaving them all and a broken-hearted widow to mourn their loss. Two days before he died he sang the first verse, "O, When Shall I See Jesus, and Reign With Him Above." And he seemed to be very happy. May God bless the bereaved ones, and at last may they all see father and husband again, is my prayer for Christ's sake.

CHARLES T. EVANS.

BRICY BRINSON TROTT.

The subject of this sketch was the son of Mr. and Mrs. B. W. Trott. He was born May 31st, 1881, and breathed his last on July 13, 1903, making his sojourn on earth twenty-two years, one month and thirteen days. In his death we feel that he had all to gain and nothing to lose, while we who are this side the grave have sustained a loss that can never be repaired. His friends who

the sick shall be made well! the wanderer shall return! the lost shall be found; "and we shall be saved!" Why shall we be saved? Because our Shepherd is the "Lord God of hosts." When shall we be saved? When the good Shepherd turns us again, and the sun of righteousness arises unto us with healing and causes his face to shine upon us. Then "we shall be saved." And so our salvation is in the Lord of hosts turning us and causing his face to shine upon us.

This is present salvation, salvation in the time of need, salvation from backsliding and from the darkness of night. With David we now sing the song of salvation, saying, "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved."

How infinitely better this is than to trust in man, or depend upon our own arm or works to save us. The Lord of hosts gathers us with his arm, subdues our foes, puts away our sins drives back the darkness of death, causes his face to shine upon us in the holy radiance of life and light. "and we shall be saved."

D. BARTLEY.

Lebanon, O., June 15, 1903.

APPOINTMENTS.

L. H. HARDY.

Pleasantville, Monday after 4th Sunday in October.

Sharps Institute	at night.
Sardis	Tuesday
Shiloh	Wednesday.
Matrimony	Thursday
Dan River	Friday

One lesson to be drawn from the treachery of Judas is that the best teaching, the best companionship, the most favorable circumstances, will not keep a man from the blackest sin without the regenerating power of the Holy Ghost. --Selected.

were all that knew him, have lost a true and faithful associate, his brothers and sisters a loving and tender brother, and his parents a kind and obedient son. Bricy was a favorite with all who had the pleasure of knowing him. His industry, honesty, sobriety and gentleness always won the respect and confidence of those with whom he came in contact, and by the strict adherence to these and all the commendable qualities that make the true man the confidence and respect once won was never shaken, but grew stronger. The moral life of this dear brother never had a stain upon it. Though his work often made it necessary that he be thrown among rough men, but he never forgot his mother's teachings, and yielded not to temptation. He kept the straight road of duty and right, and always held himself aloof from what was vile and sinful. His past was a life of good deeds and noble aspirations; his future aglow with bright prospects. But God in his infinite wisdom saw fit to blight his future in this life and took his soul back unto himself, where all eternity is one bright future. All must pay the debt, but it does seem so hard to have to give up one so near and dear when just in the bloom of young manhood. But in all our grief that parting with him causes, we must console ourselves in the fact that it is God's will and his way is always best. Our brother and son is now happier than he could ever have been on earth. His last words were, "I am going to my beautiful home." Now he lives there and we should not wish him back, even if our desire could be granted. He has paid the debt we all owe. He has passed through the dark and chilly waters of death, and across that mysterious sea whose waves have never borne a returning sail and is now safely anchored in the eternal haven of rest, peace and joy. And God summons us one by one: may we all be prepared to meet him there, where parting is no more.

His brother,

JOHN H. TROTT.

RUFUS COFFEY.

He was born November the 17, 1832, and

fell asleep December 7, 1902. He united with the Primitive Baptists at the Globe Church, Caldwell county, N. C. on the 17th of February, 1888. He was 70 years and 20 days old when the silent messenger came to remove him from his beloved wife and children, church and large connection that he loved so well. The Lord blessed him abundantly with the goods of this world, and the best of all he blessed him with a great heart of benevolence, and blessed him when the messenger came to pass away like he had fallen asleep. Surely his good wife and children can rejoice as long as they live to remember and know the dear husband and father was blessed to pass the valley and shadow of death so calm and serene. We can say, farewell, good pious and praying husband and tender and loving father. The space that divides you from him is a narrow one. I feel with you all and bless the little mound of earth that covers his peaceful dust and Christ-like body, for he seemed to be doing good all the days of his life, or ever since I knew him. I feel sure his good works are not dead, for I love to think of him, and while I write I feel he is close enough for us to embrace one another in the arms of faith. Peace to his silent home. Farewell, blessed man. We feel that we love you with an everlasting love. If so death, the grave and eternity never can destroy our love for such an humble, devoted Christian. We have often heard him say he regretted he did not join the church sooner. Surely all that knew Brother Coffey can join in feeling with the bereaved family and say, bless the little mound of earth where he is, or where his body is resting.

My bereaved dear one can we forget,

And must the grave eternally sever?

He lingers in our memory yet,

And in our hearts we hope he will live
forever.

O, wife and children, while I pen a few lines it seems to me he is not far away. He is not far away. Bless God for such a man to live among us in this dark day.

A. J. TAYLOR.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE ETERNAL JEHOVAH, THE
LEADER OF HIS PEOPLE.

It is very plain, is it not? If any of you do not understand it I will read it again and again: "He led them forth by the right way, that they might go to a city of habitation." It is very evident from these words that there must have been a Leader. No dispute that, is there? And it is very evident there must have been somebody in particular that was led. To talk about a leader and having no people to lead is a nonentity; to talk about a king and no subjects is ridiculous; to talk about a shepherd and no sheep seems to me most preposterous. They are all linked together, and we have no right to separate a link from this chain.

Now, my dear friends, I hope you were able to pray for me this afternoon, that the Lord might help me to speak of those things that are embodied in this text, and that I may speak of them in such a way that they may commend themselves to you. I should be very sorry if, when I have been preaching, it should stir up enmity in your heart; if I should bring enmity and malice against those things that I speak about. O that you may pray that the Lord may assist me to speak, and you to hear.

We know very well from the Word of God that there never was such a preacher as Jesus, and yet on one occasion we read they took him to the brow of the hill whereon their city was built that they might cast him down head-

long. That showed, you see, that the gospel, the real gospel, the true gospel, the everlasting gospel, had no place in their hearts. And now, friends, in the day in which we live, there are but few who love the gospel of Jesus Christ—of grace, of free grace, of rich grace—the gospel of a finished salvation, a free salvation without money, and without price, and without works, and without worthiness. They cannot love this simply because they have not been shown what they are by the teachings of the Holy Ghost. O, it is just the same now, and if you have not, you will not receive him. I feel sure of that.

Now let us, in the first place, look at this Leader. Who is it, my friends? I suppose you are Bible readers, and that this is not a strange text to you, but that you have read it many times; and now I should like to know what you think about this Leader. I think, friends, it is God—the everlasting God, the eternal Creator of the ends of the earth; he who is from eternity to eternity, from everlasting to everlasting, whose power is unlimitable. None can stay his hand and say to him, "What doest thou?"—that God who can lay straight the most crooked things. It is the three—one God, Father, Son and Holy Ghost. I believe in a Trinity, and I preach a Trinity in the person of the eternal Jehovah—the eternal Father and the eternal Son, and the eternal Spirit—co-equal Father, Son, and Holy

Ghost. Here is a Leader, a worthy Leader, an able Leader. One who undertakes to lead. The devil cannot hinder you, and the world cannot hinder you if he takes you in hand. He will not let you go. He will not let the devil or the world riddle you out of his hand. This he makes clear. He said while here, "I give unto them eternal life, and they shall not perish, neither shall any man pluck them out of my hand," and he said they shall not "pluck them out of my Father's hand" (John x. 28, 29). No, my dear friends, no plucking out of the hand of God, the inimitable hand of God. That arm "that rolls the stars along" will not be defeated by anything that is made.

He leads his people. He led them in the days of his flesh. He called them effectually by his word, and kept them by his grace, and they are safe with him. I say, they are with him in glory now. Paul tells us "He that hath begun a good work is you will perform it until the day of Jesus Christ" (Phil. i. 6). He will perform it; he will perform it! He never makes a failure of it! You will remember when he was here upon earth, he spake a parable, and in it he made them understand that no man should go to war without counting how it would come off, he must reckon things up. And so the Lord Jesus Christ had counted the cost. He knew the things that were against us, and he said, "More are they that are for us than all that are against us." So you see the Lord knows all about your pathway; all about your difficulties. There is nothing hidden from his all-searching eye. Job said, "When he hath tried me I shall come forth as gold" (Job xxiii. 10). And so I say the apostle is right when he said, "He will perform it." The Psalmist said, "Thou wilt perfect that which concerneth me." What concerns you? If you are Christians this concerns you—to end right; to be landed over Jordan. These are essentials with you. It is

everything that is of deep concern with my soul that he will do for me what I cannot do for myself. You know "having loved his own that are in the world, he will love them unto the end." There is no change in his heart—in his affections. He is just the same Jesus, the same yesterday, to-day, and for ever. When you get up in the morning, full of care, let me tell you there is no change in him. He abides in his love. It is an ocean; and it has no bottom, brim, or shore. Hence, I say, it is ever full, and ever flowing. His mercies are everlasting, and great is his faithfulness.

Now, if in anything I had to do with a mission, or an appointment, or a leader, I should want a competent one that had got power, and affection, and would take care; for if I were going to take a journey, a way that I did not know, and there were a number of persons going, I say, if I had anything to do with it I should want that man for my leader who knew the way; one that had some zeal, some care. What should we do if we were about to be lost if the Leader did not know anything more about it than we did? Then it would be fulfilled what the Lord said, "The blind lead the blind."

"Oh, how important it is that in taking a journey we should have a right leader. Some are led by one, and some by another; but what does the Lord say, "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. xvii. 5). Where is your trust this afternoon, my dear friends? In whom is your confidence placed? In this man, in that man? In this thing, in that thing? If we had a skilful man to lead us who knew the way, and had been every inch in the way, and who had some sympathy, if we fell ill or by any means were sickly or faint and could not get on any farther, would it not be a great blessing to have a leader who had a little sympathy for our infirmities? I say this Leader is just the

one who can meet us in all our difficulties, and in all our trials.

"And he led them." This is a brother that is born for adversities. He knows hospital work best of anything. None have such a sympathizing heart. None can help a poor sinner along as Jesus can. He has said, "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isaiah xlii. 3). And this is God. And now for the poor helpless things—those who think they are helpless indeed, but the poor do not despise them, and God's people are among the poor—the poor in spirit. They feel there is nothing but what they are very poor in. If they think of faith, their feeling is, "My faith is so poor, so weak." If they think of prayer, their feeling is, "They are not worthy the notice of my God." If they hear of great manifestations and evidences, these poor, weak things think, "Ah! I have no portion or lot in the matter; my evidences are dim." Thus I tell you the people of God are verily poor—poor in every effort, that they want a precious, loving, bearing, and forbearing leader. This is just what the gospel abounds with—telling as the heart, mind, and feeling of the Lord Jesus Christ toward his people. Now let us try for a minute or two to turn to the leadings.

"And he led them forth." The leadings. Well, my dear friends, it always seems to me as if we need before we touch upon this to look at the context, lest we put the balm where there is no sore, or over the sore. Let us then, just for a moment, look at the context. Let us look at the people who are led in the next place. It is very specific in this point.

First, then, you must observe they are a people that are "gathered." They are "gathered" from the east, and from the west, and from the north, and from the south. Notice again, my dear friends, they are a people that were "wandering in the wilderness"; in a

"waste, howling wilderness"; for they had lost their way. They had wandered, and wandered, till they were hungry and thirsty, and their souls fainted in them."

Now I want, if I can, to draw your attention to this great fact—every man, and every woman, by nature, is in a state of wandering—wandering, I say, from God, from his Maker, has no desire for God, for Christ, or holiness, or heaven; has no love for the name of Jesus, for the things concerning Jesus, but is an alien to God, a "stranger to the covenant of promise," to himself. Now, friends, I want you to think of these things, and if there is one here in that condition this afternoon, I do really sympathize with you, for you do not know what you are; and yet you might be in a profession of religion. You may be a respectable man or woman, and looked upon as such, and yet be as far from God as the east is from the west; as far as a sheep can run from the fold of God. We are aliens, I say, from the fold of God; running away, but going nigh. And in that state every son and daughter of Adam would remain were it not for this blessed Leader—the Lord Jesus Christ steps in, and he finds out his rambling and wandering people, wherever they have strayed. So you see some had got into the east, and west, and north, and south. All wandered, and all went astray. I have often thought of that description given of them in these words: "All we like sheep have gone astray; we have turned every one to his own way" (Is. liii. 6). Not to God's way. O, no; everyone turned to his own way. Yours might lead to one way, and another's to another. One is pleased with books, and another with science, one is wrapped up in prosperity, and some carried away with drunkenness, and some with licentiousness. But whether it is morality or not that you are wrapped up in it just amounts to one thing, there is nothing of Christ in it,

nothing of salvation in it from beginning to end. Well then, I want you to understand this, that the Lord, this Leader, knows where his people are, and he goes and searches them out. He finds them out, and he calls them. He calls them spiritually, he calls them powerfully, and he makes them willing in the day of his power. He puts another feeling in your heart; he puts immortal strength into your heart. He deadens, and makes you feel you cannot take pleasure in the things you once did; he makes you feel the emptiness of these things, and makes you long for something better than you have ever thirsted for in all your life before. This is what he means where he says, "He found them in a desert land." Ah! in a desert land, even in a waste, howling wilderness. Yes, that is where he found them; he led him and instructed him, and kept him as the apple of his eye. That is what God does; he comes to find him out. Hence I say, there is power in this gracious, heavenly Leader. See him in the days of his flesh, he sees one and another mending their nets, and he says, "Follow me"; and there is a magnetic influence in the heart, and then down goes the fishing and the nets. He who speaks the promises is the same voice that rolls the stars along.

Now then, the Lord has found out his people, he leads them about. In this text it says, "He led them forth by the right way." By the right way. Now I want you to notice, and that particularly, for I cannot enter fully into this subject, that the Lord leads his people providentially, that he leads his people graciously, that he leads his people eternally; that he leads them in doctrine, that he leads them in every particular; that all their life long he leads them. It is a "carrying over" by your Lord and Master. Let me tell you, you are not your own. He manages everything for you, and the more you look, and the more you see of his

hand, the sweeter it is for you to reflect, and for you to remember. And I say this is one part of the Christian's path that is weat, when he sees the good hand and leading of God in all—God in the whole of his life.

Now, I say, friends, where could we begin if we were to try to expand upon any or all of those branches that we have enumerated? I say, God leads in providence, by that I mean to say God's hand is over his people; and his hand is over his people in their every-day life, in looking over in their unregeneracy. I say he is leading you in fixing your habitation, in fixing your companion, in fixing your wife or husband, and the place where you are to attend, and the place where you are to go, and the place where you are to visit, and the different things which are thrown in your way. It is said at the end of this Psalm,—and it is very essential for us to look at these things—"Who is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Is there one who looks back with pleasure? Looking back twenty or forty years cannot you say providentially, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee to know what was in thine heart." And then, I say, friends, has it not been a good providence? Yes, what blessings has he strewn in my path. I think when I look amidst the crosses, the afflictions, and the bitters, O, what a mingling of good things, of blessed things, so that I have had to say many and many a time, "The lines have fallen to me in pleasant places, yea, I have a goodly heritage" (Psa. xvi. 6).—A goodly heritage.

And then again, you know the Lord has such a wonderful way of blending grace and providence together that you cannot separate them, as the rays of the rainbow. So in his providential leadings, and his gracious leadings

have you not found something of your blessed Lord." Ah, which one can tell his own tale. If I were to tell my tale some would say, "You are preaching nothing but yourself," and it is sometimes blessed to do that. I like a man that can tell a little of what the Lord has done for him, and if he cannot do it I have no much hope or confidence in him.

But when I look, friends, at the leadings of the Lord spiritually, I feel amazed, I really do; and when I have felt "It is the Lord," and when I think of how the Lord discovered to me the presence of Jesus—showed me the divine, the glorious, the complexity of the person of Jesus, it has made me love him, made me worship him, and feel

"I could from all things parted be,
But never, never Lord from thee."

And that he is the bright morning star to my soul, I feel I am highly honored. I should have been as some are—"Too proud to seek this hiding place"; and therefore I put it all down to my precious Lord and Master; and then when he enables me to see the mysteries of salvation, while others despise these things, I feel from morning to night to bless and praise his name; he is to them a "rock of offence," and yet to me is the hope of my foundation—the blessed Rock of Ages to my never-dying soul, and I feel, as the Psalmist says, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto my God" (Psa. xl. 2, 3). Ah! friends, but you know we may pause a little, and we may turn the scales a little, and look at our trials, those family trials, those personal trials, those temptations. O, when we look at that side of things, when we look at our weakness and our darkness, oh, then we begin to be tried about it, and feel "Can this be of God and can these be his leadings"; then

we have to search, and we are like the man that Elijah sent toward the sea to go and see if there were any sign of rain; and he said, "I see nothing," and we can see nothing. Everything seems lost, and we feel like Job, who said, "Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him, he hideth himself on the right hand that I cannot see him" (Job xxiii. 8-9). It is all gone. I have been there many a time, and I should have been glad if I had known that the Lord were leading me there, but I have feared he had left off leading. O, what changes there are! How you get turned from light into darkness, and from summer time to winter times, and you are ready to think you are altogether deceived! Well, just let me tell you, friends, that all these things are of God. Yes, they are of God, and they are good, I am sure they are. They are good, they are right; every affliction is a blessing. Yes, depend upon it, he is

"Good when he gives, supremely good,
Nor less when he denies;

E'en crosses from his sovereign hand
Are blessings in disguise."

They are, friends; you may take this for granted they are absolutely necessary, or the Lord would not suffer them. What God does is right. Yes, and let me also say this, if you could see it as he sees it would say it is right. We do not know what this hedge is for, and that wall is for; that keeps us back. And God does it by afflictions and by losses, to cut down, to make us lean upon his blessed arm. There is no telling where we should go if he were to leave us.

And then, you know, he says, "Who-so is wise and will observe these things, even they shall understand the loving-kindness of the Lord. You could not think this is God's way, but it is. He led them by the right way. And now, just before I conclude, let me tell you

this, friends—the ultimatum—the right way is God, is Christ. Yes; “I am the way, the truth, and the life; no man cometh unto the Father but by me” (John xiv. 6). O, to be led, and led, and tutored, and tutored, and schooled, and schooled, and emptied, and emptied, and shown thy weakness,—these things are preparatory, to fit thee for Christ, for his spotless righteousness, for his salvation. These are the very persons that prize a free salvation, and a free Christ, and when they have got into this right way, all that he puts into it he leads on and on to Christ—Christ in his person, Christ in his fitness, Christ in everything.

“And he led them forth by the right way that they might go to a city of habitation”—which is heaven, which is glory, a blessed kingdom. That is what is to be the end: “May God bring us there, and lead us there, whatever we have to pass through here, that we may go “to a city of habitation!” Amen!

HUNTINGTON ON PRAYER.

“I have been secretly engaged in that greatest, best, most blessed, and most glorious privilege that ever perishing sinners were favored with.

“Private prayer is my court visit to my God, the life and breath of my soul; it is the ascension of the soul to the Almighty, and its returns are the descension of Christ to the soul’s help; it is the assuasion of grief, the easement of a burdened heart, and the vent of a joyful one; it is the rich savour of mystical incense, the overflowing of a living Fountain, and all prevailing sacrifice, the delight of the Almighty, and a ravishing charm to the heavenly Bridegroom.

“Prayer has made the Sun of Righteousness to stand still in his firmament, though discharged from the lips of a blind beggar. It has brought the Ancient of Days to dwell in a bush; and even a worm, by this simple means, has

held the King of kings in the galleries; yea, Omnipotence itself has been constrained to say, ‘Let me go, for the day breaketh.’ But dust and ashes replied, ‘I will not, except thou bless me’; and he blessed him there, and allowed that himself had been conquered, and styled his antagonist a prevailer with God.

“Prayer is a defence against the Spirit of this world, and a guard against the inroads of vanity; it is a maul upon the head of the old man, and a laash of scorpions for the devil.

“Prayer is a bridle in the jaws of a persecutor, a spell to a voracious enemy, a dagger at the heart of a heretic, a key to parables and dark sayings, and a battering ram on the walls of salvation. “The kingdom of heaven suffereth violence, and the violent take it by force.’

“Prayer opens the bountiful hand of God, opens the door of mercy, keeps Christ in the throne of our affections, and covers every rival and usurper with shame and confusion of face.

Prayer is my Royal Exchange, where I have brought thousands of cares, burdens, snares, troubles, vexations, temptations, doubts, fears, misgivings of heart, sorrow of mind, fainting fits, unbelieving fits, fits of love-sickness, fits of carnal and spiritual jealousy, hardness of heart, rebellion of heart, and ingratitude of heart; together with every other disorder, as the leprosy, the evil of the heart, the plague of the heart, and the plague of the head; together, with deaf ears, blind eyes, feeble knees, languid hands, halting feet, and a stiff neck; with many oppositions, persecutions, false charges, slanderous accusations, and vile reproaches, and have, by this change with all sorts of devils, as an unclean devil, a false-preaching devil, a blasphemous devil, a reforming devil, a furious devil, a fawning devil, and a sleepy devil; and have left them in the hands of him that could manage them, when my strength has been all gone, and self-despair has

seized me. All these, and thousands more, have I taken to this Royal Exchange; and you know that one of the names of a believer is that of an ex-changer (Matt. xxv. 27); and I have received in return thousands of kisses, blessings, mercies and deliverances; many refreshings, renewings, revivals, restorations, and returns of comfort, peace, love and joy; together with fresh discoveries, love tokens, wholesome truths, profound mysteries, glorious glimpses, bright prospects, terrestrial views, undoubted evidences infallible proofs, heavenly lessons, confirming visits, conspicuous deliverances, earnest, pledges, and forestates, reviving cordial, precious promises, or bank notes, payable this day and every day through life, and even to millions of ages after date, signed, sealed, and delivered by Jehovah himself; and God knows, and conscience too, that I lie not.

"Prayer has scattered many confederate enemies of my soul, marred the schemes of Jacobins, frustrated the whims of liars, and has made diviners mad; it counteracts the designs of satan and his children; it hath made me the enemy of the world, the rival of imposters, the enemy of hypocrites, an eyesore to the devil, an admiration to perishing sinners, a spectacle to the world, and a wonder to myself. 'He that prays to his Father, that seeth in secret, shall be rewarded openly.' By prayer the poor come from the dust, and the beggar from the dunghill, and get a seat among the princes of God's people, and an inheritance in the throne of glory. Mental prayer hath brought me from sleeping in a barn to a comfortable lodging, from a lodging to a cottage, from a cottage to a house, and from a house to a little farm; it hath brought food for my need, apparel for my use, furniture for my dwelling, fuel to my hearth, **money** to my pocket, and faithful friends to my heart, and hath kept my pot boiling almost thirty years.

'For all these things will I be inquired of by the house of Israel, that I may do these things for them.'

"Prayer brought me from the coal barge to a pulpit, from being a servant of servants to be a ruler in the Lord's household; it delivered my hands from the shovel and my shoulders from the sacks. Yea, my earnest desires hath raised four houses of prayer for God, and brought the presence of God into those houses; it hath brought living waters to my well, oil to my cruse, joy to my heart, and a blessing to many souls. This has caused the very abjects to gather together about me, and the eyes of the envious to look on me, who have seen it, and grieved, grudging, and gnashed, and wandered up and down, and gone round the walls of my dwelling grinning like a dog. 'No good thing will he withhold from them that walk uprightly.' Prayer hath brought the souls of some, when departed, back into their bodies again. It engages the Almighty on the side of the suppliant, and establishes an alliance with God. It hath stopped the bottles of heaven for three years and six months, and opened them again at the expiration of that time; yea, and brought a miraculous plenty into the house of a poor widow, while destruction and famine were riding all round in universal triumph. 'All things are possible to him that believeth'; and 'whatsoever ye ask (in prayer) believing, ye shall receive.'

"Prayer hath brought health to the sick, hearing to the deaf, speech to the dumb, eyes to the blind, life to the dead, salvation to the lost, and even driven the devil himself from the heart of many, and brought the God of heaven to dwell in his room.

"Prayer is pouring out the soul before God, and showing him our troubles; it is casting our cares upon him that careth for us, and our burdens upon him in whom we have to say we have righteousness and strength; it is

opening to our well beloved, opening our minds, our hearts, and our mouths to him who tells us to let him hear our voice, and see our faces, the one being sweet and the other comely. This is besieging an everlasting kingdom, moving the throne of grace, and coming with a treble rat-tat at the door of mercy. In prayer we must take no denial; if we have but a feeling sense of our wants, a scriptural warrant to go upon, or one promise to plead, we must sue, argue, reason, plead, supplicate, intercede, confess, acknowledge, thank, bless, praise, repent, importune, observe, take hold old, and turn everything that we can to our own advantage, so that we can but get something for the soul. Sensible sinners, that are poor and needy, have gotten many invitations, encouragements, precedents, promises, the covenant, the oath of God, the merits of Christ, and all his covenant engagements, undertakings, and performances, the covenant characters that he sustains, his incarnation, and near relationship to us; together with all the glorious train of divine perfections found in the proclamation of the name of God to Moses; for they all harmonize and shine in Christ crucified."

DELIVERANCE FROM CAPTIVITY.

(By the Late Mr. John Gadsby.)

Now when we have been thus in captivity through our backslidings of heart, lip, or life, and are made sensible of our state, we are not slaves, but captives. And the Lord says, "Shall the prey be taken from the mighty, or the captivity of the just be delivered? Yea, surely, even the captivity of the mighty shall be taken away, and the prey of the terrible one delivered. (See margin of Isa. lix. 24, 25). For "I am the Lord thy God," etc. (li. 14, 15). Therefore our cry is, "Turn again our captivity, O Lord, as the streams of the south." This was the cry of the Israelites when in captivity, and is re-

corded by them as such when they returned to Zion, adding, "They that sow in tears shall reap in joy." Now, the south refers to Egypt, and the streams to the irrigating streams of that country, which cause the land to bring forth so abundantly. So, "Turn again our captivity, and we will bring forth fruit to the glory of thy name." And when their captivity was turned, they exclaimed, "The Lord hath done great things for us, whereof we are glad"; and even some among the heathen said the same concerning them (Psa. cxxvi.).

Well do I know what I am writing about. For several years prior to 1846 I had been living in a way that I should not like to be transcribed on my forehead. Yet I was rarely absent from the Monday night prayer meeting or the Tuesday night preaching; so that none but God and myself knew the state I was in. But my severe chest attacks in 1845 and 1846 caused me to think a little as to my state; but it was only a little. Did I seek for manifestive forgiveness? Reader! Reader! I was so hardened that I often seemed not to care whether I was forgiven or not. The death of my dear father in 1844 had made some impression upon me; but it was not enduring. Then came my dangerous illness while in Malta at the end of 1846, and my subsequent journey to Egypt and the Holy Land. I began to be filled with bitter remorse. I did not wonder that God had afflicted my body, but I did wonder how it was he had so prospered me in providence, and that he had not blasted everything I had undertaken. I saw no deliverance; while death from consumption, according to the opinion of the doctors, was drawing nigh. Oh! how well I remember, while on the French steamer going to Constantinople, how my past life was opened up to me! I had been baptized by my father, received into church fellowship, and attended to the precious ordinances of God's house.

But oh! what was I then! How I had departed from the good old paths, and been taken captive. True enough, while at Malta, I had, under the ministry of a Scotchman, been somewhat relieved; but I was still left a captive. Then came my journey from Egypt through the desert to Jerusalem. I was far from being insensible of the goodness of God to me in that "great and terrible wilderness," having been enabled to set up therein my "Ebenezer—hitherto hath the Lord helped me"; but I was still not as I wished to be. When in the Church of the Holy Sepulchre, as it is called, at Jerusalem, I felt a softening of heart which caused my tears to flow, and "I had a sweet hope that I had an interest in Christ's sufferings and death"; which was as an anchor to my soul, notwithstanding that it was suggested to my mind that I was every whit as superstitious as the poor pilgrims who were crossing themselves and kissing the priest-made relics. But I was still not able to say, "I know that my Redeemer liveth." Then came my journey to Jericho, through the Wilderness of the Temptation, as described in my "Wanderings," I., 492. And there it was that I proved the truth of the Lord's promise: "I will heal their backslidings, and love them freely."

"In about three hours from the time of our leaving Jerusalem our guide announced to us that we were entering 'the Wilderness of the Temptation.' 'The Wilderness of the Temptation!' I exclaimed; every circumstance at the same time rushing into my mind connected with that awful period when Christ was 'driven into the Wilderness: to be tempted of the devil.' 'The Wilderness of the Temptation!' And was it really here that the Saviour fasted for forty days, while Satan hurled at his holy soul every temptation whichever was or ever will be endured by all his redeemed family? (Heb. iv. 15). Well might the challenge be given, "Behold,

and see if ever were sorrow like unto my sorrow!" And well might I, as in sincerity and truth I did, boldly answer, 'Never, never! Impossible!' And I had such a sight of his sufferings, and so powerful an application to my soul of his redeeming grief and joy; while my own sinfulness, unworthiness, and backsliding (for I had for some time previous been in a sad backsliding and worldly-minded state) so covered me with shame that I would fain have hidden my head; and yet I could hardly believe it possible it was a reality, though my heart was broken and my eyes ran down with tears. My whole frame was so affected that I had to hold fast to the pommel of the saddle to keep me from falling; for I felt as weak and as helpless as a child, and my very heart leaped and palpitated to a painful degree. 'The Wilderness of the Temptation!' I over and over again exclaimed; and, casting my eyes about me, oh, what a scene I beheld! If, in crossing the desert, I had beheld sterility and death-like desolation; if I had passed over rugged hills and along deep ravines, such as appeared to me to be unsurpassable for fearfulness; all, all sank into nothing compared with what was now before me. Limestone mountains rose one above another, without a blade of vegetation in any part, while towering cliffs and terrific precipices stared wildly over our path, and gulf-like ravines yawned below us. And through this dreary wilderness our road lay. Nay, reader, this was 'no wild fancy of the brain.' It was to me a glorious and most solemn reality. I trust I have since then experienced other instances of God's pardoning love; but precious as those hills of Mizar are, none of them so break me down to this day as does a remembrance of this, when brought to my remembrance by the blessed Spirit. As I say in my book, 'Those who please may call this superstition; but I would not.

call it insanity than that I should lose the recollection of that precious time.' This very day (October 13th, 1876) the savior of it refreshes my spirit."

I might have said much more in my book, for I realized much more. I well remember, and in some degree feel the power of it now, that, after the challenge had been, as it were, given, "Behold, and see if ever we sorrow like unto my sorrow," and I had answered, "Never! Never! Impossible!" I had the assurance that those sufferings were for me so powerfully impressed upon my heart, that if an audible voice had declared it from heaven I could not have been more certain of it. And well also do I remember that after my guide had missed me, and stopped for me, and looked at me with astonishment, for I was saturated with tears and perspiration, that my mind was carried back to Jerusalem, and I was led to reflect upon what I had there witnessed, and what the Redeemer had there endured for me. I had some years before, unless I am greatly deluded, been set free from slavery; now I was delivered from captivity. I felt that Christ was anointed to proclaim liberty to the captives, and this included me, as well as freedom for them that are bound in satan's chains.

Oh! how many times since then have I had to say, "Where is the blessedness I knew?" But I am certain no man could live long, under the weight of such a transport of feeling.

Do not talk to me, ye revilers of frames and feelings, you who can simply take God at his word and go on your way rejoicing; do not talk to me about your faith. I would sooner have a single hour of such a heavenly visit of pardoning love as this than all your life of "simple faith."—From "Slavery, Captivity, Adoption, and Redemption."

The Mill Branch Union will convene with the Simpson Creek church Saturday and fifth Sunday in November, 1903.

A GRATEFUL LETTER FROM MRS. LITTLETON, of Ballarat, Victoria, Australia, to Mr. Shillingford, Guilford, Surrey.

Dear friend, and revered and esteemed servant of the Church of Christ Jesus, our glorious Lord!

I was surprised and glad to receive your intimation of the passage of books to me some three weeks ago. They have not yet arrived, but I will not wait any longer, but will acknowledge your kind effort to scatter gospel truth in this far-off land—a land which the Lord our God hath given to our nation (England) and people, to whom he speaks now, as he did to Israel in ancient time, saying, "When thou comest into the land the Lord thy God giveth thee, take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons, and thy sons' sons" (Deut. iv. 9). Ah! it is all of God's grace that our feet are kept. "As we have received Christ Jesus the Lord, so ought we to walk in him." Errors abound on the right hand, and on the left; much profession, combined with much worldliness, but O, how very little divine grace is made manifest; not enough at least to cast off the works of darkness, even among those who hold the doctrine of grace.

The state of the churches here is sad indeed. But I will not attempt to burden your mind with these things.

I am much pleased the Lord has inclined his people in the home country to send his truth to this land, and he is able to bless the reading of it to his people here, if it be his gracious will. A willing mind to read, to watch, and to pray is God's good gift.

I have used what magazines have been sent me, sending them far and near as an opportunity offered. I am sometimes able to rest upon this blessed truth:—"The government is upon his

shoulders," and he will do all his pleasure. But I cannot always so rest, as the abounding iniquity, the ignorance, and the indifference of the people around me rend my very soul with anguish, and I am indeed among those who sigh and cry for the abominations done in the land.

I see from the monthly magazines we get sent over that it is much the same with you. Yet I humbly hope the Lord is still working amongst us. Much of his work is hidden from the eyes of mortals; and the kingdom of God is set up in many a sinner's heart without observation, and from the knowledge of men, until "that day" when it shall all be revealed. So we have to labour on in word and in truth, and by faith. "Have faith in God," said the dear Redeemer. It is indeed a life of faith.

You did not say, or by what route, you had sent the books, or I could have made some inquiry about them. The post is usually correct, but perhaps you sent them by "ship"; if so, probably I may receive them before this letter reaches you. If not, I will send again as soon as they arrive.

May the Lord bless you in his work and word. The day is far spent with many of us, and many are passing on before us. Heaven is, or should be, more our home than earth, as such a goodly number of those we once loved are there; may we be found among them through the riches of his grace!

My dear friend, I am pleased to tell you that yesterday the box arrived! And what a box it is!! I can say that I never saw such a one, and of such blessed contents! If it is the Lord's will to keep me in life to distribute them (the "Gospel Standards" of past years), I will gladly do so; but I question that! How many thousand copies are there? The box is three cubic feet and more. Now, this has caused me some deep thoughts as to the why and the wherefore our dear people at home

have hidden, and allowed these treasures to accumulate like this! I

to have done so? When we remember the many millions all over the land who have no such precious truths to read at their command, ought not the hand of our people to be opened to their fellow-creatures? One dear man said to me, "They are too good to be scattered broadcast!" I replied, "Suppose God the Father had thought his dear Son Jesus too good for this world, where would you and I have been? Is not the Sacred Word too good for such as we? Yet the good Lord has graciously placed it in our hands! And are we worthy of such a gift?" Oh! my dear friend, "Whatsoever thine own hand findeth to do, do it," and not let these precious books be burned by others, or decay with age. The Lord direct our hearts aright in these matters. It seems mournful to me that these truthful books should be hidden away, while there are the sighing, and sorrowful, and the hungry and thirsty all around us. I remember going a railway journey of five hundred miles, and holding a "Gospel Standard" in my hand out of the window, and thinking, Where will it go? where will the wind carry it? when the words came to me, "He holdeth the wind in his fist! (grasp) and the waters in the hollow of his hand."

Since then I have cheerfully given books away, looking to the Lord for his hand alone to direct them aright. It seems, my dear friend, the Lord's will that we should leave this city and go to the next. My two sons have been there five years, without a home, and they wish me to go to them. There is no employment for them here, so I must go to them if I can. A mother's mission is never done while health and life lasts. If I should go, the contents of this box will go another hundred miles farther. The Lord bless you, and prosper the work of your hands for

the good of his people, and for his glory.

Yours, I trust in the Lord Jesus,

E. LITTLETON.

221 Sturt street, Ballarat, Victoria,
Australia.

THEY WILL NEVER CEASE TO MISREPRESENT.

Dear Brother Gold:—I have been confined pretty closely at home for several days on account of cold, snowy weather, and bad roads. During this time I have been reading some old papers, the Primitive Baptist and Signs of the Times. These papers were printed, some of them in the year 1840, consequently are over fifty years old. The writers in these papers of the above date have passed away, but their writings are still here and speak for them. When these old veterans wrote these New School or Missionary Baptists (so called!) were giving the churches much trouble by bringing in or striving to bring into the churches their new schemes, modern idols, and misrepresentations. Nearly all those old writers for the Primitive Baptist in nearly every letter published over their names ceased not to warn and encourage the churches to stand fast in the doctrine of God and Saviour, and to keep aloof, from these new schemes, such as were then and are now resorted to by the New School, or soft shells, for what they call the spread of the gospel, and the evangelizing the world. They admonished the churches to cleave to apostolic precept and example, not to let the praise of men, the love of money, or a thirst for popularity cause them to leave the old Landmark, set by the fathers, but to "Earnestly contend for the faith once delivered to the saints;" to let the Bible be their guide. But the New School Ministry denounced them then as Bigots, Fatalists, Drunkards and enemies to the spread of the gospel. Notwithstanding these old soldiers of

the cross traveled and preached without purse or scrip over broad streams and high mountains, through heat and and cold, wet and dry, enduring all the hardships incident to that day. Yet the foul tongue of slang and abuse was often heaped upon them, and that by those who had once stood apparently shoulder to shoulder with them. These New School folks in those days did not boast much of their age. There were living witnesses then. The New School then were only seeking to divide or destroy what these old servants of God had built up. Hear what Elder Joshua Lawrence said of their teaching then. He said, speaking of their doctrine, "I know their nature, they are as poisonous as hypocrisy, as deadly as division among brethren, as painful as the sting of discord and non-fellowship, and disunion; as dangerous as the blast of the east wind to the fruits of the tree of life, and as cursed as the serpent who goes on or for the belly; more painful than the points of thistles, and worse than the sting of nettles; as dangerous as the berries of night shade, and as distressing as war in a nation; as parching as drought on the plants of grace, as miserable as the famine of Egypt, or as locusts which eat up every green herb and ravage a whole country for hire. Such are my thoughts of a hired ministry." See Primitive Baptist, Page 201, vol. 5, No. 12, June 27th, 1840. Now if this old servant of God looked upon the teaching of the New School in the above light when he wrote fifty years ago, how shall Primitive Baptists look upon it now? If in its infancy the effect of it was as Elder Lawrence viewed it, can we suppose that it has grown better by age? If it was at war with those who stood firm in the Apostolic doctrine and precepts and who were abused and misrepresented then, how shall we expect to be treated by the same class now? Shall we be astonished and discouraged because such sheets as the Biblical Re-

corder publish us as "Hard Shells," and ask is it too much to say that the "Hard Shell" Baptists, as they are called, are the enemies of religious progress in this state, etc. Read Landmark, vol. 25, No. 9, page 219, March 15th, 1892. He says they never invite people to join the church or to make a public confession of religion of Christ, saying that if you are one of the elect you will be compelled to come when God gets ready to call you. In short they are Fatalists, etc. Well, well, that will do for a whole year. That poor man certainly is deranged. Does he expect any person of sound mind to receive what he said as recorded above to be the real state of things among old Baptists? Certainly not. And Primitive Baptists have reason to rejoice and be exceedingly glad when they read such expressions. For they are false accusations. I have lived with the Primitive Baptists over forty years. I have never heard a Primitive Baptist preacher oppose the spread of the gospel, or the spread of true and vital religion, neither do they oppose education. Neither are they Fatalists. Neither do they fail to invite people to join the church if they can give a reason of the hope that is within them with meekness and fear. Neither do they teach people that if they are one of the elect you will be compelled to come when God gets ready to call you. These and similar expressions are what caused the old fathers who are gone to declare non-fellowship for them. They will misrepresent us, yet they pretend to love us, but their pretensions to love are about as shallow as the expressions referred to above. Now I know the Primitive Baptists with whom I have and do now mingle are not guilty of what this man charges. I know that they invite any that may wish to join the church to come forward. I know they preach repentance in the name of Jesus. I

know they send their children to school. I know they are not Fatalists. But I know that the system of Sabbath School training is and should be opposed by every lover of truth. A Sabbath School probably could be taught that would be profitable to children. But the present system of Sabbath Schools is but little if any better than solemn mockery. There is one within four hundred yards probably of my house, and the Lord deliver my children from it, if it is a fair sample of Sabbath Schools. I know the teacher in this School, and I know their course of life. I know that Primitive Baptists stand opposed to the Theological Schools of the day, because they are unscriptural. God sends his gospel by whom he will. Man cannot prepare man to preach the gospel of the grace of God. It is folly to contend that he can. Just take money out of it and the wheel will never turn again. But take all the money out of the world, and yet the gospel will continue to be preached to the glory of God. If there was no money on the globe the church of Christ would not be diminished, no not one. "For she is not redeemed with corruptible things as silver and gold," &c.—See 1st Peter 1: 18. "But with the precious blood of Christ as of a lamb without blemish and without spot."—19 verse. "And he was verily fore-ordained before the foundation of the world."—20th verse. "And they believe by him."—21st verse. If Peter is right then these men who are forever crying money are wrong. Indeed Peter is right, and they are wrong. They may boast of their King Bee. But the church will glory in Christ who is the head of the body of the church. See Col. 1: 18. Christ is the head of the

church and head over all things to her. See Eph. 1: 22. Consequently the church acknowledges no King Bee; among the ministry which God has given her. No, no. But she does rejoice in Christ her King. Saviour, Law-giver and keeper, rejoicing that she is saved by grace through faith. Therefore she will never be a beggar for money. Believing her King can and will call from darkness to light every soul for which he made special atonement, not one will be left out. He will have the whole treasure. Yea the church believes her King when he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6: 37. Read 38 and 39. Did he not do his Father's will? Yes verily. He needs neither king bees, or money to effect his purpose in the salvation of sinners. His blood is sufficient. Because Primitive Baptists believe what Christ said they are held up before men as enemies of his cause and stigmatized as Hard Shells, Fatalists and so on, and that by people who profess to love every body. And not withstanding they say all these things of us they will brother us seven times out of ten when they meet with us. Can I believe when they brother us that they are free from hypocrisy? I cannot. Then if they hypocritically brother those whom they denounce as enemies to the spread of religion, and who they believe to be fatalists, will it be saying too much to say that they will hypocritically call men King Bees, and call for millions of money to evangelise the world? I think not. Now Primitive Baptists never object to benevolence. They teach it. They exhort the members of the several churches to give for the relief of the poor members either black or white, in fact

they teach the only bible plan of giving taught by any people in my knowledge. But they are not found teaching that money little or much has any thing directly or indirectly to do with the saving of souls. No but they do teach that "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1st Tim. 1: 15. They do teach, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12. Why name money? Why not talk of blood, since they that walk in the light have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1st John 1: 7. He, Jesus, obtained eternal redemption for us."—Heb. 8: 12. Will any perish for whom he obtained eternal redemption? If so, of what benefit was the atonement to them? The song of the redeemed runs thus: "And they sang a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out every kindred and tongue, and people and nation."—Rev. 5: 9. Will any of the redeemed fail to sing that glorious song, even if men give them money? Does money make their salvation more certain? Certainly not. Suppose all the money that was ever coined by the mints of the world was given into the hands of Missionaries of every stripe and hue, could they add one to the list of the redeemed? If it was all withheld, not a cent given, would the redeemed be less thereby? Would not all the redeemed be called, justified and glorified, even if the Heathens never heard or saw a Missionary? Or if every Sabbath

School and Tract Society, with every other institution of men, were wiped out, would not Christ and all his redeemed ones of every nation meet in glory? I think so. If this is fatalism then call me a fatalist and welcome. The task remaining to Missionaries may be dollars and cents. But still it is written in the Scriptures, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts 8: 20. Primitive Baptists believe that "There is an appointed time to put man upon earth".—Job 7: 1. "That God is in one mind and none can turn him, and what his soul desireth even that he doeth."—Job 23: 13. That "The Lord hath made all things for himself; yea even the wicked for the day of evil."—Prov 16: 4. "That God declares the end from the beginning, and from ancient times the things that are not yet done, saying, my council shall stand and I will do all my pleasure."—Isa. 46: 9. That "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand."—Isa. 53: 10. "He shall see of the travail of his soul, and shall be satisfied."—11th verse. And I asked if one of his seed is eternally lost can any God fearing man believe he, Christ, could be satisfied? They believe "He shall save his people from their sins."—Matt. 1: 21. They believe that the atonement is sufficient, and that God will not withhold his elect bride from his son even if Missionaries fail to get the money.

They believe that whom he did predestinate he calls, and whom he calls he justifies, and whom he justifies he glorifies, and cite to

Rom. 8: 29, 30 for proof. They believe that all the saved were "Chosen in Christ before the foundation of the world, that they were predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accept in the beloved," "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And refer to Eph. 1st chapter. Not a dollar in the whole glorious way. If a belief of these things constitutes a fatalist then I think Primitive Baptists will plead guilty, and never murmur, even if Missionary Baptists stand today at the Kadesh Barnea of Foreign Missions, and ask for \$240,000 000 for evangelizing the world in this generation.

But "They are gradually but surely dying out." Thus saith the Recorder man speaking of the anti-mission baptists as he styles us. Oh, murder, what an old song. I heard that when I was a boy fifty years ago. It was said they were fast "dying out," that ten years would witness the last of them, and some of the New School men said they expected to live to preach the funeral of the last one of them. What an old song. Blessed be God they will have to sing the old song dying out a while longer. It is my earnest and firm belief that there will be a people upon the earth and preaching the identical doctrine, salvation by grace, sovereignty of God, effectual calling, particular atonement, and final perseverance of the saints, up to the time that the commissioned angel shall sound the final knell of time. Not badly scared are we while we have evidence that Christ is yet on the mediatorial throne. "DYING OUT" It may be so in Eastern

North Carolina. But the little Association of which I am an unworthy member, the New River, numbered 573 member, 12 churches and 12 ordained ministers in the year 1873. At her fall session in the year 1891, there were 17 churches, 969 members and 17 ordained preachers, and yet we some times hear the New School folks say they are on the decline. How is this? Are they guilty of misrepresenting? Is this a disease among them, or is it because they are bad calculators? I guess they are not good in figures, only when they are counting dollars and cents. Or probably it is not recorded in the Chronicles that they know all things. I know that the Scripture saith, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency and thine enemies shall be found liars unto thee. And thou shalt tread upon all their high places."—Deut. 33: 29 I guess it will be so, for the servant of God said it. Primitive Baptists may be numbered with the Israel of God, and may yet rejoice in the fulfilment of this Scripture before the Missionaries Evangelize the world. But let us ever be humble.

But somebody said of Primitive Baptists in fifty counties of that part of North Carolina East of Raleigh and North of Greensboro,

"A majority of the country people are Primitive Baptists. Who are Fatalists, and who make whiskey and drink it for a livelihood, and who oppose both day schools and Sunday schools," &c. This if so, is a deplorable state of things, and Primitive Baptists if you are guilty for the sake of Christ and his cause stop it. But I am persuaded better things of you and things which accompany salvation. I heartily wish that Primitive Bap-

tists never would distill whiskey, and never use it to excess. Shun every appearance of evil, keep out of dram-shops if you are guilty of going in. And if any persist and will not desist after being warned, let them be dealt with as transgressors. "But they make it and drink it for a livelihood." I doubt it. Mark you that is that the majority do this. One says dying out, the other says majority. I said they were not good in figures. The Lord pity our enemies for Christ's sake. Make and drink it for a livelihood. Livelihood means for means of living. Wonder what sane mind can believe this. Drink liquor as a means of living. Well, well. Who comes next? Well in my county we have Primitive Baptists, Missionary Baptists, Presbyterians, Episcopalians, Campbellites or Disciples, and different orders of Tunkers and Methodistists. And if the use of whiskey and brandy is a sin, then let them who are without sin cast the first stone at Primitive Baptists. To my own certain knowledge some among all these sects use ardent spirits, and use it as a beverage. My neighbors can accuse me if I lie. There are honorable exceptions. I have traveled in different states. I have found it so in them all. I do not aim to justify dram drinking. But I am only endeavoring to show how sinful and hypocritical it is for men to aim to slander one denomination when all are guilty of the same thing. There is a cause. And it is my opinion that it is because "All that will live Godly in Christ Jesus shall suffer persecution."—2nd Tim. 3: 12. "The son of man came eating and drinking and they say, behold a man gluttonous and a wine bibber, a friend of publicans and sinners; but wisdom is justified of all her children,"—

Matt. 11. 19. "For John the Baptist came neither eating bread nor drinking wine; and ye say he hath a devil. The son of man came eating and drinking; and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners."—Luke 7: 33, 34. Wine bibber means one who drinks much wine. So dear brethren we see that the great Head of the church was not free from the vile tongue of slander. Pharisees are no better now than they were then. And if they do these things in the green tree what will they do in the dry? Who is it that does not believe that they lied on Jesus. Now dear brethren of all the Primitive Baptists, because we do not organize Temperance societies and patronize their Sabbath Schools, some people slanderously report us to be drunkards and enemies to schools, and injurious to society. But let none of these things move you. Only let your lives be such as to prove it to be false. I have taught 23 schools. If I had been an enemy to schools why would I have done this? I can truthfully say I do not know what they keep in Bar-rooms. Why then should I be stigmatized as a drunkard? I rejoice that I am free from the charge. And now dear brethren, let me exhort you to live soberly, deal justly, love mercy, and when they shall say all manner of evil of you, let it be false, so that you can rejoice and be exceeding glad. I will close this now too lengthly letter with the language of the Apostle Paul, "Only let your conversation be as it becometh the gospel of Christ: whether I come and see you or else be absent I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. And in nothing terri-

fied by your adversaries: which is to them an evident token of perdition, but to you of salvation and hat of God. For unto you it is given in the behalf of Christ not only to believe on him, but to suffer for his sake."—Phil. 1.: 27, 28, 29.

Yours in gospel bonds,
J. C. HALL.

Lake Comfort, Hyde Co., N. C.
October 20, 1903.

Brother Gold.

Sir:—I am sorry to tell you that Elder L. S. Ross is dead. He died the 6th day of October. It is the first time in my recollection that we didn't have a Primitive Baptist preacher in Hyde county. We are deprived of preaching except our quarterly meetings when our pastor, Elder Lundy will preach for us. We hope that you and other preachers will visit us and preach for us. We hope that the good Lord will send another preacher to this county soon.

Yours in much love,
C. F. BENSON.

CLUBBING OFFER.

For two dollars cash in advance we will send the Zion's Landmark and the Wilson Times for one year. The regular price of the Landmark being \$1.50 and the Times \$1.00. This offer is only good until January the first. Any old subscriber paying up his subscription to either the Landmark or the Times to date can also take advantage of this offer.

The Times is one of the best weekly papers in the state, and gives all the news worth anything the week over, the world and nation, besides giving the market reports up to Thursday afternoon. You will find it a valuable paper. Sample copies will be sent to any address on application.

Please remember our needs and send on dues for Zion's Landmark. We need money to pay debts and expenses.

P. D. G.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 24

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EDITORIAL.

PREACHING TO SPIRITS IN PRISON.

View requested of 1 Pet. 3:19, "By which also he went and preached to the spirits in prison."

The Catholics claim that this scripture warrants their notion of a purgatory that Christ goes and preaches to the dead and brings them out of suffering or purgatory. But what does Peter say? He says Christ once suffered for sins, the just for the unjust, that he might bring us to God. This will surely bring us to God.

Jesus was put to death in the flesh, but quickened by the Spirit. By the Spirit he went before the flood and preached to the Spirits in prison during the time that Noah was preparing the ark. Noah was a preacher of righteousness, for Jesus by the Spirit was preaching through Noah while the ark was preparing. The spirits shut up in prison were those under the impending flood, shut up so they were thus imprisoned. Jesus in all ages is the great preacher by the Spirit. It was his Spirit in the prophets testifying of his suffering, and warning the people. But this Spirit does not always strive with man—still it was 120 years that Noah was preparing the ark, and

during all that time God waited before the flood came. That shows God is long suffering.

Stephen said to his accusers and murderers "Ye do always resist the Holy Ghost." The Holy Ghost was not in them, but he was in the prophets, and these men opposed or resisted this teaching of the Holy Ghost, thus showing their wicked character.

Such as hear and receive the Holy Spirit are loosed from the prison house, and as prisoners of hope are sent out of the prison wherein there is no water, and are brought into liberty and joy in the Holy Ghost.

P. D. G.

Heb. 10:28-29, "He that despised Moses' died without mercy under two or three witnesses. Of how much sorer punishment suppose ye," etc.

If it was such a great provocation for an Israelite to despise Moses' law that he must die, when two or three witnesses testified against him, how much sorer must the punishment be of one that has the witness of the Holy Spirit that Jesus is the Christ, and who has so despised that witness that he has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace. How much sorer must the punishment be of such a one? What a fearful looking for of judgment and fiery indignation, which shall devour the adversaries? Our God is a consuming fire, and how sore will be the chastening of our correcting God. How great will be the shame and grief of those guilty of such denial of the Lord? The pangs of guilt of a disobedient child of God are the sorest punishment he can bear here on earth.

How keenly David felt this as he bewailed his guilty conduct. How sore the suffering for one's sins when he knows he has transgressed, and with shame and confusion of face he con-

fesses his sins. But it is better to suffer here than to burn in hell eternally.
P. D. G.

Dear Brother Gold:—When a child of God is quickened is he killed to the love and practice of sin? I hope I am your brother in Christ.

JESSE BARNES.

Lucama, N. C.

If a man is killed to the love and practice of a thing how much more of it will he love or practice, or how can he love it any more, or practice it any more? How shall those dead to sin live any longer therein? A state of death unfits its subject for any action, or living, in that to which he is dead. But if it is true that it means such a death as one is in who dies physically, so that there is no more sensation, nor perception, thought, or motion, and such a total change of condition as destroys all activity, motion or knowledge, then such an one could not do any good or evil, and hence could not sin.

But the Adam man who is by nature a child of wrath, when the man is quickened from the dead is still a sinner, for there is something in him that loves and practices sin. There is also the mind that does not sin, but it is not the carnal or natural mind. With the mind (spiritual mind) I myself serve the law of God, but with the flesh I myself serve the law of sin; or there are in me two manner of people. If there is nothing connected with one quickened from the dead that sins, or that loves sin, then why should the Lord's people be afraid of sinning, or be exhorted warned not to sin, and to watch and pray that they enter not into temptation; and why are they so often reprov'd for sinning? O, Israel, thou hast destroyed thyself.

There is no sin in Christ, but if a child of God, or one quickened from the dead, walks after the flesh he shall die, die to the joys of salvation, not eter-

nally. The child of God is free from sin in the sense that he that is dead is freed from sin. We are dead to the law by the body of Christ who was made sin for us that we might be made righteousness of God in him. Christ was formed in the likeness of sinful flesh, and he condemned sin in the flesh so that it is not imputed to those dead to sin, or dead to the law by the body of Christ. Yet when one born of God sins he feels much distressed, and his heart condemns him, because sin is in him. When sin is condemned in the flesh and that one sins grief comes to him, and he feels much distress to think that he sins against the Lord who suffered, the just one for the unjust, and he has no excuse for his sin, but abhors himself. There is in him a certain fearful looking for judgment and fiery indignation. Yet it is sin that is condemned in him, and not the man that is condemned, and sin is to be destroyed in him. When one commits a murder and is condemned to be hung he is counted as a dead man in the eye of the law. He is dead in the sense that he has no more freedom to act as other men. He is condemned, so sin is condemned, and therefore it is not imputed nor has it any power or dominion over us.

It is a matter of great distress to a saint as it appears to him he has a nature that still loves sin and practices it, and he fears he is not born again.

But he cannot delight in sin after the inward man, and cries out, O! wretched man that I am, who shall deliver me from the body of death? With the mind I, myself serve the law of God, but with the flesh the law of sin.

You condemn sin yourself in your flesh, yet do that which you hate. You never excuse sin in yourself, if you are quickened. You never apologize for it in your renewed mind.

How good that Jesus has condemned sin in the flesh, so that it is not imputed

ted, and so that it is counted as without right and must be slain as one that the blessed Lord Jesus has condemned even in its stronghold, for when sin is condemned in the flesh it has no further place of shelter nor resort. It must be forever destroyed because Jesus has condemned it, and obtained eternal redemption for his people, and the more his quickened people feel the plague of sin, and are sensible of the sufferings of Christ the more they condemn sin in their own flesh, and give it no place, and never excuse it. God's people have their trouble and suffering in this world. They do not feel that they are holy and sanctified in themselves. It is the quickened soul that is sensible that sin is not dead in him, but that sin is alive in him, and that the very thing that God's word condemns and that has given him so much trouble is in him alive. His hope is that he shall be pure and free from it after death, after the body of this death is destroyed. Hence his hope is beyond this world, or in the resurrection, when the Lord shall change our vile body and fashion it like unto his own glorious body, and death shall be swallowed up in victory.

Naturally one thinks, if I were a Christian I would never sin, nor have trouble. But the more the Lord is revealed in one the more deeply he loaths himself as a sinner

P. D. G.

NOTICE.

The Eastern Union meeting is to be held with the church at north creek, Beaufort County, N. C., commencing Friday before the fifth Sunday in November, 1903. Ministers are invited to attend.

C. F. BENSON, Union Clerk.

CLUB RATES.

We will send Zion's Landmark and Wilson Weekly Times to any subscriber one year for \$2.

P. D. G.

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MARRIED.

Captain Wiley J. Hobbs and Miss Mat-
the Gold Willford were married September
20, 1903, at the residence of Elder M. B.
Willford, the bride's father, by P. D. Gold.

The next session of the White Oak Union
will be held at Muddy Creek church Fri-
day, Saturday and fifth Sunday in Nov.

The next session of the Mill Branch
Primitive Baptist Association will be held
with the church at Pee Dee, Horry county,
S. C., beginning the Friday before the first
Sunday in November, 1903, and continue
three days. The church is situated ten
miles southwest of Conway, S. C. Visitors
coming by rail will be met at Coaway, S.
C., on Thursday before the Association
meets on Friday and be conveyed to and
from the Association grounds. Those
coming via Wilmington, N. C., will leave
Wilmington at 6 o'clock Thursday a. m.
and change cars at Chadbourn, N. C. Those
coming via Wilson short-cut will change
cars at Elrod, N. C., and lie over at Ashe-
pole Wednesday night. All lovers of truth
are invited.

C. W. BROWN,
Clerk.

LETTIE W. DALLAS.

This child, the daughter of Mr. E. R.
Dallas and sister, Ella R. Dallas, of Dan-
ville, Va., was born July the 3rd, 1901, and
departed September 28th, 1902, of pneu-
monia. Brief was its infantile life. It was
very dear to its parents. How tenderly and
deeply the little ones are entwined around
the hearts of their parents. But the Lord
gives, and the Lord takes away. When
in love he reconciles us to his wise and
merciful dispensations we feel that we too
shall go to him who doeth all things well.

Sister Dallas was comforted after the de-
parture of the little one, and no doubt now
feels much more distress about those living
than she does about the one the Lord has
taken to himself.

P. D. G.

MARRIED.

Mr. V. H. Crane and Miss Kattie Fulghum
at residence of bride's mother, in Wilson,
N. C., October 14, by P. D. Gold.

The Toisnot Union is appointed to be
held with the Toisnot church at Elm City,
Saturday and fifth Sunday in November.
A general invitation is extended.

APPOINTMENTS.

ISAAC JONES.

Corinth Saturday and first Sunday in De-
cember. (Funeral of Needham Massey).
Oak Forest Monday
Seven Mile Tuesday
Hickory Grove Wednesday
Hannahs Creek Thursday
Clement Friday
Smithfield at night
Union Saturday. (Funeral of Eugene Oli-
ver.

Union Sunday. (Funeral of Benj. A. Brady.
Cross Roads Monday
Bethany Tuesday
Beulah Wednesday
Wilson at night
Conveyance needed.

J. J. HALL.

Storie's Creek....Saturday and 3rd Sunday
in November.
Ebenezer Ebenezer
Lynch's Creek Tuesday
Prospect Hill Wednesday
Wheeler's Thursday
Pine Hill Friday
Flat River Saturday and 4th Sunday
Conveyance needed.

J. E. WILLIAMS.

Howard's Chapel November 16
Freedom November 17
Bear Creek November 19
Mountain Creek November 20
Flat Creek November 21
Tom's Creek November 22.
Lexington, at night November 23
Pine November 25
Pine Creek November 25
Salisbury November 26
Mooresville, at night November 27

Pleasant Hill, at night November 28 and 29
 Charlotte, at night November 30
 Conveyance needed.

E. E. LUNDY.

Sheffield S. H., Friday before the second
 Sunday in November.

Straits Saturday and second Sunday
 Davis Shore at night
 Piney Point Monday night.
 Nelson's Bay Tuesday night
 Hunting Quarter Wednesday
 Portsmouth Thursday
 Washington Tuesday night after
 fourth Sunday.

White Plains Wednesday
 Bath Thursday
 Thence to Eastern Union.

Beulah Monday
 Rose Bay Thursday
 Tiny Oaks at night.
 Some one please meet him at New Bern
 Thursday evening.

R. B. McKINNEY AND T. W. WALKER.
 Country Line, Monday November 16
 Ebenezer, Tuesday November 17
 Story's Creek, Wednesday, .. November 18
 Roxboro, at night.

Surl, Thursday, November 19
 Flat River, Friday November 20
 Lynch's Creek, Saturday and Sunday, No-
 vember 21, 22.

Prospect Hill, Monday November 23
 Harmony, Tuesday, November 24
 Bush Arber, Wednesday November 25

Brother G. M. Trent wishes to accom-
 pany them, the Lord willing. Conveyance
 needed.

J. P. VIA

Senter, Saturday and third Sunday in No-
 vember.

Union Monday
 Long Branch Tuesday
 Paine's Creek Wednesday
 Country Line Thursday
 West Fork Friday
 Connors Grove Saturday
 Little Flock 4th Sunday
 Concord Monday
 Dan River Tuesday
 Green Hill Wednesday

H. M. WILLIAMS.

Liberty Hill November 22
 Bear Creek November 23
 Flat Creek November 24
 Salisbury November 25
 No Creek November 26
 Pine, November 27
 Lexington at night
 Workman's School House.... November 28
 Tom's Creek November 29
 New Shepherd November 30
 Rock Hill, December 1
 Pleasant Hill December 2
 Cotton Creek December 3
 White Oak Springs December 4
 Suggs Creek, December 1
 Riley's School House December 6
 Flat Creek December 7
 Mountain Creek December 8
 Howards Chapel December 9
 Jones Hill December 10
 Liberty Hill December 11
 Clark's Grove December 12 and 13
 He will need conveyance.

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